

GENESIS, CHAP. XXII.
Abraham Offering up his Son Isaac.



*To the Right Hon^{ble} the
 Plate is most humbly Dedicated
 and humble Servant.*



*Lady Frances Seymour
 by her Ladyships obedient
 Laurence Clarke.*

B I B L E,

John THAT IS, *Robinson*

The holy Scriptures contained

John in the Olde and Newe Testament, *Embrev*

TRANSLATED ACCORDING

to the Ebrew and Greeke, and conferred with the
advised best translations in diuers languages.

With most profitable Annotations vpon all the hard
places, and other things of great importance.

FEARE YE NOT STAND STILL, AND

Whose *Robinson* behold the saluation of the Lord, which hee will
shew to you this day, Exod. 14. 13.

But the Lord deliuereth him



Great are the troubles of the righteous

THE LORD SHALL FIGHT FOR YOU,
therefore hold you your peace, Exod. 14. 14.

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Dear Reader

Whose *Robinson*

Besides the manifold and continual ben' his which Almighty God bestowed vpon vs, to wit, corp' all are
 usual, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace & vn-
 speakeable mercies, in that it hath pleased him to call vs vnto this marvellous light of his Gospel, & mercifully
 to regard vs after to horrible backsliding and falling away from Christ to Antichrist, from light to darkenes,
 from the liuing God to dumme and dead idoles, and that after to cruell murder of Gods Saints, as alas, hath
 bene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not lo-
 manett wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the
 intent, therefore that we may not be vnmindfull of these great mercies, but seeke by all meanes (according to our que-
 re) to be thankfull for the same, it behoueth vs so to walke in his feare & loue, that all the dayes of our life we may procure the glory of
 his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is
 the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the schooll
 of all wisdom, the glasse wherein we may behold Gods face, the testimonie of his fauour, & the only foode and nourishment
 of our soules) we thought that we could bestow our labours and studie in nothing which could be more acceptable to God and
 comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that
 diuers heretofore haue inducured to achieve, yet considering the infancie of those times, and imperfect knowledge of the
 tongues, in respect of this ripe age and cleare light which God hath nowe reuealed, the translations required greatly to be
 perused and reformed. Not that we vendicate any thing to our selues about the least of our brethren (for God knoweth
 with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein) but
 being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also encouraged by the ready
 willes of such, whose hearts God likewise touched, not to spare any charge for the furtherance of such a benefit and fauour
 of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) wee submit-
 ted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto
 vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues, wee
 vnderooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God,
 whereunto we thinke our selues vn sufficient) which now God according to his diuine providence and mercie hath blessed
 to a most prosperous end, And this we may with good conscience protest, that wee haue in euery point and word, ac-
 cording to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendered the text, and in
 places most sincerely expounded the same. For God is our witnes, that wee haue by all meanes endeouored to set
 puritie of the worde and right sense of the holy Ghost, for edifying of the brethren in faith and charitie.

Now as we haue chiefly observed the sence, and laboured alwayes to restore it to all integrity: so haue wee most re-
 ly kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke to
 rather constrained them to the liuely phrase of the Ebrew, then enterprised farre by mollifying their language to spe-
 the Gentiles did. And for this and other causes we haue in many places retained the Ebrew phrase, notwithstanding that
 may seeme somewhat hard in their eares that are not well practised, and also delight in the sweete founding phrases of the
 Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust censure, (for
 some translations reade after one sort, and some after another, whereas all may seeme to good purpose and edification, we haue
 in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, Tygris,
 and proper for our language with this marke ¶. Again, whereas the Ebrew speech seemed hardly to agree with ours, we
 haue noted it in the margin after this sort ¶, vnting that which was more intelligible. And albeit that many of the Ebre-
 the names be altered from the old text, and restored to the true writing and first originall, whereof they haue their signification, &
 in the usual names little is changed for feare of troubling the simple readers. Moreover, whereas the necessity of the sence
 required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot
 either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein
 haue put in the text with another kinde of letter, that it may easily be discerned from the common letter. As touch-
 the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished e of
 as it is most profitable for memorie, so doth it agree with the best translations, and is most easie
 best Concordances, and also by the quotations which we haue diligently herein perused and set forth
 the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for
 chapters with the number of the verse are added, that by all meanes the reader might be holpen. For
 we haue set ouer the head of euery page some notable word or sentence which may greatly further a well
 or the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures
 sects, and heresies grow dayly for lacke of the true knowledge thereof, and how many are discouraged
 because they cannot attaine to the true and simple meaning of the same, we haue also inducured both by the
 of the best commentaries, and also by the conference with the godly and learned brethren, to giue briefe
 vpon all the hard places, as well for the vnderstanding of such words as are obscure, and for the declaration of the
 the application of the same, as may most appertain to Gods glory and the edification of his Church. Furthermore
 certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could
 easie to the simple reader, we haue so set them forth with figures and notes for the full declaration the reof, that they
 5. Rarior by iudgement, being holpen by the annotations noted by the letters a, b, c, &c. attaine thereto, yet by the
 ne, and as it were by the eye, may sufficiently knowe the true meaning, of all such places, whereunto also we haue
 6. certaine Mapes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places
 tryes, partly describeth, and partly by occasion touched, both in the old and new Testament.
 y, that nothing might lack which might be bought by labours for the increase of knowledge and furtherance of Gods
 ere are adioyned two most profitable Tables, the one serving for the interpretation of the Ebrew names: and the other
 ing all the chiefe principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is
 7. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle
 estimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome,
 comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would
 8. receive the word of God, earnestly studie it, and in all your life practise it, that ye may now appeare in deed to be the
 9. God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully
 10. through Christ Iesus our Lord, who liueth and reigneth for euer, Amen.

Of the incomparable treasure of the holy Scriptures, with a prayer for the true yfe of the same. *Am Robson*

Am Robson
 Esai. 12. 3. & 49. 10.
 Rev. 2. 1. 6. and 22.
 17.
 Ierem 33. 15.
 Psal. 119. 160.
 Rev. 2. 7. and 22. 2.
 Psal. 119. 142. 144.
 Iohn 6. 35.

Luke 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

2. Pet. 2. 22.

Matth. 6. 22.

Psal. 119. 27-73.

Iude 20.

Psal. 119. 11.

Ieshus 1. 8.

Psal. 1. 1. 2.

Psal. 94. 12-13.

Here is the spring where waters flowe,
 to quench our heate of sinne :
 Here is the tree where trueth doth grow,
 to leade our liues therein :
 Here is the iudge that stints the strife,
 when mens deuices faile :
 Here is the bread that feedes the life,
 that death cannot assaile.
 The tidings of saluation deare,
 comes to our eares from hence :
 The fortresse of our faith is here,
 and shielde of our defence.
 Then be not like the hogge that hath
 a pearle at his desire,
 And takes more pleasure in the trough
 and wallowing in the mire :
 Reade not this booke in any case,
 but with a single eye :
 Reade not but first desire Gods grace,
 to vnderstand thereby.
 Pray still in faith with this respect,
 to fructifie therein,
 That knowledge may bring this effect,
 to mortifie thy sinne.
 Then happy thou in all thy life,
 what so to thee befallles,
 Yea, double happie shalt thou be,
 when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy word, assist vs with thy spirit, that it may be written in our hearts to our euerlasting comfort, to reform vs, to renew vs according to thine owne Image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt thou, O heauenly Father, for Iesus Christes sake, Amen.

How to take profite in reading of the holy Scriptures.

1. Earnestly and vsually pray vnto God that hee will vouchsafe to
 - Teach the way of his statutes.
 - Giue vnderstanding.
 - Direct in the path of his commandements.
 - At the least twise euery day this exercise be kept.
2. Diligently keepe such order of reading the Scriptures and prayers, as may stand with his calling and state of life: So that
 - The time once appointed herevnto after a good entrie, be no otherwise employed.
 - Superstition be annoyded.
 - At one other time that be done, which is left vndone at any time.
 - Teach, that we may learne trueth.
 - Improoue, that we may be kept from errour.
 - Correct, that we may be driuen from vice.
 - Instruct, that we may be fered in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope.
3. Vnderstand to what ende and purpose the Scriptures serue, which were writen, to
 - Faith in one God
 - Father.
 - Sonne.
 - Holy Ghost.
 - The state of mankind by
 - 1 Creation,
 - 2 fall and sinne:
 - 3 regeneration in Christ,
 - The Church and the gouernement thereof,
 - Before Christ.
 - Since Christ.
4. Remember that Scriptures concerne matter concerning
 - Religion and the right worshipping of God, as
 - The word of God written in the Testament
 - Before Christ.
 - Since Christ.
 - Sacraments
 - Before Christ.
 - Since Christ.
 - The end and generall iudgement of the
 - Good.
 - Wicked.
 - Common wealthes and gouernement of people, by
 - Magistrates
 - Good.
 - Euill.
 - Peace and warre.
 - Prosperitie and plagues.
 - Subiectes
 - Quiet.
 - Disordred.
 - Families and things that belong to household, in which are
 - Husbands.
 - Wiuies.
 - Parents.
 - Children.
 - Masters.
 - Seruants.
 - The priuate doings of euery man in
 - Godly blessed
 - Vngodly plagued.
 - Wisdom and follie.
 - Looue and hatred.
 - Sobernesse and incontinencie.
 - Mirth and sorrow.
 - Speech and silence.
 - Pride and humilitie.
 - Couetousnesse and liberalitie.
 - The common life of all men, as
 - Riches, poutertie.
 - Nobilitie.
 - Fanetie.
 - Labour and idlenesse.
5. Refuse all sense of Scripture contrary to the
 - Articles of Christian faith, contained in the common Creede.
 - First and second table of Gods commandements.
6. Marke and consider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Maner of speech proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one, is made easie in an other.
7. Take opportunitie to
 - Reade interpreters, if hee be able.
 - Conferre with such as can open the Scriptures.
 - Heare preaching, and to prooue by the Scriptures that which is taught.

OF
Deut. xi. 7. 19.
Luke 9. v. 62.
Esa. 29. v. 36.
Ephes. 5. v. 16.
2. Tim. 3. vers 16, and 17.
Rom. 15. v. 44

of Euphras
Tygris.
of the See.
Ebr. things to give about them to life their privacy
the of
Or, which
agrees, fumes
made, sixth
and
of ma
t sinne the
were accused
to the Elect
Christ they are
renoued, and se
to their wealth
The third day
of Jul. 13. 9
the light
with 2

The names and order of all the Bookes of the Olde

and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbes Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomio	34	Ieremiah	52
Iofua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hofea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh,		Nahum	5
Apocripha.		Habakkuk	3
Ezra	10	Zephaniah	3
Nehemiah	13	Haggai	2
Ester	10	Zechariah	14
Iob	42	Malachi	4
Pfalmes	150		

The bookes called Apocripha.

1. Esdras	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The song of the three children.	
Tobit	14	The storie of Susanna.	
Iudeth	16	The idole Bel and the Dragon.	
The rest of Esther	6	1. Maccabees	16
Wisdom	19	2. Maccabees	15
Ecclesiasticus	51		

The bookes of the New Testament.

Mattheu	28	Ephesians	6	The Epistle of Iames	5
Marke	16	Philippians	4	1. Peter	5
Luke	24	Colossians	4	2. Peter	3
Iohn	21	1. Thessalonians	5	1. Iohn	5
The Actes	28	2. Thessalonians	3	2. Iohn	1
The Epistle to the Romanes	16	1. Timotheus	6	3. Iohn	1
1. Corinthians	16	2. Timotheus	4	Iude	1
2. Corinthians	13	Titus	3	Reuelation.	22
Galatians	6	Philemon	1	The	
		To the Hebrewes	13		

fourth in abundance every creeping thing that hath life: and let the fowle flic vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and every thing liuing and moving, which the waters brought forth in abundance according to their kinde, and every feathered foule according to his kind: and God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit and multiplie, and fill the waters in the seas, and let the foule multiplie in the earth.

23 So the euening and the morning were the first day.

24 Moreover God said, Let the earth bring forth the liuing thing according to his kind, cattell, and that which creepeth, and the beast of the earth according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kinde, and every creeping thing of the earth according to his kind: and God saw that it was good.

26 Furthermore God said, ¶ Let vs make man in our image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer the beasts, and ouer all the earth, and ouer every thing that creepeth and mooueth on the earth.

27 Thus God created the man in his image; in the image of God created he him: he created them male and female.

28 And God blessed them, and God said to them, ¶ Bring forth fruit, and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer every beast that mooueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you every herbe bearing seed, which is vpon all the earth, and every tree, wherein is the fruite of a tree bearing seede. * that shall be to you for meate.

30 Likewise to every beast of the earth, and to every fowle of the heauen, and to every thing that mooueth vpon the earth, which hath life in it, every greene herbe shall be for meat, and it was so.

31 And God saw all that hee had made; and loe, it was very good. ¶ So the euening and the morning were the sixth day.

CHAP. II.

1 God resteth the seventh day, and sanctifieth it. 25 Hee setteth man to till the garden. 26 Hee createth the woman. 27 Marriage is ordained.

Thus the heauens and the earth were finished, and all the hoste of them.

2 For in the seventh day God ended his worke which hee had made, * and the seventh day hee blessed from all his worke, which hee had made.

3 So God blessed the seventh day, and sanctified it, because that in it hee had rested from all his worke, which God created and made.

4 ¶ These are the generations of the heauens, and of the earth, when they were created, in the day, that the Lord God made the earth and the heauens.

5 And every plant of the field, before it

ende of his works and Gods goodnesse toward him. ¶ Or, the original and beginning. ¶ Or, beg, at chap. 21, 12.

was in the earth, and every herbe of the field, before it grew, for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground.

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also made the man of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing foule.

8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom hee had made.

9 For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meate: the tree of life also in the mids of the garden, and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole land of Hauilah, where is gold.

12 And the gold of that land is good: there is ¶ Beluim, and the Onyx stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of Cush;

14 And the name of the third riuer is ¶ Hiddekel: this goeth toward the East side of ¶ Assur: and the fourth riuer is ¶ Parah.

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might dreffe it, and keepe it.

16 And the Lord God commanded the man, saying, ¶ Thou shalt eate freely of every tree of the garden.

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die the death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe to meet for him.

19 So the Lord God formed of the earth every beast of the field, and every fowle of the heauen, and brought them vnto the man to see how he would call them: for howsoever the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the fowle of the heauen, and to every beast of the field: but for Adam found he not an helper meet for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and he slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, † made hee a woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. Shee shall call ¶ I woman, because she was taken out of the man.

24 * Therefore shall man leaue his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife; and they were not ashamed.

* Mat. 19, 5. mar. 10, 7. 1. cor. 6, 16. 1. pet. 3, 2. p. so that marriage is a great mystery of vs toward our wiues then otherwise we are bound to cleave to our parents. 9 For before sinne entered, all things were honest and comely,

God onely opened the heauens and brought them. he seeth that might and raie according to his good pleasure.

¶ Or, formed. ¶ Hee dwelt with the colmans bodily was created to the intent that man should not grieve in the excellencie of his own nature.

* 1. Cor. 15, 45. ¶ The name of a place, as some think in Meopotamia most pleasant and abundant in all things.

¶ Which was a signe of the life continued of God.

¶ That is, of miserable experience, which came by disobeying God.

¶ Eder, 1. 2, 2, 2. ¶ Which is a country joyning to Persia.

¶ Eastward, and denclined toward the west.

¶ Or, prodors stone or point. ¶ Phine is the name of a tree.

¶ Or, Etiopia. ¶ Or, Tyre.

¶ Or, Egypt. ¶ Or, Euphrates.

¶ God would not hee man idle, though as yet there was no need to labour.

¶ Ise that man might know there was a foue aigne Lord, to whom he owed obedience.

¶ Or, created them. ¶ Hee causeth.

¶ Or, by this commandment.

¶ Hee meant the separation of man from God, who is our life and chiefe felicity.

¶ And also that our disobedience is the cause thereof.

¶ Or, by this commandment.

¶ Or, by this commandment.

¶ Or, by this commandment.

¶ Or, by this commandment.

¶ Or, by this commandment.

THE

THE SITUATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter, of the river that watered the garden, we must note that Euphrates and Tygra, called in Hebrew, Perath and Hiddekel, were called by one river where they joined together, & it they had seven heads: that is, two at their springs, and two where they fell into the Persian Sea. In this country and most plentiful land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Babel compasseth the land of Hamulah, it is meant of Tygris, which is the country, as it is passed by divers places was called by sundry names, as some time Diglata, in other places Pastygis, and of some Phasin or Pishon. Likewise Euphrates toward the country of Gush or Eithopis, or Arabia, was called Gibon. So that Tygris and Euphrates, (which were our two rivers, and some time when they join'd together, were called after one name) were according to divers places called by divers names, so that they might seeme to have beene fower, divers rivers.



Armenia the obedience

he children of the land of Edy, which to degenerate that came parents.

The fall of Euphrates: The fall of Tygris.

The goulfe of the Persian Sea.

CHAP. III.

The woman seduced by the serpent, 6 entiseth her husband to sinne. 8 Thy bet's for from God. 14 They there are punished, 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

* Wisd. 2. 24. a As Satan can change himselfe into an Angel of light, so did hee shew the wisdom of the serpent to deceive man. b God suffered Satan to make the serpent his instrument, and to speake in him. c In doubting of Gods intentions wee yeild to Satan. * 2. Cor. 11. 3. d This is Satans evilnest subtiltie, to cause vs not to feare Gods threatnings. e Eke of the drab. f As though he should say, God doeth not forbid you to eat of the fruit, fave that hee knoweth that I should eate thereof, ye should be like to him. * Ed. e. 25. 24. 1. Tim. 2. 24. i Nois much to please his wife, a round by ambition at her persuasion, G they began so feele their misery, but they sought not to God for remedy.

NOW the serpent was more subtil than any beast of the feld, which the Lord God had made: and he baid to the woman, Yea, hath God indeed said, yee shall not eate of every tree of the garden? 2 And the woman sayd vnto the serpent, We eat of the fruite of the trees of the garden. 3 But of the fruite of the tree which is in the mids of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, least ye die. 4 Then the serpent said to the woman, Ye shall not die at all. 5 But God doth know that when ye shall eate thereof, your eyes shall be opened, and ye shall be as gods, knowing good and euill. 6 So the woman (seeing that the tree was good for meate, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge) took of the fruit thereof, and did eat, and gaue also to her husband with her, and he did eat. 7 Then the eyes of both were opened, and they knew that they were naked, and they

sawed the figge tree leaves together, and made themselves breeches. 8 Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 But the Lord God called to the man, and sayd vnto him, Where art thou? 10 Who said, I heard thy voyce in the garden and was afraid: because I was naked, therefore I hid my selfe. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? 12 Then the man said, The woman which thou hast gaue to be with mee, she gaue mee of the tree, and I did eate. 13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate. 14 Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, and above every beast of the feld: vpon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life,

i Eke things to give about them to hide their priuities. ii Or, which h The figge, science death, adde presence. i His hypocritie appeared in this: hee, and the cause of his nakednesse, which was the transgression of Gods commandement. k His wickednesse and lacke of true repentance appeared in this that hee burdened God with his fault, because hee had giuen cause a wife. l In the of concealing her sinne, shee increaseth it by accusing the serpent.

m Hee asked the reason of Adam and his wife, because hee would bring them to repentance, but hee asked not the serpent, because hee would shew him no mercy, n As a vile and contemptible beast, Isa. 65. 25.

12 ¶ Also put enmitie betwene a thee and
13 ¶ And betweene thy seed and her seed.
14 ¶ He shall breake thine p head, & thou shalt
bruise his heele.

16 ¶ Vnto the woman hee said, I will greatly
increase thy forewres, and thy conceptions. In
forw shalt thou bring forth children, and thy
desire shall be subiect to thine husband, and he shall
rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast
obeyed the voyce of thy wife, and hast eaten of y
tree (whereof I commanded thee, saying, Thou
shalt not eat of it) cursed is the earth for thy
sake: in forw shalt thou eate of it all the dayes
of thy life.

18 ¶ Thornes also and thistles shall it bring
forth to thee, and thou shalt eat the herbe of the
field.

19 In the sweat of thy face shalt thou eat bread
till thou returne to the earth: for out of it wast
thou taken, because thou art dust, and to dust shalt
thou returne.

20 (And the man called his wiues name He-
nuch, because she was the mother of all lining.)

21 Vnto Adam also and to his wife did the
Lord God make coates of skinned, and clothed
them.

22 ¶ And the Lord God said, Beholde, the
man is become as one of vs, to know good and
euill. And now leaſt he put forth his hand, and
take also of the tree of life, and eat, and liue for
euer.

23 Therefore the Lord God sent him forth
from the garden of Eden, to till the earth, whence
he was taken.

24 Thus he cast out man, and at the East side
of the garden of Eden he set the Cherubims, and
the blade of a sword shakē, to keepe the way of
the tree of life.

CHAP. IV.

1 The generation of mankind. 3 Kain and Abel offer sacrifices.
2 Kain killeth Abel. 23 Lamech a tyrant encourageth his
fearfull reuenge. 24 True religion is restored.

¶ Afterward the man knew Henuch his wife
which conceived and bare Kain, and said, I
have obtained a man by the Lord.

2 And againe she brought forth his brother
Habel, and Habel was a keeper of sheepe, and
Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to passe,
that Kain brought an oblation vnto the Lord
of the fruit of the ground.

4 And Habel also himselfe brought of
the first fruits of his sheepe, and of the fat of them,
and the Lord had respect vnto * Habel, and to his
offering.

5 But vnto Kain and to his offering he had
no regard: wherefore Kain was exceeding
wroth and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art
thou wroth? and why is thy countenance cast
downe?

7 If thou doe well, shalt thou not be accepted?
and if thou doest not well, sinne lieth at the

doore: also vnto thee his desire shall be subiect,
and thou shalt rule ouer him.

8 ¶ Then Kain spake vnto Habel his brother.
And * when they were in the field, Kain rose vp
against Habel his brother, and slew him.

9 Then the Lord said vnto Kain, Where is
Habel thy brother? Who answered, I cannot tell.
Am I my brothers keeper?

10 Again he said, What hast thou done? the
voyce of thy brothers blood crieth vnto mee:
from the earth.

11 Now therefore thou art cursed from the
earth, which hath opened her mouth to receiue
thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall
not henceforth yeeld vnto thee her strength: it
shall be a vagabond, and a runnagate shalt thou be in
the earth.

13 Then Kain said to the Lord, My punish-
ment is greater then I can beare.

14 Beholde, thou hast cast mee out this day
from y the earth, and from thy face shall I be
hid, and shall be a vagabond, and a runnagate
in the earth, and wholoener findeth me shall slay
mee.

15 Then the Lord said vnto him, Doubt-
lesse wholoener slayeth Kain, hee shall be a pu-
nished seuen fold. And the Lord set a marke
vpon Kain, leaſt any man finding him, should kill
him.

16 Then Kain went out from the presence of
the Lord, and dwelt in the land of Nod toward
the East side of Eden.

17 Kain also knew his wife, which conceived
and bare Henoch: and he built a citie, & called
the name of the citie by the name of his sonne,
Henoch.

18 And to Henoch was borne Irad, and Irad
begate Mehuiael, and Mehuiael begate Mehu-
shael, and Mehuſhael begate Lamech.

19 ¶ And Lamech tooke to him two wiues:
the name of the one was Adah, and the name of
the other Zillah.

20 And Adah bare Iabal, who was the father
of such as dwell in the tents, and of such as haue
cattell.

21 And his brothers name was Tubal-
kain, who was the father of all that play on the harpe and
organs.

22 And Zillah also bare Tubal-kain, who
wrought cunningly euery craft of braſſe and of
iron: and the sister of Tubal-kain was Naamah.

23 Then Lamech sayde vnto his wiues,
Adah and Zillah, Heare my voyce, yee wiues
of Lamech, hearken vnto my speech: for I would
slay a man in my wound, & a yong man in mine
hurt.

24 If Kain shall be enreged seuen fold, truly
Lamech 7 seuenie times seuen fold.

25 ¶ And Adam knew his wife againe, and she
bare a sonne, and shee called his name Seth: for
God, said she, hath appointed me another seed for
Habel, because Kain slew him.

26 And to the same Seth also there was
borne a sonne, and he called his name Enosh.
Then began men to call vpon the Name of the
Lord.

¶ He mocked at Gods difference in Kain, seeing although God
to punish him, and yet giue him licence to murdereth others.
He began to moue the hearts of the godly to restore religion, which
the wicked had bene suppressed.

¶ Sinne shall still
corrupt thy con-
science.

¶ The dignity of
the first borne is
giuen to Kain our
ance.

¶ Heb. 10. 3. matt.
23. 35. 1. Iohn. 3.
17. Iud. 11.

¶ This is the name
of the reproba-
tion where they
are reprobated of
their hypocrite,
men to neglect
God and despight
him.

¶ God reuenge
the wrongs of his
Saints, though
none complaine:
for the iniquitie
it selfe crieth for
vengeance.

¶ The earth shall
be a witness
against thee, which
mercifully receiued
the blood
which thou murder-
est cruelly.

¶ I thou shalt not
haue heart: for
thine heart shall
be in continuall
fear and care.

¶ Hee burdeneth
God as a cuell
indge, because hee
did sinne himselfe
so sinfully.

¶ Oray sinne is
greater then can
be pardoned.

¶ Elr. From off the
face of

¶ Not for the loue
of due to him,
but to suppress
murder.

¶ Which was
some visible signe
of Gods iudge-
ment, that others
should feare thereby.

¶ Thinking thereby
to be fine, and
to haue leaſe
occasion to feare Gods
iudgements against
him.

¶ The lawfull
institution of mar-
riage, which is,
that two should be
one flesh, was first
strung in the house
of Kain by La-
mech.

¶ Or, first inuente,
Or, flutes, and
pipes.

¶ His wiues see-
ing that all men
dared him for his
cruelty, were
afraid, therefore he
braggeth that
there is none so
intire that were
able to resist,
although hee were
alone wounded.

¶ He would suffer men
in these dayes God
which a long time by

CHAP. V.

• The genealogie. 5 The age and death of Adam. 6 His sunſhip vnto Noah and his children. 10 Henoch was taken away.

T His is the booke of the generations of Adam. In the day that God created Adam, in the likenesse of God made he him.

2 Male and female created he them, and blessed them, and called their name Adam in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeeres, and begate a childe in his owne likenesse after his image, and called his name Sheth.

4 ¶ And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres, and he died.

6 And a Sheth liued an hundred and fife yeeres, and begate Enoch.

7 And Sheth liued after he begate Enoch, eight hundred and feuen yeeres, and begat sonnes and daughters.

8 So all the dayes of Sheth were nine hundred and twelue yeeres: and he died.

9 ¶ Also Enoch liued ninetie yeeres, and begate Kenan.

10 And Enoch liued, after hee begate Kenan, eight hundred and fiftene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enoch were nine hundred and fife yeeres: and he died.

12 ¶ Likewise Kenan liued seuentie yeeres, and begate Mahaleel.

13 And Kenan liued, after hee begate Mahaleel, eight hundred and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

15 ¶ Mahaleel also liued sixtie and fife yeeres, and begate Iered.

16 Also Mahaleel liued, after he begate Iered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahaleel were eight hundred ninetie and fife yeeres: and he died.

18 ¶ And Iered liued an hundred sixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundred yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hundred sixtie and two yeeres: and he died.

21 ¶ Also Henoch liued sixtie and fife yeeres, and begate Methuselah.

22 And Henoch walked with God, after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred sixtie and fife yeeres.

24 And Henoch walked with God, and he was no more ſene: for God tooke him away.

25 Methuselah also liued an hundred eightie and feuen yeeres, and begate Lamech.

26 And Methuselah liued, after hee begate Lamech, feuen hundred eightie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methuselah were nine hundred sixtie and nine yeeres, and hee died.

28 ¶ Then Lamech liued an hundred eightie

and two yeeres, and begate a sonne,

29 And called his name, Noah, ſaying, This ſame ſhall comfort vs concerning our worke and ſorow of our hands, as touching the earth, which the Lord hath curſed.

30 And Lamech liued, after he begate Noah, fife hundred ninetie and fife yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were ſenen hundred ſeuentie and ſeuen yeeres: and he died.

32 And Noah was hie hundred yeere olde. And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

13 God threateth to bring the flood. 14 Man is altogether corrupt. 15 God repenteth that he made him. 16 Noah and his are preferred in the Arke, which he was commanded to make.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them.

2 Then the sonnes of God ſaw the daughters of men that they were faire, and they tooke them wiues of all that they liked.

3 Therefore the Lord ſayd, My ſpirit ſhall not alway ſtrine with man, becauſe hee is but fleſh, and his dayes ſhall be an hundred and twenty yeeres.

4 There were ¶ giants in the earth in thoſe dayes: yea, and after that the ſonnes of God came vnto the daughters of men, and they had borne them children, theſe were mighty men, which in old time were men of renowne.

5 ¶ When the Lord ſaw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually.

6 Then it repented the Lord, that hee had made man in the earth, and hee was ſory in his heart.

7 Therefore the Lord ſayd, I will deſtroy from the earth the man, whom I haue created, from man to beaſt, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ Theſe are ¶ the generations of Noah: Noah was a iuſt and vpright man in his time: and Noah walked with God.

10 And Noah begat three ſonnes, Shem, Ham, and Iapheth.

11 The earth alſo was corrupt before God: for the earth was filled with cruelty.

12 Then God looked vpon the earth, and behold, it was corrupt: for all fleſh had corrupted his way vpon the earth.

13 And God ſayd vnto Noah, ¶ An end of all fleſh is come before me: for the earth is filled with ¶ cruelty: I through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an Arke of ¶ pine trees: thou ſhalt make ¶ cabins in the Arke, and ſhalt pitch it within and without with pitch.

15 And ¶ thou ſhalt thou make it: The length of the Arke ſhall be three hundred cubites, the breadth of it fiftie cubites, and the height of it

h Lamech hau-
ſed to the pro-
miſe, Chap. 1. 14
and deliued to the
deliuerer
which ſhould be
ſent, and yet ſaw
but a figure there-
of, he alio ſpake
this by the ſpirit
of prophetic, be-
cauſe Noah deliue-
d him out of the Church
and preferred it
by his obedience.

a The children of
the godly, which
began to de-gene-
rate.

b Thoſe that came
of wicked parents,
as of Cain.

c Howling con-
ſcience to their
beaſtie and to
worldly conſide-
rations, then to
their maners and
godlineſſe.

d Or, had beſeſed
a becauſe man
could not be
wonne by Gods
lenitie and long
ſuſtenance where-
by he ſtroue to
outcome him, he
would no longer
ſtay his veni-
ſance.

e Which terme
God gaue man to
repeate before he
would deſtroy the
earth, 1 Pet 3. 20.

f Or, remane.

g Which viſi-
on was ſeene out
of theſe, and did
degenerate from
that ſimplicity,
wherein their fa-
thers liued.

* Chap 8. 1. 1. 1. 1.

h Every day
God doth as
man repent, but he
ſpelleth after our
capacitie, becauſe
he did deſtroy
him, and in that
it was him to be
his creature.

i God deſcribeth
how much he de-
ſireth ſiſtence,
ſeeing the puni-
ſhment thereof ex-
tended to the
vniuerſe.

k God was merciful
vnto him.

l Or, hiſtorie.

m Meaning, that all were giuen to the contempt of God, and
preſumption of their neighbours. ¶ Or, I will ſiſtly miſtake. ¶ Or, apprehenſion
and miſgiſt. ¶ Eſt, from the face of them. ¶ Eſt, together. ¶ Eſt, iuſtly.

n Or, I will miſtake.

o Or, I will miſtake.

p Or, I will miſtake.

q Or, I will miſtake.

r Or, I will miſtake.

s Or, I will miſtake.

t Or, I will miſtake.

u Or, I will miſtake.

v Or, I will miſtake.

w Or, I will miſtake.

x Or, I will miſtake.

y Or, I will miſtake.

z Or, I will miſtake.

Of which ſall
of theſe buſke.

a Reade hap. 1. 2. 3.
b By ſiſting them
both one name, he
noteth the ¶ ſe-
parable conuoluntie
of man and wife.
c Atwell concei-
ning his creation,
as his corruption.
d 1 Chron. 1. 1.

a Hee proceeth
Adam generation
by them which
came of Sheth, to
ſhew which is the
true Church, and
alſo what care
God had oner the
ſame from the be-
ginning, in that he
continued in that
line graues toward
ſiſy by a continually
ſucceſſion.
e The chiefe cauſe
of long life in the
firſt age, was the
multiplication of
man kinde, that
according to Gods
commandment at
the beginning, the
world might be
increaſed with
people, which
might vniuerſally
praiſe him.

* Eccles. 44. 16.
b 1 Pet. 1. 1. 5.
c That is, he led
an vpright and
godly life.

g To ſhew that
there was a better
life prepared, and
to be a teſtimony
of the immortali-
ty of ſoules and
bodies. As to en-
quire were he
became, it meete
enſioſitie.

thirthe cubits.
16 A win^{dw} shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the l^{ow}, second, and third^{roome}.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

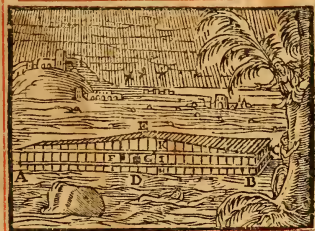
18 But with thee will I establish my cove^{nant}, and thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wives with thee.

19 And of every living thing of all flesh two of every sort shalt thou cause to come into the Arke, to keepe them aliv^e with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattell after their kind, and of every creeping thing of the earth after his kinde, two of every sort shall come vnto thee, that thou mayest keepe them aliv^e.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according vnto all that God commanded him: *euen* so did he.



A B The length
C D The breadth
E F The height
G The doore
H I K The three brights

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

And the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee have I scene ^a righteous before me in this ^b age.

2 Of every ^c cleane beast thou shalt take to thee by sevens, the male and his female: but of vnclane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe feede aliv^e vpon the whole earth.

4 For seven dayes hence will I cause it raine vpon the earth fourtie dayes, and fourtie nights, and all the fubstance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according to all that the Lord commanded him.

6 And Noah was sixe hundred yeeres olde, when the flood of waters was vpon the earth.

7 So Noah entred and his sonnes, and his wife, and his sonnes wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vnclane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seven dayes, the waters of the flood were vpon the earth.

11 In the sixe hundredth yeere of Noahs life, in the 4 second month, the seventeenth day of the month, in the same day were all the ^a fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe fift day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them into the Arke.

14 They and every beast after his kinde, and all cattel after their kinde, and every thing that creepeth and mooveth vpon the earth after his kinde, and every foule after his kinde, *euen* every bird of enery feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entering in, came male and female of all flesh, as God had commanded him: and the Lord ^b shut him in.

17 Then the flood was forty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp above the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ^c preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were covered.

20 Fifteene cubits vpward did the waters preuaile, when the mountaines were covered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, and every thing that creepeth and mooveth vpon the earth, and every man.

22 Every thing in whose nostrils the spirit of life did breathe, whatsoever they were in the dry land, they died.

23 So hee destroyed every thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundredth and thirtie dayes.

CHAP. VIII.

1 The flood ceased. 20 Noahs commandment to his sonnes.

Now God ^a remembered Noah and ^b every beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from about the earth, going and returning: and after the end of the hundredth and fiftieth day the waters abated.

4 And in the ^c Tenth month, in the seventeenth day of the month, the Arke ^d rested vpon the mountaines of ^e Ararat.

11

e God
them to preter
themselves to
Noah,
as he did before
to Adam, when he
gave them names.
Chap. 2. 19.
d Which was
about the begin
ning of May, when
all things did most
flourish.
e Be the water
in the earth did
overflow, and afte
the clouds poured
downe,

f Every thing
thing that God
would haue to
be cleane on
earth, came into
the Arke to Noah.
g So that Gods
fetter power de
stroyed him
against the rage
of the night
waters.
h Or, shut it up
in.
i Ebr. raised vpon
mighty.

* Wile 10. 4.
Ebr. 38. 27. 38.

h That is, God.

i Learn what it is
to beare Gods only,
and to forsake
the multitude,
1. Pet. 3. 20.

a Not that God
forgot him, his or
any time, but when
he desired him, and
then he de
stroyed them.
b If God remem
bered every be
ast, which brought
to be the assurance
of his children?
c Which contin
ued part of Sep
tember, and part
of October.
d Or, stayed.
e Or, Ararat.

Which was the
mouth of De-
cember.

¶ Elev. at the end of
fourth day.

¶ The raven is
sent forth and
returneth.
¶ He fetcheth the
dove.

¶ It is like that
the raven did see
to and fro, setting
on the Arke, but
came not into it,
as the dove that
was taken in.

¶ Or, till.
¶ Which was a
signe that the wa-
ters were much
diminished: for
the olives grow
upon the high
mountaine.
¶ Called in Hebrew
Aub, containing
part of March and
part of April.

¶ A Noah declared
his abstinence, in
that he would not
depart out of the
Arke without
Gods expresse
commandement,
as he did not enter
in without the
fame: the Arke
being a figure of the
Church, wherein
nothing must be
done without the
word of God.

¶ Chap. 3. 22. and
9. 1.
¶ For sacrifices
which were as
an exercise of
their faith, whereby
they vied to give
thanks to God for
his benefits.

¶ Or, a sweet favour.
¶ That is, thereby
he bewitch him-
selfe, appeased his
anger to rest.

¶ Chap. 6. 5. mat.
13. 12.
¶ The order of na-
ture destroyed by
the flood, is re-
stored by Gods
promise.

¶ A God increased
them with fruit,
and declared ven-
ue them his con-
sent as touching
the replenishing of
the earth.

5 And the waters were going and decreasing
vntill the 4 tenth month: in the tenth month,
and in the first day of the month, were the tops
of the mountaine fenece.

6 ¶ So ¶ after fourtie dayes, Noah opened
the window of the Arke which he had made,
7 And sent forth a ¶ rauen, which went out,
going forth and returning, vntill the waters were
dried vp vpon the earth.

8 Again he sent a ¶ dove from him, that hee
might see if the waters were diminished from off
the earth,

9 But the dove found no rest for the sole of
her foot: therefore she returned vnto him into
the Arke (for the waters were vpon the whole
earth) and he put forth his hand, and received
her, and tooke her to him into the Arke.

10 And hee abode yet other feuen dayes, and
again he sent forth the dove out of the Arke,

11 And the dove came to him in the evening,
and lo in her ¶ mouth was an olive leafe that
she had pluckt: whereby Noah knew that the
waters were abated from off the earth.

12 Notwithstanding, he waited yet other feuen
dayes, and sent forth the dove, which returned
not againe vnto him any more.

13 ¶ And in the six hundred and one yeere,
in the first day of the 8 first month, the waters
were dried vp from off the earth: and Noah re-
moued the covering of the Arke, and looked, and
behold, the vpper part of the ground was drie.

14 And in the second month, in the feuen and
twentieth day of the month, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 ¶ Go forth of the Arke, thou, and thy wife,
and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee every beast that is
with thee, of all flesh, both foule and cattell, and
every thing that creepeth and moueth vpon the
earth, that they may breede abundantly in the
earth: * and bring forth fruit and increase vpon
the earth.

18 So Noah came forth, and his sonnes, and
his wife, and his sonnes wiues with him.

19 Every beast, & every creeping thing, and
every foule, all that moueth vpon the earth,
after their kindes, went out of the Arke.

20 ¶ Then Noah built an altar to the Lord,
and tooke of every cleane beast, and of every
cleane foule, and offered burnt offerings vpon
the altar.

21 And the Lord smelled a ¶ fauour of rest,
and the Lord said in his heart, I will henceforth
curse the ground no more for mans cause: for
the imagination of mans heart is euill, euen from
his youth: neither will I fruite any more all
things liuing: as I have done.

22 Hereafter I feed time and harvest, and cold
and heat, and summer and winter, and day and
night shall not cease, so long as the earth remain-
eth.

CHAP. I X.

1 The confirmation of the lig^t 2 Mans unbelief and all crea-
tures. 3 Permission of murder. 4 The power of the sword.
The rainbow is the signe of Gods promise. 21 Noah is
drunken, and much of his sonnes whom he curseth. 29 The
age and death of Noah.

¶ ANI God blessed Noah and his sonnes, and
said to them, ¶ Bring forth fruit, and mul-
tiply, and replenish the earth.

* Chap. 2. 28. and 8. 17.

2 Also the b^e feare of you, and the dread of
you shall be vpon every beast of the earth, and vpon
every foule of the heauen, vpon all that mou-
eth on the earth, and vpon all the fishes of the
sea: into your hand are they deliuered.

3 Euerie thing that moueth and liueth, shall
be meat for you: as the ¶ greene herbe, haue I
giuen you all things.

4 ¶ And flesh with the life thereof, I require,
with the blood thereof, shall ye not eat.

5 ¶ For surely I will require your blood,
wherewith your liues are: at the hands of euery
beast will I require it: and at the hande of man,
euen at the hande of a mans ¶ brother will I re-
quire the life of man.

6 Who fo ¶ sheddeth mans blood, I by man
shall his blood be shed: * for in the ¶ image of
God hath hee made man.

7 But bring ye forth fruit and multiply: grow
plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes
with him, saying,

9 Beholde, I, euen I establish my ¶ covenent
with you, and with your seed after you.

10 And with euery liuing creature that is with
you, with the foule, with the cattell, and with
every beast of the earth with you, from all that
goe out of the Arke, vnto euery beast of the earth.

11 ¶ And my covenent will I establish with
you, that from henceforth all flesh shall not
be rooted out by the waters of the flood, nei-
ther shall there be a flood to destroy the earth
any more.

12 Then God said, This is the token of the
covenent which I make betweene mee and you,
and betweene euery liuing thing that is with
you vnto perpetual generations,

13 I haue set my ¶ bowe in the cloude, and it
shall be for a signe of the covenent betweene mee
and the earth.

14 And when ¶ I shall couer the earth with a
cloud, and the bowe shall be seene in the cloud.

15 Then will I remember my ¶ covenent which
is betweene mee and you, and betweene euery li-
ving thing in all flesh, and there shall be no more
waters of a flood to destroy all flesh.

16 Therefore the bowe shall be in the cloude
that I may see it, and remember the euermaking
covenent betweene God and euery liuing thing,
in all flesh that is vpon the earth.

17 God said yet to Noah, ¶ This is the signe
of the covenent, which I haue established be-
tweene mee and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of
the Arke, were Shem and Ham and Iapheth. And
Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of
them was the whole earth overspread.

20 ¶ Noah also began to be an husbandman,
and planted a vineyard.

21 And hee drunken of the wine, and was
drunken, and was vncovered in the middes of
his rent.

22 And when Ham the father of Canaan
saw the nakednesse of his father, 9 hee tolde his
two brethren without.

23 Then tooke Shem and Iapheth a garment,
and put it vpon both their shoulders, and went
backward, and covered the nakednesse of their
father.

¶ Of whom came the Canaanites that wicked nation, who
God: ¶ In desision and contempt of his father.

By the verme
of this commande-
ment bearing rage
not so much a
paine as they
would, yea, and
make it due to his
deceit.

By this remis-
sion man may
with a good con-
science vie the
clemencie of God
for his necessity.

* Chap. 1. 19
* Levitic. 17. 10
¶ That is, liuing
creatures, and the
flesh of beasts
that are strangled:
and hereby all
cruelty is for-
bidden.

* That is, I will
renewe vengeance
for your blood.
¶ Or, neighbour.
* Mat. 26. 51.
* Gen. 13. 10.
¶ Not only by
the magistrate,
but oft times God
will vnto
another.

* Chap. 1. 17.
¶ Therefore to
kill man is to de-
face Gods image,
and so inuety is
not only done
to man, but also
to God.

¶ To assure you
that the world
shall be no more
destroyed by
a flood.

¶ The children
which are not yet
born, are com-
prehended in
Gods covenent
made with their
fathers.

¶ Hereby we see
that signes or fa-
gements com-
me to be sepa-
rate from the world.

* Genes. 43. 11, 12.
¶ When men shall
see my bowe in
the heauen, they
shall know that I
have not forgot-
ten my covenent
with them.

¶ m God deeth re-
peat this the oft-
ner, to confirme
Noahs faith so
much the more.

This declareth
what was the ve-
ue of Gods bles-
sing, when hee
said, Increase and
bring forth, Chap.
1. 28.
¶ Or, Noah ligens
again.

¶ This is fer-
tile conseru to
show what an
honorable thing
it was for him
to be called of
God.

as a prophēt
the of God
against all them
that honour not
their parents: for
Ham and his po-
steritie were de-
curſed.
¶ That is, a most
vile ſlute.
¶ Or, to wit.
¶ Or, to wit.
¶ He declar-
eth that the Gentiles,
which came of Ia-
pheth, and were
ſeparated from the
church, ſhould be
ſoyred to the fame
by the perſuaſion
of Gods Spirit, and
preaching of the
Goſpel.

a These generati-
ons are here re-
ceiued, partly to
deſcribe the mani-
festo increaſe in ſo
ſmall a time, and
also to ſet forth
their great forget-
tfulneſſe of Gods
grace towards
their fathers.
b Of Madai and
Iauan came the
Medes and
Greekes.

c The Iewes fo-
call all countreys
which are ſepa-
rated from them by
ſea, as Grecia, Ita-
lie, &c. which were
giuen to the chil-
dren of Iapheth,
of whom came
the Gentiles.
d Of Cuſh and
Mizraim came the
Ethiopiſians and
Egyptians.
e Meaning, a cruel
oppreſſor and
tyrant.

f This ſpokenne
into a proſper-
ous and haue
both of God and
man: for he paſ-
ſed not to commit
crueltye even in
Gods preſence.
¶ For there was
iniquitie in the
ſpokenne, called alſo
Babel.
¶ Or, the ſpokenne
of the ſite.
h Of Lud came
the Lydians.
¶ Or, the Cuppa-
nians.

i In his flocke the
Church was pre-
ſerued, their ore
Moſes leaueſt off
ſpeaking of Ia-
pheth and Ham,
and inuetereth of
Shem mat at
Babel.

father with their faces backward: ſo they ſawe
not their fathers nakedneſſe.

24 Then Noah awoke from his wine, and
knew what his yonger ſonne had done vnto
him.

25 And ſaid, ^aCurſed be Canaan: a ^bſeruant
of ſeruants ſhall he be vnto his brethren.

26 He ſaid moreover, Bleſſed be the Lord God
of Shem, and let Canaan be his ^cſeruant.

27 God ^dperſwade Iapheth, that hee may
dwell in the tents of Shem, and let Canaan be
his ſeruant.

28 ¶ And Noah liued after the flood three
hundred and ſiftie yeeres.

29 So all the dayes of Noah were nine hun-
dred and ſiftie yeeres: and he died.

C H A P. X.

a The increaſe of mankind by Noah and his ſonnes. 10 The be-
ginning of ciuile, countrey and nations.

NOW theſe are the ^agenerations of the ſonnes
of Noah, Shem, Ham, and Iapheth: vnto
whom ſonnes were borne after the flood.

2 The ſonnes of Iapheth were Gomer, and
Magog, and ^bMadai, and Iauan, and Tubal,
and Methuſand Tiras.

3 And the ſonnes of Gomer, Aſhkenaz, and
Riphath, and Togarmah.

4 Alſo the ſonnes of Iauan, Eliſhah and Tar-
ſhiſh, Kitim, and Dodanim.

5 Of theſe were the ^ceyles of the Gentiles di-
uided in their lands, euery man after his tongue,
and after their families in their nations.

6 Moreover, the ſonnes of Ham were ^dCuſh,
and Mizraim, and Put, and Canaan.

7 And the ſonnes of Cuſh, Seba, and Haui-
lah, and Sabtah, and Raamah, and Sabtecha: alſo
the ſonnes of Raamah were Sheba and Dedan.

8 And Cuſh begate Nimrod, who began to
be ^emightie in the earth.

9 He was a mightie hunter before the Lord.
Wherefore it is ſaid, ^fAs Nimrod the mightie
hunter before the Lord.

10 And the beginning of his kingdome was
Babel and Erech, and Accad, and Calneh, in
the land of Shinar.

11 Out of that land came Aſhur, and builded
Nineueh and the ^gciitie Rehoboth, and Calah:

12 Reſen alſo betweene Nineueh and Calah:
this is a great ciitie.

13 And Mizraim begate ^hLudim and Ana-
nim, and Lehabim, and Naphturim.

14 Pathruſim alſo, and Caſluhim (out of whom
came the Philiftines) and ⁱCaphortims.

15 Alſo Canaan begate Zidon his firſt borne,
and Heth,

16 And Iebuſi, and Emori, and Girgaſhi,

17 And Heui, and Arki, and Sini,

18 And Aruati, and Zemarai, and Hamathi:
and afterward were the families of the Cana-
nites ſpread abroad.

19 Then the border of the Canaanites was
from Zidon, as thou commeſt to Gerar vntill Az-
zah, and as thou goeſt vnto Sodom and Gomo-
rah, and Admah, and Zeboiim, euen vnto Laſha.

20 Theſe are the ſonnes of Ham according to
their families, according to their tongues in
their countreys, and in their nations.

21 ¶ Vnto ^jShem alſo the father of all the

ſonnes of ^kEber, and elder brother of Iapheth
were children borne.

22 *The ſonnes of Shem were Elam and Af-
ſur, and Arpachſhad, and Lud, and Aram.

23 And the ſonnes of Aram, V2, and Hul, and
Gether, and Maſh.

24 Alſo Arpachſhad begate Shelah, and She-
lah begate Eber.

25 Vnto Eber alſo were borne two ſonnes:
the name of the one was Peleg: for in his dayes
was the earth ^ldiuided: and his brothers name
was Joktan.

26 Then Joktan begate Almodad, and She-
leph, and Hazarmaueth and Ierah,

27 And Hadoram, and V2al, and Diklah,

28 And Obal, and Abimeel, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all
theſe were the ſonnes of Joktan.

30 And their dwelling was from Meſha, as
thou goeſt vp to Sephar, a mount of the Eaſt.

31 Theſe are the ſonnes of Shem, according to
their families, according to their tongues in
their countreys and nations.

32 Theſe are the families of the ſonnes of No-
ah, after their generations among their people:
¶ Out of theſe were the nations diuided in the
earth after the flood.

C H A P. XI.

a The building of Babel was the cauſe of the conſuſion of tongues.
10 The age and generation of Shem vnto Abram. 31 Aua-
re departure from Vr to ſeek his father Terah, Sarai and Lot. 32 The
age and death of Terah.

T HEN the whole earth was of one ^alanguage
and one ſpeech.

2 And ^bas they went from the ^cEaſt, they
found a plaine in the land of ^dShinar, and there
they abode.

3 And they ſaid one to another, Come, let vs
make bricke and burne it in the fire, ſo they had
bricke for ſtone, and ſlime had they in ſtead of
morter.

4 Alſo they ſaid, Go to, let vs ^ebuild vs a
ciitie and a tower, whoſe top may reach vnto the
heauen, that wee may get vs a name, leaſt wee be
ſcattered vpon the whole earth.

5 But the Lord ^fcame downe, to ſee the
ciitie and tower which the ſonnes of men build-
ed.

6 And the Lord ſaid, ^gBehold, the people are
one, and they all haue one language, and this
they begin to doe, neither can they now be ſtop-
ped from whatſoever they haue imagined to doe.

7 Come on, let vs goe downe, and there
confound their language, that euery one perceiue
not anothers ſpeech.

8 So the Lord ſcattered them from thence
vpon all the earth, and they left off to build the
ciitie.

9 Therefore the name of it was called ^hBa-
bel, becauſe the Lord did there confound the
language of all the earth: from thence then did
the Lord ſcatter them vpon all the earth.

10 ¶ Theſe are the generations ⁱof Shem:
Shem was an hundred yeere olde, and begate Ar-
pachſhad two yeere after the flood:

neſſe and certaintie of the puniſhment. ¶ By this great
plague of the conſu-
ſion of tongues appeareth Gods horrible iudgement againſt
mans pride and vaine
glory. ¶ Or, conſuſion. * 1. Chron. 11. 27. ¶ He com-
meth to the genealogie
of Shem, to come to the hiſtorie of Abram, wherein the
Church of God is deſcrib-
ed, which is Moſes priuilegiuall purpoſe.

k Of whom came
the Ebreues or
Iewes.
* 1. Chron. 1. 17.

l This diſtention
came by the di-
uerſitie of langua-
ges, as appeareth,
Chap. 11. 9.

¶ Or, of theſe came
diuerſa nations.

* V2al 10. 25.

a In the yeere
hundred and thirty
after the flood.
b To wit, Nimrod
and his company.
c That is, from
Armenia where
the Arke layed
d Which was ſa-
uored and called
Caldea.

e They were
moued with pride
and ambition,
thinking to pre-
ſent their owne
honour to Gods
honour.

f Meaning, that
he declared by
effect, that hee
knew their wicked
enterpriſe: for
Gods power is
euerywhere, and
doeth neither
deſend nor
deſcend.

g God ſpeaketh
this in diſtention,
becauſe of their
foolliſh perſuaſion
and enterpriſe.
h He ſpeaketh as
though he took
counſell with his
owne wiſedome
and power: to wit,
with the Sonne
and holy Ghoſt:

i Signifying the great
plague of the conſu-
ſion of tongues.

c The world shall
recover by thy
feede, which is
CHRIST, the bles-
sing which they
lost in Adam.
d Meaning, as
well servants as

e He wandred to
and fro in the land
before he could
finde a feeling
place : thus God
exerciseth the faith
of his children.

¶ Or, *ok growe.*
f Which was a
small and rebel-
lious nation, by
whom God kept
his in continuall
exercise.

It was not
enough for him to
worship God in
his heart, but it
was expedient to
declare by out-
ward profession
his faith before

men, who could
altar was a signe.
h Because of the
troubles that he
had among that
wicked people.
i And to seued

the true God, and
renounced all
idolatry.
Thus the chil-
dren of God may
looke for no rest
in this world, but

This was a new
 triall of Abrams
 faith : whereby
 we see that the ende
 of one affliction

is the beginning
of another.
By this we
learne not to vse
vnlawfull meanes
nor to put others
in danger to loue

our felues, reade
verse 10. albeis it
may appeare that
Abram teared not
so much death. as
that if he should
die without it

ould not have
aken place: whe
in appeared a
weake faith.
Eke, that my son
may live,
To be his wife

o The Lord took
the defence of
poore stranger a
gainſt a mightie
king : and as he
is our carefull
louer his, ſo did he

Present State,
tion or goods.

1

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CHAPTER XIII

1 Abram by Gods commandment goeth to Canaan. 3 Christ is
promised. 7 Abram buildeth Altars for exercise and declaration
of his faith among the infidels 10 Because of the dearth he goeth
into Egypt. 15 Pharaoh taketh his wife, and is punished.

F Or the Lord had sayd vnto Abram, * 2 Get thee out of thy country, and from thy kined, and from thy fathers house vnto^b the land that I will shew thee.

...nting him no certaine place, he prooveth so much more his

* 1. Chron. 1, 26.
Ez. 24, 2.

1 He maketh mention first of Abram, not because he was the first borne, but for the historie which properly appertaineth vnto him. Also Abram at the confusion of tongues, was 48. yeeres old, for in the destruction of Sodom, he was 99. And it was destroyed 52 yeeres after the confusion of tongues.

Some thinke
that this Iſciah
was Sarai.
Albeit the ora-
cle of God came
to Abram, yet the
honour is given to
Terah, becauſe he
was the father.

* *Iosh.* 24. 2. *nebe.*
9. 7. *iudeth.* 5. 7.
act. 3. 7. 4.
o Which was a
critic of Mesopo-
tamia.

* Area 7.3.
a From the flood

to this time were
foiure hundredth
twenty and three
yeeres. b In app
faith and obedien

1

12. The promise made to Abram is renewed. 13. Abram buildeth an altar to the Lord.

Then Abram went vp from Egypt, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in silver and in gold.

3 And he went on his journey from the South toward Beth-el, to the place where his tent had beene at the beginning, betwene Beth-el and Hai.

4 Vnto the place of the * altar, which he had made there at the first: And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents.

6 So that the land could not * beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

7 Also there was debate betwene the herdmen of Abrams cattell, and the herdmen of Lots cattell, (and the Canaanites and the Perizzites dwelled at that time in the land.)

8 Then sayd Abram vnto Lot, Let there be no strife, I pray thee, betwene thee and me, neither betwene mine herdmen and thine herdmen: for we be bretheren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord like the land of Egypt, as thou goest vnto Zoar.)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his journey from the East: and they departed the one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom were wicked and exceeding sinners against the Lord.

14 ¶ Then the Lord sayd vnto Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all the land which thou seest, will I giue vnto thee, and to thy seede for euer.

16 And I will make thy seede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbered.

17 Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIII.

12. In the returne of Sodom Lot is taken prisoner. 16. Abram deliuereth him. 18. Melchizedek, commits to mete him. 23. Abram would not be enriched by the king of Sodom.

And in the dayes of Amraphel king of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the * nations.

2 These men made warre with Bara king of Sodom, and with Birsa king of Gomorah, Shi-

na king of Admah, and Shemeber king of Zebolim, and the King of Bela, which is Zoar.

3 All these * ioynd together in the vale of Siddim, which is the salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the * Rephaims in Apheroth Karnaim, and the Zuzims in Ham, and the Emims in * Shauch Kiriathaim.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned and came to En-mispat, which is Kadeh, and * smote all the country of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zebolim, and the king of Bela, which is Zoar: and they ioynd battell with them in the vale of Siddim.

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, & Arioch king of Ellasar: foure kings against fue.

10 Now the vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah fled, and fell there: and the residue fled to the mountaine.

11 And they tooke all the substance of Sodom and Gomorah, and all their vitales, & went their way.

12 They tooke Lot also Abrams brothers sonne, and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Ethcol, and brother of Aner, which were * confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought vp in his house, three hundred and eightene, and pursued them vnto Dan.

15 Then hee and his seruants diued themselves against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of * Damascus.

16 And he recovered all the substance, and also brought againe his brother Lot, & his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the King of Sodom forth to meete him in the valley of Shauch, which is the * Kings dale.

18 And * Melchizedek King of Shalem brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore he blessed him, saying, Blessed art thou, Abram, of God most high, Possessor of heauen and earth,

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand.

* And Abram gaue him tithes of all.

21 Then the king of Sodom sayd to Abram, Giue me the * persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodom, I

c Ambition is the chief cause of warres among Princes.
|| Or, of the labourd fields.
d Called also the dead sea, or the lake Asphaltite, neere vnto Sodom and Gomorah.
|| Or, Gazer.
|| Or, plaine.

|| Or, destroyed.

e And afterward was overwhelmed with water, and it was called the salt sea.
|| Or, were disformed.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moued them to ioyne with Abram, and perseueth him from their idolatrie and superstitions.
|| Or, armed.

* Elv. Damascus.

* 2. Sam. 8. & 9.

* Hier. 7. 1.

h For Abram and his soldiers religion, and not to offer sacrifice.

i In that Melchizedek fed Abram, he declared himselfe to represent a king, and in that he ble. ed him, the hier. priest.

* Hier. 7. 8.

* Hier. Iulius.

|| Or, I bring more.

a Rite great riches gotten in Egypt, hindered him not to follow his vocation.

b He called the place by that name which was after giuen vnto it, Chap. 28. 19, 7.

c This incommen- dity came by the riches, which broke friendship and as it were the bound of nature.

* Chap. 26. 7.

d Who seeing chert contention, might blaspheme God and destroy them.

e He cutteth off the occasion of contention: therefore we will combat, he brims reingth his own right to buy peace.

f Which was in Eden, Chap. 2. 10.

g This was done by Gods promise, that onely he should possesse the land of Canaan.

h Lot being to goe paradise, loosed hell.

i The Lord comforted him, for he should haue taken revenge, for the deputation of his nephew.

* Chap. 12. 7. and 25. 7. 11. and 26. 4.

j Meaning, a long time, and the coming of Christ.

as Exod. 32. 14 and 1. 7. 10. Deut. 15. 17.

k Originally this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.

n That is, of Babylon: by kings here, meaning, them that were gouernours of cities.

b Of a people gath- ered of diuers quantites.

† Elr. If I take
from thee a third,
I will take 1 Sam.
14. 44.
† He would not
that his liberality
should be harmful
to others.

haue lift vp mine hand vnto the Lord the most
high God possessor of heauen and earth.
23 † That I will not take of all that is thine,
so much as a threed or shoote latchet, least thou
shouldst say, I haue made Abram rich,
24 † Saue onely that, which the young men
haue eaten, and the parts of the men which went
with me, Aner, Eshcol, and Mamre: let them take
their parts.

CHAP. XV.

1 The Lord's Abrahams defence and reward. 6 His is testified
faith. 12 The promise and deliverance out of Egypt is declared.
18 The land of Canaan is promised for the fourth time.

AFTER these things, the ¶ word of the Lord
came vnto Abram in a * vision, saying, Feare
not Abram, I am thy buckler, and thine exceeding
* great reward.

2 And Abram sayd, O Lord God, what
wilt thou giue me, seeing I goe childlesse, and
the steward of mine house is this Eliezer of Da-
mascus?

3 Again Abram sayd, Behold, to me thou hast
giuen no seed: wherefore loe, a seruant of mine
house shall be mine heire.

4 Then behold, the word of the Lord came
vnto him, saying, This man shall not be thine
heire, but one that shall come out of thine owne
bowels, he shall be thine heire.

5 Moreover he brought him forth and sayd,
* Look vpon now vnto heauen, and tell the starres
if thou be able to number them: and he sayd vnto
him, So shall thy seed be.

6 And Abram * beleened the Lord, and hee
counted that to him for righteousnesse.

7 Again he sayd vnto him, I am the Lord,
that brought thee out of * Ur, of the Chaldees, to
giue thee this land to inherit it.

8 And he sayd, O Lord God, ¶ Whereby shall
I know that I shall inherit it?

9 Then he sayd vnto him, Take me an heifer
of three yeeres old, and a shee goat of three yeeres
olde, and a ram of three yeeres olde, a turtle doue
also, and a pigeon.

10 So he tooke all these vnto him, and * diuid-
ed them in the middes, and layd euery piece oue
against another: but the birds diuided he not.

11 Then foules fell on the carcases, and Abram
drowne them away.

12 And when the sunne went downe, there
fell an heauy sleepe vpon Abram: and loe, † a ve-
ry fearefull darkenesse fell vpon him.

13 Then he sayd to Abram, * Know for a sure-
ty, that thy seed shall be a stranger in a land that
is not theirs, * 4 foure hundred yeeres, and will
serue them; and they intreat their euill.

14 Notwithstanding, the nation whom they
shall serue, will I iudge: and after ward shall they
come out with great substance.

15 But thou shalt goe vnto thy fathers in peace,
and shalt be buried in a good age.

16 And in the 4 fourth generation they shall
come hither againe: for the * wickednesse of the
Amorites is not yet full.

17 Also when the sunne went downe, there
was a darknes: and behold, a smoking forneace, and
a firebrand, which went betwene those pieces.

18 * In that same day the Lord made a cove-
nant with Abram, saying, Vnto thy seed haue I
giuen this land: * from the riuer of Egypt vnto
the great riuer † Euphrates,

19 The Kenites, and the Kenezites: and the
Kadmonites,

20 And the Hittites, and the Perizzites, and
the Rephaims,

21 The Amorites also, and the Canaanites,
and the Girgathites, and the Iebusites.

CHAP. XVI.

2 Sarai being barren giueth Hagar to Abram. 6 Which caracters
and diffinites her name: 16 And being ill handled, fleeth. 7 The
Angel comforteth her. 11, 12 The name and manner of her
sonne. 13 Shee calleth vpon the Lord, to requite her sinners true.

NOW Sarai Abrams wife bare him no chil-
dren, and she had a maid an Egyptian, Hagar
by name.

2 And Sarai sayd vnto Abram, Behold now,
the Lord hath * restrained me from childbearing,
I pray thee go in vnto my maid: ¶ it may be that
I shall † receiue a child by her. And Abram obeyed
the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her
maid the Egyptian, after Abram had dwelled ten
yeeres in the land of Canaan, and gaue her to her
husband Abram for his wife,

4 ¶ And he went in vnto Hagar, and she con-
ceiued: and when she saw that she had conceived,
her dame was * despised in her eyes.

5 Then Sarai sayd to Abram, † Thon dost
me wrong, I haue giuen my maid vnto thy bosom,
and these teeth that hee hath conceiued, and I am
despised in her eyes: the Lord iudge betwene me
and thee.

6 Then Abram sayd to Sarai, Behold, thy maid
is in thine ¶ hand: do with her as it pleaseth thee.
Then Sarai dealt roughly with her: wherefore she
fled from her.

7 ¶ The Angel of the Lord found her
beside a fountaine in the way of Shur.

8 And hee sayd, Hagar Sarais maid, whence
comest thou? and whither wilt thou goe? And
she sayd, I flee from my dame Sarai.

9 Then the Angel of the Lord sayd to her,
* Returne to thy dame, and humble thy selfe vn-
der her hands.

10 Again the Angel of the Lord sayd vnto
her, I will so greatly increafe thy seed, that it shall
not be numbered for multitude.

11 Also the Angel of the Lord sayd vnto her,
See, thou art with child, and shalt beare a sonne,
and shalt call his name Ishmael: for the Lord hath
heard thy tribulation.

12 And he shall be a ¶ wilde man: his hand
shall be against euery man, and euery mans hand
against him, * and he shall dwell in the presence
of all his brethren.

13 Then he called the name of the Lord that
spake vnto her, Thou God lookest on me: for the
sayd, * 8 Haue I not also here looked after him that
seeth me?

14 * Wherefore the Well was called, † Beer-
lahai-roi: loe, it is betwene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and A-
bram called his sonnes name which Hagar bare,
Ishmael.

16 And Abram was fourescore and fixe yeeres
old, when Hagar bare him Ishmael.

CHAP. XVII.

1 He is charged to confirme him in the promise.
2 He is circumcised in the fifth time, and 12 Circum-
cised.

¶ Or, the Lord speak
to Abram.
* Num. 12. 9.
* Psal. 16. 6.

21 If feare was not
only leaue he should
not haue children,
but lest the promise
of the blessed seed
should not be ac-
complished in him
* Rom. 4. 18.

* Rom. 4. 3.
gal. 3. 6.
James 2. 28.

* Chap. 12. 28.
¶ This is a par-
ticular motion of
Gods Spirit, which
is not lawful for
all to follow, in
asking signes: but
was permitted to
some by a pecu-
liar motion, as to
Gideon and Est-
hah.

c This was the
olde enquire in
making conuen-
tations, Jerem.
18. 18. to the
which God
added these con-
ditions, that A-
braams posteritie
should be as stone
in place, but af-
ter they should
be coupled to-
gether, also they
should be as-
sured, but yet deli-
uered.

† Elr. A feare of
great darkness.

* Gen. 17. 6.

* Exod. 12. 40.

d Counting from
the birth of Ishak
to their departure
out of Egypt:

which declareth
that God will suffer
due to be satisfied
in this world.

¶ Or, after foure
hundred yeeres.

e Though God
suffer the wicked
for a time, yet his
vengeance falleth
vpon them, when
the measure of
their wickednesse
is full.

* Chap. 13. 7. and
23. 3. and 24. 4.

dint. 4. 5.

* 1. King. 1. 21.

* ch on. 9. 16.

† Elr. Perib.

a It seemeth that
he had helped to
Gods promise,
which could not
be accomplished
without it.

b S. e. faith, in
binding Gods pow-
er to the common
order of nature, as
though God could
not giue her chil-
dren in her old age.

¶ Or, grandchild.

† Elr. he build
by her.

c This punishment
declareth what
they gaine that at-
tempt any thing a-
gainst the word
of God.

† Elr. vnto iustice
is vpon her.

¶ Or, power.

d which was
chivis, as appea-
ring vnto 12. and
chap. 18. 17.

e God reiecteth
none estate of
people in their
miserie, but len-
deth them comfort.

¶ Or, firer and cru-
elly, or, as a wild be-
ast.

* Chap. 25. 18.

¶ This is, the lib-
eralities shall be
a penaltie people
by themselves, and
not a portion of
another people.

¶ Shee releue
her owne dulne-
sse and scholde-
d Gods griefes,
who was patient
with her every
where.

* Chap. 24. 64.

¶ Or, the well of
living, and living
me.

¶ Or, the well of
living, and living
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¶ Or, the well of
living, and living
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¶ Or, the well of
living, and living
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upon Ishmael. 15 Sarah is named Sarah. 18 Abraham prays for Ishmael. 19 Ishmael is promised. 23 Abraham and his house are circumcised.

18 Abraham prays for Ishmael. 23 Abraham and his house are circumcised.

twelve princes shall hee beget, and I will make a great nation of him.

Or, Almighty. Chap. 5. 22. Or, without offence.

Not onely according to the flesh, but also a farre greater multitude by faith Rom. 4. 17. The changing of his name is a feele to confirme Gods promise vnto him. Rom. 4. 17. Chap. 13. 16.

Circumcision is called the covenant, because it signifieth the covenant, which phrase is common to all Sacraments.

After 7. 8. A thine gamic part is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified. Rom. 6. 11.

Abel women were not circumcised, yet were they partakers of Gods promise: for vnder the mankin all was consecrated, and here is declared, that whoeuer conuerteth the signe, despiseth also the promise. Or, dame, or princesse.

Which proceeded of a sudden joy, and not of indolence. Chap. 18. 10. and 21. 2.

The everlasting Covenant is made with the children of the Spirit: and with the children of the flesh is made the temporal promise, as was promised to Ishmael. Elys. greatly.

When Abram was ninety yeere old and nine, the Lord appeared to Abram, and sayd vnto him, I am God // sufficient, * walke before me, and be thou vpright.

2 And I will make my covenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my covenant with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nacious of thee, yea, Kings shall proceed of thee.

7 Moreover, I will establish my covenant betweene mee and thee, and thy feede after thee in their generations, for an * everlasting covenant, to be God vnto thee, and to thy feed after thee.

8 And I will giue thee and thy feed after thee the land, wherein thou art a stranger, *even* all the land of Canaan, for an everlasting possession, and I will be their God.

9 Again God sayd vnto Abraham, Thou also shalt keepe my covenant, thou, and thy feede after thee in their generations.

10 * This is my covenant which ye shall keepe betweene mee and you, and thy feed after thee, * Let euery man childe among you be circumcised:

11 That is, yee shall circumcise the foreskin of your flesh, and it shall be * a signe of the covenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, *atwell* he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy feed.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumcised: so my covenant shall be in your flesh for an euerlasting covenant.

14 But the vncircumcised * man childe, in whole flesh the foreskin is not circumcised, *even* that person shalbe cut off from his people, *because* he hath broken my covenant.

15 Afterward God sayd vnto Abraham, Sarai thy wife shall thou not call Sarai, but // Sarah *shalbe* her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and thee shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and laughed, and sayd in his heart, Shall a childe be borne vnto him, that is an hundred yeere old? and shall Sarai that is ninetie yeere olde, beare?

18 And Abraham sayd vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayd, * Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Ishak: and I will establish my covenant with him for an * everlasting covenant, and with his feed after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him * exceedingly:

21 But my covenant will I establish with Ishak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and all that was bought with his money, *that is*, euery man childe among the men of Abrahams house, and hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeeres olde and nine // when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house *both* borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiveth three Angels into his house. 10 Ishak is promised againe. 12 Sarah laugheth. 18 Christe promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prays for them.

Againe the Lord * appeared vnto him in the // plain of Mamre, as he sat in his tent doore about the heate of the day.

2 And hee lift vp his eyes, and looked: and loe, three * men stood by him, and when he saw them, hee ran: to meete them from the tent doore, and bowed himselfe to the ground.

3 And he sayd, b Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and wash your feede, and rest your felous vnder the tree.

5 And I will bring a morfell of bread, that you may comfort your hearts, afterward yee shall goe your wayes: for therefore are ye a come to your seruant. And they sayd, Do *eu*en as thou hast sayd.

6 Then Abraham made haste into the tent vnto Sarah, and sayd, Make ready at once three measures of fine meale, knead it, and make cakes vpon the hearth.

7 And Abraham ran to the sheafs, and tooke a tender and good calfe, and gaue it to the seruant, who halied to make it ready.

8 And heeooke butter and milke, and the calfe, which he had prepared, and set before them, and stoode himselfe by them vnder the tree: and they did eate.

9 Then they sayd vnto him, Where is Sarah thy wife? And hee answered, Behold, *shee* is in the tent.

10 And he sayd, * I will certainly come againe vnto thee according to the time of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the maner of women.)

12 Therefore Sarah * laughed within her selfe, saying,

Chap. 11. 2.

They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as teachers to their families, that from the heist to the lowen they may obey the will of God.

Heb. 13. 2. Or, she gaue.

Thou, three Angels in mans shape.

Speaking to one of them, in whom appeared to be most mature, for he thought they had bin men. For men vied because of the great heat to goe bare footed in those partes. As sent of God, that I should doe my dutie to you.

Elr. Sejm.

For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate, and drinke, and such like.

Chap. 17. 19. 21. 2. Rom. 9. 9.

Thatis, about this time, when the shall be alive, or when the childe shall come into this life.

For Sarah rather had respect to the order of nature, then beleueed the promise of God.

1 Pet. 2. 6.

saying, After I am waxed old, * and my lord also, shall I haue lust?

13 And the Lord sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe, which am old?

14 (Shall any thing be * hard to the Lord? at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for shee was afraid. And he sayd, † It is not so: for thou laughedst.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord sayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall be in deed a great and a mighty nation, and * all the nations of the earth shall be blessed in him?

19 For I know him † that he will commaund his sonnes and his household after him, that they keepe the way of the Lord to doe righteousness and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lord sayd, Because the crye of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous,

21 I will * goe downe now, and see whether they haue done altogether according to that I cry, which is come vnto me: and if not, that I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom * fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am * but dust and ashes.

28 If there shall lacke fye of fiftie righteous, wilt thou destroy all the city for fye? And hee sayd, if I finde there fye and fourtie, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shall be found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Again he sayd, Let not my Lord now be angry that I speake, What if thury be found there? Then he sayd, I will not doe it, if I finde thirtie there.

31 Moreover he sayd, Behold now, I haue begun to speake vnto my Lord, what if twentie be found there? And he answered, I will not destroy it for twentys sake.

32 Then he sayd, Let not my Lord be now angry, and I will speake but this * once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

C H A P. XIX.

3 Lot receiued two Angels into his house. 4 The fiftie lusts of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lot's wife is made a pillar of salt. 33 Lots daughter lieth with his father, of whom come Moab and Ammon.

And in the euening there came two * Angels to Sodom: and Lot sat at the gate of Sodom, and Lot saw them, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my lords, I pray you turne in now into your seruants house, and tarie all night, and * walke your feete, and yee shall rise vp early and goe your wayes. Who sayd, Nay, but we will abide in the streete all night.

3 Then * he praied vpon them earnestly, and they turned in to him, and came to his house, and hee made them a feast, and did bake vneleavened bread, and they * did eate.

4 But before they went to bed, the men of the city, euen the men of Sodom compassed the house round about, from the yong euen to the old, * all the people from all quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs, that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two * daughters, which haue not known man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: for therefore are they come vnder the shadow of my rooffe.

9 Then they sayd, Away hence: and they sayd, Hee is come alone as a stranger, and shall bee iudge and rule: wee will now deale worse with thee then with them. So they praied fore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house; with blindnes, both small and great, so that they were wearie in † seeking the doore.

12 ¶ Then the men sayd vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 For * we will destroy this place, because the * crye of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which † married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the city, but hee seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters † which are here, lest thou be destroyed in the punishment of the city.

16 And as he * prolonged the time, * the men caught both him and his wife, and his two daughters

a Wherein we see Gods proud case in preferring him: albeit he receaueth not himselfe to all alike: for Lot had but two Angels, and Abraham three. * Chap. 18. 4.

b That is, he praied them so intently,

c Not for that they had neede, but because the time was not yet come that they would reuenge themselves.

d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

e He desireth praye in defending his guests, but he is to be blamed in seeking vnto himselfe means, if that I should presume them from all iniury.

f This is to say,

* Wilt thou be destroyed?

† Elv. finding.

* 1 Pet. 2. 7

* Wilt thou be destroyed?

† Elv. finding.

* This promise is that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

* Cap. 18. 10.

† Or should marrie.

† Elv. with me found.

h The mercy of God to him: to whom he is following Gods calling.

* Wilt thou be destroyed?

† Elv. with me found.

h The mercy of God to him: to whom he is following Gods calling.

* Wilt thou be destroyed?

† Elv. with me found.

h Iehonah, the shewb word which we call Lot; fiftieth that this Angel was Christ for this word is only applied to God.

* Chap. 12. 3. and 22. 18.

i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our finnes: for vengeance, though none as yet.

† Elv. doe iudge.

m In God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt, that not only fiftie

but ten righteous men could not be found there, and also that the wicked are spared for the righteous sake.

n Heikey wee learne, that the meeter we approach vnto God, the more doeth our miserable estate appeare, and the more are wee humbled.

o If God refused not the prayer for the wicked Sodomites, euen to the for request, how much more will he graunt the prayers of the godly for the afflicted.

† Elv. with me found.

h The mercy of God to him: to whom he is following Gods calling.

* Wilt thou be destroyed?

† Elv. with me found.

h The mercy of God to him: to whom he is following Gods calling.

ters by the hands (The Lord being mercifull vnto him) and they brought him forth, and let him without the citie.

17 ¶ And when they had brought him out, the Angel layd, Escape for thy life: I looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 B-hold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, least some euill take me, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let me escape thither: it is not a little one, and my soule shall liue?

21 Then he sayd vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not ouerthrow this city, for the which thou hast spoken.

22 Haite thee, saue thee there: for I can doe nothing till thou be come thither. Therefore the name of the citie was called Zoar.

23 ¶ The funne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord^a rained vpon Sodom and vpon Gomorah, brimstone and fire from the Lord out of heauen.

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and she became a pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, hee saw the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrew the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he feared to tarie in Zoar, but dwelt in a caue, hee and his two daughters.

31 And the elder sayd vnto the younger, Our father is olde, and there is not a man in the earth to come in vnto vs after the manner of all the earth.

32 Come, wee will make our father drink wine, and lie with him, that we may preferre seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder sayd to the younger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may preferre seede of our father.

35 So they made their father drinke wine that night also, and the younger arose, and lay with him: but he perceived it not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day.

38 And the younger bare a sonne also, and she called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

^a Abraham dwellt as a stranger in the land of Gerar. ^b Abimelech sought away his wife. ^c God reprooueth the king. ^d The king Abraham. ^e Sarah is referred with great gifts. ^f Abraham prayeth, and the king and his archbail.

Afterward Abraham departed thence toward the South countrey, and dwelled betweene Cadeth and Shur, and sojourned in Gerar.

2 And Abraham sayd of Sarah his wife, She is my liker, Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay euery righteous nation?

5 Said not he vnto me, She is my sister? yea, and her selfe sayd, He is my brother: with an vpright minde, and innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I know that thou diddest this euery with an vpright minde, and I kept thee also that thou shouldst not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe; for he is a Prophet, and he shall pray for thee, that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all the things that vnto them, and the men were fore afraid.

9 Afterward Abimelech called Abraham, and sayd vnto him, What hast thou done vnto vs, and what haue I offended thee, that thou hast brought on me, and on my kingdomes this grea sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely thy feare of God is not in this place, and they will slay me for my wifes sake.

12 Yet in very dede she is my sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I sayd then to her, This is thy kindnesse that thou shalt heare vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and heeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my land is before thee, dwell where it pleaseth thee.

16 Likewise

Thus God permitted him to fall most horribly in the solitary mountaine, whom the wickedness of Sodom could nor overcome. f Who as they were borne in most horrible incest, so were they and their posteritie vile & wicked.

g That is, sonne of my people: signifying that they rather reioiced in their sin, then repented for the same.

a which was toward Egypt. b Abimelech had now twice fallen into this fault: such is mans frailtie. c So greatly God detesteth the breach of marriage. d The Infidels confessed that God would not punish but for iust occasion: therefore, whensoever hee punisheth, the occasion is iust. e As one falling by ignorance, and not doing euill of purpose.

f Not asking to doe any man harme.

g God by his holy Spirit reuereith them that offend by ignorance, that they fall not into greater incontinencie.

h That is, one, to whom God reuereith himselfe familiarly.

i For the prayer of the godly is of force towards God.

k For in their care.

l The wickednes of the King bringeth Gods wrath vpon the whole realme.

m Hee heareth that no honesty can be hoped for, where the feare of God is not. n By sister, hee meant his cousin germane, and by daughter, Abrahams niece, Chap. x. 9. for to the Hebrewes wife the wordes.

* Chap. 12. 13.

Or, it is thy garment.

He willed him to flee from Gods indignement, and not to be fory to depart from that rich countrey, and full of vaine pleasures.

Though it be little, yet it is great enough to saue my life: wherein he offendeth in chusing another place when the Angel had appointed him. b Bur, thy face. c Because Gods commendement was to destroy the city, and to saue Lot.

in Which before was called Belah, Chap. 14. 2.

* Deut. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezech. 16. 49. Hef. 1. 18. Amos. 4. 11. Luke 17. 34. Iud. 7. 2.

As touching the body only: and this is a notable monument of Gods vengeance to all them that passed that way.

Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked. m Measuring, in the countrey, which the Lord had now destroyed. n For except he had bene overcome with wine, he would neuer haue done that abominable acte.

l Ebr. keepe alive.

n Such an head, to
with whom thou
mayest be prefer-
red from all d. n-
gers.
o God caused this
heaven King to
reprouce her be-
cause the discem-
bled, seeing that
God had giuen her
an husband as her
vaile and defence.
p Had taken away
from them the gift
of concealing.

16 Likewise to Sarah hee said, Behold, I have
giuen thy brother a thousand pieces of silver: be-
hold, he is the vaile of thine eyes to all that are
with thee, and to all others: and she was thus
reproued.
17 ¶ Then Abraham prayed vnto God, and
God healed Abimelech and his wife, and his wom-
en seruants: and they bare children.
18 For the Lord ¶ had shut vp euery wombe
of the house of Abimelech, because of Sarah A-
brahams wife.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out
with her sonne. 17 The angel comforteth Hagar. 21 The
covenant betwene Abimelech and Abraham. 33 Abraham called
upon the Lord.

NOW the Lord visited Sarah, as hee had said,
and did vnto her * according as he had pro-
mised.

2 For * Sarah conceived, and bare Abraham
a sonne in his 8th old age, at the same season that
God told him.

3 And Abraham called his sonnes name
that was borne vnto him, which Sarah bare him,
Izhak.

4 Then Abraham circumcised Izhak his sonne,
when he was eight dayes old, * as God had com-
manded him.

5 So Abraham was an hundred yeere olde,
when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made mee to
reioyce: all that heare, will reioyce with mee.

7 Againe shee said, b Who would haue said
to Abraham, that Sarah should haue giuen child-
ren sucke? for I haue borne him a sonne in his
old age.

8 ¶ Then the child grew and was weaned: and
Abraham made a great feast that same day that
Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the
Egyptian (which she had borne vnto Abraham)
c mocking.

10 Wherefore shee said vnto Abraham, * Cast
out this bondwoman and her sonne: for the sonne
of this bondwoman shall not be heire with my
sonne Izhak.

11 And this thing was very grieuous in Abra-
hams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be
grieuous in thy sight for the child, and for thy
bondwoman: in all that Sarah shall say vnto thee,
heare her voyce: for in Izhak shall thy seede be
called.

13 As for the sonne of the bondwoman, I will
make him e a nation also, because he is thy seed.

14 So Abraham arose vpearly in the morning
and tooke bread, and a bottell of water, and gaue
it vnto Hagar putting it on her shoulder, and the
childe also, and f sent her away: who departing,
wandered in the wilderness of Beer-sheba.

15 And when the water of the bottell was spent,
she cast the child vnder a certaine tree.

16 Then she went and faced her ouer against
him a farre off about a bow shoot: for shee sayd,
I will not see the death of the child. And she lay
downte ouer against him, and lift vp her voyce, and
wept.

17 Then God s heard the voyce of the child,
and the Angel of God called to Hagar from hea-
uen, and said vnto her, What aileth thee, Hagar?

fear not, for God hath heard the voyce of the
child where he is.

18 Arise, take vp the childe, and holde him in
thine hand: for I will make of him a great
people.

19 And God h opened her eyes, and shee saw a
well of water: so she went and filled the bottell
with water, and gaue the boy drinke.

20 So God was i with the child, and he grew
and dwelt in the wilderness, and was an ¶ archer.

21 And he dwelt in the wilderness of Paran,
and his mother tooke him a wife out of the land
of Egypt.

22 ¶ And at the same time Abimelech and
Phichol his chiefe captain spake vnto Abraham,
saying, God s with thee in all that thou doest.

23 Now therefore I sweare vnto mee here by
God, that thou wilt not ¶ hurt mee, nor my chil-
dren, nor my childrens children: thou shalt deale
with me, and with the cuntry, where thou hast
become a stranger, according vnto the kindees that
I haue shewed thee.

24 Then Abraham sayd, I will s (sweare),

25 And Abraham rebuked Abimelech for a
well of water, which Abimelech seruants had vio-
lently taken away.

26 And Abimelech sayd, ¶ I know not who
hath done this thing: also thou toldest me not,
neither heard I of it but this day.

27 Then Abrahamooke sheepe and beeues,
and gaue them vnto Abimelech: and they two
made a covenant.

28 And Abraham set seven lambs of the flocke
by themselves.

29 Then Abimelech sayd vnto Abraham, What
meane these seven lambs, which thou hast set by
thyselfes?

30 And he answered, Because thou shalt receive
of mine hand these seven lambs, that it may be
a witness vnto me, that I haue digged this well.

31 Wherefore the place is called ¶ Beer-she-
ba, because there they both sware.

32 This made they a m covenant at Beer-she-
ba: afterward Abimelech and Phichol his chiefe
captaine rose vp, and turned againe vnto the land
of the Philistims.

33 ¶ And Abraham planted a groue in Beer-
sheba, and c called there on the Name of the Lord,
the euerslasting God.

34 And Abraham was a stranger in the Philis-
tims land a long season.

C P A P. XXII.

1, 2 The faith of Abraham is proued in offering his sonne Izhak.
3 Izhak is borne of Hagar. 4 The generation of Izhak.
Abrahams brother of Ishmael cometh to Izhak.

A N d after these things God did * prouue Abra-
ham, and sayd vnto him, Abraham. Who
answered, ¶ Here am I.

2 And he sayd, Take now thine onely sonne
Izhak whom thou louest, and get thee vnto the
land of ¶ Moriah, and b offer him there for a burnt
offering vpon one of the mountaines, which I will
shew thee.

3 Then Abraham rose vp early in the morn-
ing, and saddled his asse, and tooke two of his ser-
uants with him, and Izhak his sonne, and clove
wood for the burnt offering, and rose vp and went
to the place, which God had told him.

4 Then

* Chap. 17. 19.
and 18. 10.
* Maith v. 2.
after 7. 8.
Galat. 4. 7.
b. 1. 1. 1.
c Therefore the
miracle was great-
er.

* Chap. 17. 12.

b Shee accuseth
her selfe of ingra-
titude, that she did
not beleue the
Angel.

a He derided
Gods promise
made to Izhak,
which the Apostle
calleth persecu-
tion: Gal. 4. 19.
* Galat. 4. 39.

d The promised
seede shalbe con-
firmed from Izhak,
and not from Ish-
mael. Rom. 9. 7.
Heb. 11. 12.

e The Ishmaelites
shall come of him.
f True faith re-
nonneceh all natu-
rall affections to
obey Gods com-
mandement.

g For his promise
made to A-
braham, and not
because the child
had discretion and
iudgement to pray.

h Except God
open our eyes, we
can neither see,
nor vnderstand
the means
which are before
vs.
i As touching on-
ward things God
caused him to
prophesie.
j Or, shut in the
bow, and was an
archer.

k Efr. dole fully
with me, or lit.

l So that it is a
lawfull thing to
take an oathe
in matters of im-
portance, for to witness
the truth, and to
assure others of
our fidelity.
m Wicked fer-
uants doe many
euils vnto them
to their miserie.

n Or, well of the
oath, or of the
covenant, or of
the promise.
m Thus we see
that the godly, as
touching outward
things may make
peace with the
wicked that know
not the true God.
o That is, he wor-
shipped God in all
points of true Re-
ligion.

* Heb. 11. 17.

¶ Heb. 11. 17.

p Which signifi-
eth the leaue of
God, in the which
place he was ho-
noured: and Sabe-
lon afterward
built the Temple.
q i. e. in Reed.
the chiefe point
of his tenacity,
promised to bless.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place as afore off,

5 And sayd vnto his seruants, Abide yon here with the asle: for I and the child will goe yonder and worship, and e come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and sayd, My father, And hee answered, Here am I, my sonne. And hee said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will a provide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and conched the wood, and e bound Izhak his sonne, * and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And hee answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake ¶ thou hast not spared thine ¶ only sonne,

13 And Abraham lifting vp his eyes, looked and behold, there was a ram behinde him caught by the hornes in a bush: then Abraham went and tooke the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place ¶ Iehouah Iireh: as it is sayd this day, In the mount will the Lord ¶ be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And sayd, ¶ By my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine only sonne,

17 Therefore will I surely bleste thee, and will greatly increase thy feede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy feede shall possesse ¶ the gate of his enemies.

18 ¶ And in thy feede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milcah, the hath also borne children vnto thy brother Nahor:

21 To uoir, vtz his eldest sonne, and Buz his brother, and Kemuel the father of ¶ Aram.

22 And Chetud, and Hazo, and Pildash, and Iddlah, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his concubine called Reumah, shee bare also Tebah, and Gahan, and Thahash, and Maachah.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 15 The equite of Abraham. 19 Sarah is buried in Machpelah.

W Hen Sarah was an hundredth twentie and seven yeere olde († so long liued shee.)

2 Then Sarah died in Kirith-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham rose vp from the fight of his corps, and talked with the ¶ Hittites, saying,

4 I am a stranger, and a forreiner among you: giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chiefe of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou maist burie thy dead therein.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be ¶ to your minde, that I shall burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue ¶ of Machpelah, which he hath in the end of his field, that he would giue it me for as much ¶ money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his citie, saying,

11 No, my lord, heare me: the field giue I thee and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee to bury thy dead.

12 Then Abraham bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the country, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundred shekels of siluer: what is that betwene mee and thee? bury therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weighed to Ephron the siluer, which hee had named, in the audience of the Hittites, euen foure hundred siluer shekels of current money among marchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ¶ went in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall ¶ by the Hittites.

CHAP. XXIII.

1 Abraham chastiseth his servant to forsake to take a wife for Izhak in his owne kinde. 12 The seruants prayeth to God.

† Ebr. the years of the life of Sarah.

a That is, when he had mourned: so the godly may mourne, if they passe not measure; and the natural affection is commendable.

† Ebr. sonnes of Hebr.

b That is, godly or excellent: for the Hebrews so speake of all things that are noble, because all excellencie cometh of God.

† Ebr. in your face.

¶ Or, double price because of the mixture therein.

† Ebr. in full price.

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20 pence, so them 400 shekels amount to 23 pound 8 shillings and 8 pence after 5 shilling sterling the ounce.

¶ Or, citizens.

f That is, all the people confirmed the sale.

e He doubted not, but God would accomplish his promise, though he should forsake his sonne.

d The onely way to overcome all temptation, is to rest vpon Gods promise.

e For it is like that his father had declared to him Gods commandment, whereunto he shewed himselfe obedient.

* Lament. 2. 21.

i That is, by thy own obedience thou hast declared thy faith.

¶ Or, and kept not with Izhak his sonne only sonne from me.

† Ebr. thy sonne, thy only sonne.

¶ Or, the Lord will for or provide.

g The name is changed, to shew that God doeth both fee and provide feede for him, and also eminently is seene, and felt in time convenient.

h Signifying, that there is no greater then he.

¶ Or, 600.

† Chap. 12. 3.

† 18. 18.

† Eccles. 44. 22.

† 1. 25.

† Gen. 3. 6.

¶ Or, of the Syrians.

g Concubine is oftentimes taken in the good part for those women which were infamous to the Wives.

33 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske his consent, and shew agreeeth.

Now Abraham was old, & a striken ingeerles, &c the Lord had blessed Abraham in all things. 2 Therefore Abraham said vnto his eldest seru-
ant of his house, which had the rule ouer all that he had. 3 Put now thine hand vnder my thigh,

3 And I will make thee & swear by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of y^e Canaanites among whom I dwell: 4 But thou shalt go vnto my c^ountry, and to my kinred, & take a wife vnto my sonne Izhak.

5 And the seruant sayd to him, What if the woman will not come with mee to this land? shall I bring thy son again vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d^hither againe.

7 ¶ The Lord God of heauen, who took me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that swore vnto me, saying, * Vnto thy feede will I giue this land, he shall feele his Angell before thee, and thou shalt take a wife vnto my sonne fro thence.

8 Neuerthelesse if the woman will not follow thee, then shalt thou be & discharged of this mine oathe: onely bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and swore to him for this matter.

10 ¶ So the seruant tooke tenne camels of the camels of his master, and departed: (for he had all his masters goodes in his hand:) and so hee arofe, and went to * Aram Naharaim, vnto the c^oitie of Nahor.

11 And he made his camels to lye down without the cite by a wel of water, at euentide about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, & send me good speed this day, and shew mercy vnto my master Abraham.

13 Lo, I stand by the wel of water whiles the mens daughters of this cite come out to draw water.

14 & Grant therefore that the maid, to whom I say: Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I will giue thy camels drinke also: maybe shee that thou hast ordained for thy seruant Izhak, and thereby shalt I know that thou hast shewed mercie on my master.

15 ¶ And now yer he had left speaking, behold, y^e Rebekah came out, the daughter of Be-
thuel, sonne of Milcah the wife of Nahor Abrahams brother, and her Pitcher vpon her shoulder.

16 (And the maid was verie faire to looke vpon, a virgine and vnkknown of man) and shew^e went downe to the well, and filled her pitcher and came vp.

17 Then the seruant ranne to meete her, and saide, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drinke & sit: and she hastned, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, shee said, I will draw water for thy camels also vntill

they & have drunke inough.

20 And shee poured out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondered at her, and helde his peace, to knowe whether the Lorde had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden & a beilment of y^e halfe a shekell weight, and two bracelets for her hands, of ten shekels weight of golde:

23 And he said, whole daughter art thou? tell me, I pray thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Be-
thuel y^e son of Milcah whom the bare vnto Nahor.

25 Moreover she said vnto him, We haue litter also & p^{ro}uend^{er} ynough, & roume to lodge in.

26 And the man bowed himselfe and wor-
shipped the Lord,

27 And said, Blessed be the Lorde God of my master Abraham, which hath not withdrawne his mercie & and his truth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maide ranne and tolde them of her mothers house according to these wordes.

29 ¶ Now Rebekah had a brother called La-
ban, and Laban ranne vnto the man to the well,

30 For when he had seene the earrings and the bracelets in his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, hee flood by the camels at the well.

31 And he saide, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roume for the camels?

32 ¶ Then the man came into the house, and hee vnfasted the camels and brought litter and p^{ro}uend^{er} for the camels, and aid water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but hee sayde, I will not eate, vntill I haue sayde my message. And hee said: Speake oh.

34 Then hee said, I am Abrahams seruant,

35 And the Lord hath & blessed my master wonderfully, that hee is become great: for hee hath giuen him sheep, and beeces, and siluer, and golde, and men seruants, and maide seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, and vnto him hath hee giuen all that hee hath.

37 Now my master made me swear, saying, Thou shalt not take a wife to my sonne of the daughters of y^e Canaanites in whole land I dwell:

38 But thou shalt go vnto my fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will fend his Angell with thee, and p^{ro}-
sp^{er} thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of mine oathe, when thou comest to my kinred: and if they giue thee not one, thou shalt be free from mine oathe.

42 So I came this day to the well, and said, O

† Elr. Loe made
the end of driv-
king.

* Or, hearing.
k God permitted
many things both
in appeal & other
things which are
now forbid: speci-
ally when they ap-
pear to our mortifi-
cation. l The golden be-
lled is here mean-
ed, not that of
siluer.

m Hee bestoweth
not his good for-
tune (as doe the
wicked): but ac-
knowledgeeth that
God hath dealt
mercifully with
his mercie in keep-
ing promise.

n For hee waited
on Gods hand,
who had now
heard his prayer.
o To wit, Laban.
p The gentle in-
tertainment of
strangers vsed a-
mong the godly
fathers.

q The fidelitie
that seruants owe
to their masters,
callesth them to
p^{re}sence their ma-
sters businesse so
their owne neces-
sities.
r To blesse, signifi-
eth here to en-
rich, or encrease
with substance, as
the text in y^e same
verse declareth.
s The Canaanites
were heathen, and
therefore the godly
could not ioyne
with them in mar-
riage.
t Meaning among
his kindred, as
verse 40.

u Which by mine
authoritie I cauled
thee to make.

* Clap. 47. 29.
† Which eccemoni
declared the
seruants obedience
towards his
master, & the mas-
ters power ouer
the seruant.

b This is the oath that
an out may be
required in a law-
full cause.

c Hee would not
shut his sonne
should marrie out
of the godly fam-
ily: for the incon-
ueniences that
come by marrying
with the vngodly,
are set forth in
sundry places of
the Scriptures.

d Least hee should
lose the inheri-
tance promised.

† Chap. 12. 7. &
13. 15. and 15. 18
and 16. 4.

† Elr. inuener.

* Or Mesopotamia.
q Syria of the
two Rodes: to wit,
of Tygia and
Euphrates.

c That is, to Char-
van.

† Elr. to home
this keyne.

f Hee groundeth his
prayer vpon Gods
promise made to
his master.

* Or, cause mee to
meete.

g The seruants mo-
ued by Gods spiri
desired to be affi-
red by a signe,
whether God
prospered his
iourney or no.

h God giueth
good & neede to
all things: that are
vnderaken for the
glory of his name,
and according to
his word.

i Here is declared
that God euer hea-
reth the prayers of
his, and granteth
thei requests.

* Elr. my lord.

Lord, the God of my matter Abraham, if thou now prosper my journey which I goe.

43 Behold, * I stand by the wel of water when a virgin cometh forth to drawe water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drinke,

44 And thee say to me, Drinke thou, and I will also drawe for thy camels, let her be the wife, which the Lord hath prepared for thy masters sonne.

45 And before I had made an end of speaking in mine heart, beholde, Rebekah came forth and her pitcher on her shoulder, and shee went downe to the well, and drew water. Then I said vnto her, Give me drinke, I pray thee.

46 And she made haste, and tooke downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gave the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abilement vpon her face, and the bracelets vpon her hands:

48 ¶ And I bowed downe and worshipped the Lord, and blessed the Lord God of my matter Abraham, which had brought me the right way to take my masters brothers daughter vnto his son.

49 Now therefore, if ye will deale mercifully and truly with my matter, tell me: and it not, tell me, that I may turne me to the right hand or to the left.

50 Then answered Laban and Bethuel, and said, ¶ This thing is proceeded of the Lord: wee cannot therefore say vnto thee, neither euill nor good,

51 Beholde, Rebekah is before thee, take her and goe, for she may be thy masters sonnes wife, even as the Lord hath said.

52 And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of silver, and iewels of golde, and raiment, and gave to Rebekah: also vnto her brother and to her mother he gave gifts.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, he said, ¶ Let me depart vnto my matter.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may goe to my matter.

57 Then they said, We will call the maide, and aske her consent.

58 And they called Rebekah, and sayd vnto her: Wilt thou goe with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the gate of his enemies.

¶ Then Rebekah arose, and her meyses, and

rode vpon the camels, and followed the man, and the seruant tooke Rebekah and departed.

62 Now Izbak came from the way of Beer-lahai-roi, (for he dwelt in the South country.)

63 And Izbak went out to pray in the field toward the evening: who lift vp her eyes and looked, and beheld, the camels came.

64 Also Rebekah lift vp her eyes, and when she saw Izbak, she lighted downe from the camel.

65 (For shee had said to the seruant, Who is yonder man, that cometh in the field to meete vs; and the seruant had said, It is my matter) So she tooke Izbak and covered her.

66 And the seruant tolde Izbak all things that he had done.

67 Afterward Izbak brought her into the tent, of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loved her: So Izbak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children.
5 Abraham giueth all his goods to Izbak, & his sister.
12 The genealogie of Ishmael. 23 The birth of Izbak and Esau.

NOW Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan, begate Sheba, and Dedan:

4 And the sonnes of Dedan were Ashurim, and Letushim, and Leumim.

5 Also the sonnes of Midian were Ephah, and Epher, and Hanoeh, and Abida, and Eldah, all these were the sonnes of Keturah.

6 ¶ And Abraham gaue all his goods to Izbak.

6 But vnto the 7 sonnes of the concubines, which Abraham had, Abraham gaue gifts, and sent them away from Izbak his sonne (while hee yet liued) Eastward in the East countrie.

7 And this is the age of Abrahams life, which hee liued, an hundredth xxiij and five yeeres.

8 Then Abraham yielded the spirit, and died in a good age, an olde man, and of great yeeres, and was gathered to his people.

9 And his sonnes Izbak and Ishmael buried him in the cave of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izbak his sonne, * and Izbak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 And these are the names of the sonnes of Ishmael, name by name, according to their kindreds: the eldest sonne of Ishmael was Nebaioth, then Kedar, and Abdeel, and Mibsam.

14 And Midiam, and Dumah, and Massa.

15 Hagar, & Tema, Ietur, Naphtali, & Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundredth thirty and seven yeeres, and he yielded vp the spirit, and died, and was gathered vnto his people.)

* Chap. 16. 24. and 35. 11.

* This was the excuse of the goodly fathers, to meditate Gods promises,

and to pay for the accomplishment thereof. This came was that the spirit was brought to her husband, he heard being conered, in token of humanness and chastity.

† Or, had life mourning for his mother.

† While Sarah was yet alive.

† 1 Chron. 1. 32.

† Ebr. all these be his.

† For by the verbum of Gods word hee had not onely Izbak, but begate many more.

† Reside Chap. 22. 24.

† To auoide the diffinition that els might haue come because of the heritage.

† Hee by the ancient signified that man by death perished not wholly, but as the foules of the godly liued after in perpetuall ioy to the families of the wicked in perpetuall paine.

† Chap. 23. 16.

† Chap. 16. 14. and 24. 61.

† 1 Chron. 1. 29.

† Ebr. first borne.

† Which dwelt among the Amorites, and were separate from the blessed seedes.

Or, his ſell. g He meaneth that he ſell to dwell among his brethren as the Angel promiſed, Chap. 14. 12.
** Or, Syrian of Meſopotamia.*

13 And they dwell from Hailah vnto Shur, that is towards Egypt, as thou goeſt to Aſhur, Iſhmael ſt dwelt: in the preſence of all his brethren.

19 Likewiſe theſe are the generations of Iſhah Abrahams ſonne. Abraham begate Iſhah.

20 And Iſhah was fourtie yeeres old, when he tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and ſiſter to Laban the Aramite.

21 And Iſhah prayed vnto the Lord for his wife, becauſe ſhe was barren: & the Lord was intreated of him, and Rebekah his wife conceived.

22 But the children ſtrowe together within her: therefore ſhe ſayd, Seeing it is ſo, why am I thus? wherefore ſhe went to aſke the Lord.

23 And the Lord ſaid to her, Two nations are in thy wombe, and two manner of people ſhall be deuised out of thy bowels, and the one people ſhall be mightier then the other, and the elder ſhall ſerue the yonger.

24 Therefore when her time of deliuerance was fulfilled, behold, twiues were in her wombe.

25 So he that came out firſt was red, and hee was alouer as rough as a garment, & they called his name Eſau.

26 And afterward came his brother out, and his hand held Eſau by the heele, therefore his name was called Iaakob. Now Iſhah was threſcore yeeres old when Rebekah bare them.

27 And the boyes grewe, and Eſau was a cunning hunter, and ſtined in the fields: but Iaakob ſt a plaine man, and dwelt in tents.

28 And Iſhah loued Eſau, for ſueniſon was his meate, but Rebekah loued Iaakob.

29 Now Iaakob ſod portage, and Eſau came from the field and was wearie.

30 Then Eſau ſayd to Iaakob, Let me eate, I pray thee, of that portage fo red, for I am wearie, Therefore was his name called Edom.

31 And Iaakob ſaid, Sell me euen now thy birthright.

32 And Eſau ſaid, Lo, I am almoſt dead, what then ſhould thy birthright to mee?

33 Iaakob then ſaid, Swear to me euen now. And he ſware to him, & ſolde his birthright vnto Iaakob.

34 Then Iaakob gave Eſau bread and portage of lentils: and he did eate and drinke, and roſe vp, and went his way: So Eſau contemned his birthright.

CHAP. XXVI.

1 God promiſeth for Iſhah in the ſumme. 3 He renews his promiſe. 5 The King blaſmeth him for denying his wife. 14 The Philiftins hate him for his riches. 35 Stop his words, 16 And diſturb him away. 2, God comforteth him.

And there was a famine in the land beſides the firſt famine that was in the dayes of Abraham. Wherefore Iſhah went to Abimelech King of the Philiftins vnto Gerar.

2 For the Lord appeared vnto him, and ſaid, Goe not downe into Egypt, but abide in the land which I ſhall thew thee.

3 Dwell in this land, and I will be with thee, and will bleſſe thee: for to thee, and to thy ſeede I will giue all theſe countries, and I will performe the oathe which I ſware vnto Abraham thy father.

4 Alſo I will cauſe thy ſeede to multiply as the

ſtarres of heauen, and will giue vnto thy ſeede all theſe countries: and in thy ſeed ſhall all the nations of the earth be bleſſed.

5 Becauſe that Abraham obeyed my voyce & kept mine ordinance, my commandements, my ſtatutes, and my lawes.

6 So Iſhah dwelt in Gerar.

7 And the men of the place asked him of his wife, and he ſayd, She is my ſiſter: For he feared to ſay, ſhe is my wife, ſayd he, the men of the place ſhould kill me, becauſe of Rebekah, for ſhe was beautiful to the eye.

8 So after he had bene there long time, Abimelech King of the Philiftins looked out at a window, and loe, he ſaw Iſhah ſporting with Rebekah his wife.

9 Then Abimelech called Iſhah, and ſayd, Loe, ſhe is of a ſturdy thy wife, and why ſaydſt thou, ſhe is my ſiſter? To whom Iſhah answered, Becauſe I thought this, It may be that I ſhall die for her.

10 Then Abimelech ſayd, Why haſt thou done this vnto vs: one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou haue brought ſinne vpon vs.

11 Then Abimelech charged all his people, ſaying, He that toucheth this man, or his wife, ſhall die the death.

12 Afterward Iſhah ſowed in that land, and found in the ſame yeere an hundred ſolde by eſtimation: and ſo the Lord bleſſed him.

13 And the man waxed mightily, and ſtill increaſed, till he was exceeding great.

14 For he had Rocks, of ſheepe, and herds of cattle, and a mighty houſhold: therefore the Philiftins had enſe at him.

15 Inſomuch that the Philiftins ſtopped, and filled vp with earth all the wells, which his fathers ſeruants digged in his father Abrahams time.

16 Then Abimelech ſaid vnto Iſhah, Get thee from vs, for thou art mightier then wee a great deale.

17 Therefore Iſhah departed thence & pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſhah returning, digged the wells of water, which they had digged in the dayes of Abraham his father, for the Philiftins had ſtopped them after the death of Abraham, and he gaue them the ſame names, that his father gaue them.

19 Iſhahs ſeruants then digged in the valley and found there a well of ſpring water.

20 But the herdmen of Gerar did ſtrive with Iſhahs herdmen, ſaying, The water is ours, therefore called he the name of it Rehoboth, and ſaid, Becauſe the Lord hath now made vs room, we ſhall increaſe vpon the earth.

21 Afterward they digged another well, and ſtrone for that alſo, and he called the name of it Sitnah.

22 Then he removed thence, & digged another well, for which they ſtrone not: therefore called he the name of it Rehoboth, and ſaid, Becauſe the Lord hath now made vs room, we ſhall increaſe vpon the earth.

23 So he went vnto Beer ſheba,

24 And the Lord appeared vnto him the ſame night, and ſayd, I am the God of Abraham thy father: feare not, for I am with thee, and will bleſſe thee, and multiply thy ſeede for my ſeruant Abrahams ſake.

* Chap. 12. 3. & 15. 18. & 16. 12. & 22. 12. & 23. 12. & 24. 12. & 25. 12. & 26. 12. & 27. 12. & 28. 12. & 29. 12. & 30. 12. & 31. 12. & 32. 12. & 33. 12. & 34. 12. & 35. 12. & 36. 12. & 37. 12. & 38. 12. & 39. 12. & 40. 12. & 41. 12. & 42. 12. & 43. 12. & 44. 12. & 45. 12. & 46. 12. & 47. 12. & 48. 12. & 49. 12. & 50. 12. & 51. 12. & 52. 12. & 53. 12. & 54. 12. & 55. 12. & 56. 12. & 57. 12. & 58. 12. & 59. 12. & 60. 12. & 61. 12. & 62. 12. & 63. 12. & 64. 12. & 65. 12. & 66. 12. & 67. 12. & 68. 12. & 69. 12. & 70. 12. & 71. 12. & 72. 12. & 73. 12. & 74. 12. & 75. 12. & 76. 12. & 77. 12. & 78. 12. & 79. 12. & 80. 12. & 81. 12. & 82. 12. & 83. 12. & 84. 12. & 85. 12. & 86. 12. & 87. 12. & 88. 12. & 89. 12. & 90. 12. & 91. 12. & 92. 12. & 93. 12. & 94. 12. & 95. 12. & 96. 12. & 97. 12. & 98. 12. & 99. 12. & 100. 12.

* Or, my wife. 1. Why ſaydſt thou, ſhe is my ſiſter? 2. I thought this, It may be that I ſhall die for her. 3. I thought this, It may be that I ſhall die for her. 4. I thought this, It may be that I ſhall die for her. 5. I thought this, It may be that I ſhall die for her. 6. I thought this, It may be that I ſhall die for her. 7. I thought this, It may be that I ſhall die for her. 8. I thought this, It may be that I ſhall die for her. 9. I thought this, It may be that I ſhall die for her. 10. I thought this, It may be that I ſhall die for her. 11. I thought this, It may be that I ſhall die for her. 12. I thought this, It may be that I ſhall die for her. 13. I thought this, It may be that I ſhall die for her. 14. I thought this, It may be that I ſhall die for her. 15. I thought this, It may be that I ſhall die for her. 16. I thought this, It may be that I ſhall die for her. 17. I thought this, It may be that I ſhall die for her. 18. 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* The malice can always the graces of God in others.

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k To signifie that hee would forme none other God, but the God of his father Abraham.

25 Then he built an^k altar there, and called vpon the Name of the Lord, and there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzah one of his friends, and Pichol the capitaine of his armie.

27 To whome Izhak said, wherefore come ye to me, seeing ye hate me and haue put mee away from you?

28 Who answered, Wee sawe certainly that the Lorde was with thee, and wee thought thus. Let there be now an oathe betweene vs, euen betweene vs and thee, and let vs make a conenant with thee.

29 ¶ If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, & sent thee away in peace: thou now, the blessed of the Lord, do this.

30 Then he made them a feast, and they did eate and drinke,

31 And they rose vp betimes in the mornings, and sware one to another: then Izhak let them go, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, & said vnto him, We haue found water.

33 So he called it * Shibah: therefore the name of the citie is called * Beer-sheba vnto this day.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Basemath the daughter of Elonau Hittite also.

35 And they * were† a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

s Iakob getteth the blessing from Esau by his mothers counsel. 39 Esau by weeping mouerth his father to ruy him. 41 Esau hateth Iakob and threatneth his death.

43 Rebekah sendeth Iakob away.

And when Izhak was olde, and his eyes were dimme (so that he could not see) hee called Esau his eldest sonne, and saide vnto him, My sonne. And he answered him, I am here.

2 Then he said, Behold, I am now olde, and know not the day of my death.

3 Wherefore now, I pray thee take thine instruments, thy quiner and thy bowe, and get thee to the field, that thou mayest take mee some venison.

4 Then make mee sauourie meate, such as I loue, and bring it me that I may eate, and that my soule may blefse thee, before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went in to the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring mee venison, and make mee sauourie meate, that I may eate and blefse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the flocke, and bring mee thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and hee shall eate, to the intent that he may blefse thee

before his death.

11 But Iakob saide to Rebekah his mother, Beholde, Esau my brother is rough, and I am smooth.

12 My father may possibly feelee me, and I shall seeme to him to be a * mocker: so shall I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, * ¶ Vpon me be thy curse, my sonne: onely heare my voyce, and go and bring me them.

14 So he went and fet them, and brought them to his mother: & his mother made pleasant meat, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iakob her younger sonne:

16 And she couered his hands and the smooth of his necke with the skinned of the kiddes of the goates.

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am heere: who art thou, my sonne?

19 And Iakob saide to his father, a I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blefse me.

20 Then Izhak said vnto his sonne, How hast thou founde it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Again he saide Izhak vnto Iakob, Come neere now, that I may feelee thee, my sonne, whether thou be that my sonne Esau, or not.

22 Then Iakob came neere to Izhak his father, and he felt him, & sayd, The voice is Iakobs voyce, but the hands are the hands of Esau.

23 (For he knew him not, because his handes were rough as his brother Esaus hands: wherefore he blefled him.)

24 Again hee sayd, Art thou that my sonne Esau? Who answered, Yea.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blefse thee. And he brought it to him, and he ate: also hee brought him wine, and hee dranke.

26 Afterward his father Izhak sayd vnto him, Come neere now, and kisse mee, my sonne.

27 And hee came neere and kissed him. Then he smelled the fauour of his garments and blefled him, and sayd, Behold, the smell of my sonne is as y smell of a field, which the Lord hath blefled.

28 ¶ God giue thee therefore of the dewe of heauen, and of the farnesse of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bow vnto thee: be Lord ouer thy brethren, and let thy mothers childre honour thee: cursed be he that curseth thee, and blefled be he y blefseth thee.

30 ¶ And when Izhak had made an ende of blefing Iakob, and Iakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from hunting.

31 And hee also prepared sauourie meate, and brought it to his father, and sayd vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blefse me.

Ebr. Before hee was.
* Or, as though I would curse him.
* Or, I will take the danger on me.
The assurance of Gods decree made her bold.

d Although Iakob was assured of this blessing by faith: yet hee did enill to feele it by lies, and the more because he abused Gods name thence vnto.

e This declared that he suspected some thing, yet God would not haue his decree altered.
† Ebr. I am.

1 The Ebrewes; in swearing beginne commonly with If, and vnderstand the sent, that is, that God shall punish him that breaketh the oath: here the wicked flow that they are afraid lest that come to them which they would do to other.

* Or, Oath.
† Or, the word of the Oath.

* Chap. 27. 46.
† Or, in falsehood and wickedness.

† Ebr. Lo, I.

† Ebr. hunt.

a The canall affection, which hee bare to his sonne, made him forget that which God spake to his wife. Chap. 25. 23.

D This subtiltie is blame worthe, because he should haue carried till God had performed his promise.

In perſecting his error, by appointing his heir againſt Gods ſentence pronounced before.
Or, ſufficiently.

In the Chap. 25. hee was to call, becauſe hee held his brother by the heele, as though he would overthrow him: and therefore he is heere called an overthrower, or deceiver.
H. For Iſhak did this as he was the miniſter and Prophet of God.
Or, I am alſo (thy ſonne).
* Hebr. 12. 17.

I Becauſe thine enemies ſhall be round about thee.
K Which was fulfilled in his poſteritie the Idumeans: who were ſubditiſes for a time to Iſrael, and after came to ſubvert it.
* Oſad. 1. 10.
I Hypocrites onely abſtine from doing euill for feare of men.
N He hath good hope to recover his birthright by killing thee.

N For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked ſonne.
* Chap. 35. 5.
O Which were Eſaus wines.
P Heere by the perſwaded Iſhak to agree to Iaakobs departing.

A This ſecond bleſſing was to confirme Iaakobs faith, leaſt he ſhould thinke that his father had giuen it without Gods ration.

32 But his father Izhak ſayde vnto him, Who art thou? And he answered, I am thy ſonne, *even thy ſirft borne Eſau.*

33 Then Izhak was ſtricken with a marvellous great feare, and ſayd, Who and where is hee that hunted veniſon, and brought it mee, and I haue eate of al before thou cameſt? and I haue bleſſed him, therefore he ſhalbe bleſſed.

34 When Eſau heard the wordes of his father, he cryed out with a great crye and bitter, out of meaſure, and ſayd vnto his father, Bleſſe me, *even me alſo, my father.*

35 Who answered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then hee ſayde, Was hee not iuſtly called ſo Iaakob? for hee hath deceiued mee theſe two times: he tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſayd, Haſt thou not reſerued a bleſſing for me?

37 Then Izhak answered, and ſayd vnto Eſau, Beholde, I haue made him^h thy lorde, and all his brethren haue I made his ſeruaunts: alſo with wheat and wine haue I furniſhed him, & vnto thee now what ſhall I doe, my ſonne?

38 Then Eſau ſayde vnto his father, Haſt thou but one bleſſing, my father? bleſſe mee, *|| even me alſo, my father: and Eſau liſted vp his voyce, and wept.*

39 Then Izhak his father answered, and ſayd vnto him, Beholde, the faneſſelle of the earth ſhal be thy dwelling place, and thou ſhalt haue of the dewe of heauen from above.

40 And by thy ſword ſhalt thou liue, and ſhalt be thy brothers k ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

41 ¶ Therefore Eſau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, * The dayes of mourning for my father will come ſhortly, then I will ſlay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Eſau her elder ſonne, and theſe ſent and called Iaakob her younger ſonne, and ſayd vnto him, Beholde, thy brother Eſau^m is comforted againſt thee, meaning to kill thee:

43 Now therefore my ſonne, heare my voyce: ariſe, & flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fierceneſſe be ſwaged.

45 And till thy brothers wrath turne away from thee, and hee forget the things, which thou haſt done to him: then will I ſende and take thee from thence: why ſhoulde I beⁿ deprived of you both in one day?

46 Alſo Rebekah ſaid to Izhak, * I am weary of my life, for the^o daughters of Herh. If Iaakob take a wife of the daughters of Hech like theſe of the daughters of the land, what aualeeth it mee to liue?

CHAP. XXVIII.

I Izhak ſent Iſhak to take a wife of the Canaanites. 6 Eſau Iaakob a wife of the daughters of Iſhmael againſt his fathers will. 12 Iaakob is in the way to Haran ſeeh a ladder reaching to heauen. 14 Chriſt is promiſed.

Then Izhak called Iaakob and * bleſſed him, and charged him, and ſaide vnto him, take not a wife of the daughters of Canaan,

2 Ariſe, * get thee to * Padan Aram to the houſe of Bethuel thy mothers father, and thence take the a wife of the daughters of Laban thy mothers brother.

3 And God al^{||} ſufficient bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people.

4 And giue thee the bleſſing of Abraham, *even to thee and to thy ſeede with thee, that thou mayeſt inherite the land (wherin thou art a ſtranger), which God gaue vnto Abraham.*

5 Thus Izhak ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſawe that Izhak had bleſſed Iaakob, and ſent him to Padan Aram, to ſet him a wife thence, and giuen him a charge when hee bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan.

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeing that the daughters of Canaan diſpleaſed Izhak his father.

9 Then went Eſau to Iſhmael, and tooke^{||} vnto the wines *which he had*, Mahalah the daughter of Iſhmael Abrahams ſonne, the ſiſter of Nabioth, to be his wife.

10 ¶ Now Iaakob departed from Beer ſheba, and went to Haran.

11 And he came vnto a certaine place, and tarried there all night becauſe the funne was down, and tooke of the ſtones of the place, and laid vnder his head and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood a ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 ¶ And behold, the Lord ſtood about it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou ſleepeſt, will I giue thee and thy ſeede.

14 And thy ſeede ſhall bee as the diſt of the earth, and thou ſhalt ſpread abroad * to the Weſt, and to the Eaſt, and to the North, and to the South, and in thee and in thy ſeede ſhall all the * families of the earth be bleſſed.

15 And lo, I am with thee, and will keepe thee whitherſoeuer thou goeſt, and will bring thee againe into this land: for I will not forſake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was ſ afraid, and ſaid, How ſcarefull is this place! this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iaakob roſe vp early in the morning, and rooke the ſtone that he had laid vnder his head, and ſet it vp as * a pillar, and powdered oyle vpon the top of it.

19 And hee called the name of that place || Beth-el: notwithstanding the name of the citie was at the firſt called Luz.

20 Then Iaakob vowed a vow, ſaying, If^h God will be with me, and will keepe me in this iourney which I goe, and will giue mee bread to eate, and cloathes to put on:

* Hebr. 12. 12.
* Chap. 24. 10.

Or, almightie.

The godly fathers were part in mind continually that they were but ſtrangers in this world: to the intent they ſhould lift vp their eyes to the heauens where they ſhould haue a ſure dwelling.

A Or, beſide his wife.
K Thinking hee to haue reſorted himſelfe to his father, but all in vain: for hee take not away the ſcale of the euill.

A Chriſt is the ladder whereby God and man are ioyned together, & by whom the Angels miniſter vnto vs: all graces by him are giuen vnto vs, and we by him aſcend into heauen.
* Chap. 35. 1. &
18. 3. &
E He ſele the force of this promiſe onely by faith: for all his life time hee was but a ſtranger in this land.

* Deut. 12. 20.
19. 14.
* Chap. 12. 3. &
18. 13. & 22. 18. &
26. 4.

F Hee was couched with a godly feare and reuerence.
G To be a ſtranger onely of the viſion ſeemed vnto him.

O, houſe of Gods: his birth hee not God vnder this condition, but acknowledge his ſubiectiue, & promiſeth to be thankfull.

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I have set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

23 *Isaaks cometh to Laban and serueth seven yeres for Rahel.*
23 *Leah brought to him beeing blind of Rahel.* 24 *He seruet*
seven yeres more for Rahel. 25 *Leah conceiued and beareth*
four children.

Then Isaac a lift vp his feete and came into the East country.

2 And as he looked about, behold, there was a well in the field, and lo, three flockes of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the wells mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the wells mouth, and watered the sheepe, and put the stone againe vpon the wells mouth in his place.

4 And Isaac faide vnto them, My brethren, whence bee yee? And they answered, Wee are of Haran.

5 Then he said vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Againe he said vnto them, Is he in good health? And they answered, He is in good health, and behold, his daughter Rahel cometh with the sheepe.

7 Then he said, Lo, it is yet his day, neither is it time that the cattell should bee gathered together: water ye the sheepe and go feede them.

8 But they said, Wee may not, vntill all the flockes be brought together, and till men roll the stone from the wells mouth, that we may water the sheepe.

9 While he talked with them, Rahel also came with her fathes sheepe for the kept them.

10 And as soone as Isaac sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Isaac neere, & rolled the stone from the wells mouth, and watered the flocke of Laban his mothers brother.

11 And Isaac kissed Rahel, and lift vp his voyce and wept.

12 For Isaac tolde Rahel, that bee was her fathes brother, and that bee was Rebekahs sonne) then she ranne and told her fathes.

13 And when Laban heard tell of Isaacks his sisters sonne, he came to meete him, and embraced him, and kissed him, and brought him to his house: and he tolde Laban all these things.

14 To whom Laban said, Well, thou art my fhone and my flesh, and hee abode with him the space of a month.

15 ¶ For Laban said vnto Isaac, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shall be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was fender eyed, but Rahel was beautifull and faire.

18 And Isaac loued Rahel, and said, I will serue thee seue yeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man; abide with mee.

20 And Isaac serued seuen yeres for Rahel, and they seemed vnto him but a few days, because he loued her.

21 ¶ Then Isaac said to Laban, Giue me my wife, I may go in to her, for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the eueing was come, he took e Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maid Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? Wherefore hast thou beguiled me? 26 And Laban answered, It is not the manner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeres for her, and we will also giue thee this for the seruice, which thou hast serue me yet seuen yeres more.

28 Then Isaac bid so, and fulfilled her seuen yeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeres more.

31 ¶ When the Lord saw y Leah was despayred, he made her fruitful: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for the said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And she conceived againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen mee this sonne also, and she called his name Simeon.

34 And she conceived againe and bare a sonne, and said, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Levi.

35 Moreover she conceived againe and bare a sonne, saying, Now will I praise the Lord: therefore she called his name Judah, and left bearing.

CHAP. XXX.

¶ And Leah being left barren, gave her maides vnto their husband, and they bore him children. 1 Leah giue man a wife to Rahel that Isaaks might liue with her. 2 Laban is enuied for Isaaks sake. 3 Isaaks is made fruitful.

And when Rahel saw that she bare Isaac no children, Rahel enuied her sister, & said vnto Isaac, Giue me children, or els I die.

2 Then Isaaks answer was kindled against Rahel, and he said, Am I Gods steed, which hath withholden from thee the fruit of the wombe?

3 And she said, Behold my maide Bilhah, go in to her, and she shall beare vpon my knees, and I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, and Isaac went in to her.

5 So Bilhah conceived and bare Isaac a son.

6 Then said Rahel, God hath giuen sentence on my file, and hath also heard my voyce, & hath giuen me a son: therefore called she his name Dan.

7 And Bilhah Rahels maide conceived againe, and bare Isaac the second sonne.

8 Then Rahel said, With excellent wrest-

g Meaning, after that the yeres were accomplished. *† Eir. ny dg. 2 in full.*

h The cause why Isaac was dejected was, that in old time the wife was come ad with a veile, when she was brought to her husband in figure of chastity and blamefullnesse. *† He esteemed more the profie that he had of Isaaks serue, then either his promise or the mane of the country, though he alleged cause for his exalte.*

i He esteemed more the profie that he had of Isaaks serue, then either his promise or the mane of the country, though he alleged cause for his exalte.

† Eir. opened her wombe. *h* This declereth that oft times they which are despised of men, are favoured of God. *† Herby appeareth, that we had recourse to God in her affliction.* *m* For children are a great ease of manfull loue betwene man and wife.

† Co. confesse. *† Ma. 12.* *† Eir. food from bearing.*

a It is onely Gods that make barren and fruitfull, and therefore I am not in fault. *b* I will receive her children on my lap, as though they were mine owne. *† Eir. I shall be builded.*

† Eir. wrestling of God. *c* The auogency of mans nature suppresseth in that the contemned her sister, after the hath received this benefit of God so beate children.

lings have I wrestled with my sister, & have gotten the upper hand : and she called his name, Naphthali.

9 And when Leah saw that the had left bearing, she tooke Zilpah her mayde, and gave her Yaakob to wife.

10 And Zilpah Leahs maid bare Yaakob a sonne.

11 Then said Leah, A company commeth : and she called his name, Gad.

12 Again Zilpah Leahs maid bare Yaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will bless me, and thee called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harvest, and found mandrakes in the field, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Give me, I pray thee, of thy finnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my finnes mandrakes also? Then sayd Rahel, Therefore he shall sleepe with thee this night for thy finnes mandrakes.

16 And Yaakob came from the field in the evening, and Leah went out to meete him, and sayd, Come in to me for I haue thought and paid for thee with my finnes mandrakes : and he slept with her that night.

17 And God heard Leah and shee conceived, and bare vnto Yaakob the fifth sonne.

18 Then said Leah, God hath giuen me my reward, because I gave my ffaire to my husband, and she called his name Issachar.

19 After, Leah conceived againe, and bare Yaakob the sixth sonne.

20 Then Leah said, God hath endowed me with a good dowrie : now will mine husband dwell with me, because I haue borne him fixe sonnes : and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and sayd, God hath taken away my rebuke.

24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Yaakob said to Laban, Send me away that I may goe vnto my place and to my country.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me go : for thou knowest what seruise I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, I haue perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest what seruise I haue done thee, and in what taking thy cattell hath bene ¶ vnder me.

30 For the little, that thou haddest before I came, is increased into a multitude : and the Lord hath blessed thee t by my coming : but now when shall I trauell for mine owne house also?

31 Then he said, What shall I giue thee? And Yaakob answered, Thou shalt giue me nothing at all : if thou wilt doe this thing for mee, I will re-
turne, feed, and keepe thy sheepe.

32 I will passe through all thy flocks this day, and I separate from them all the sheepe with little spots and great spots, and all blacke lambes among the sheepe, and the great spotted, and little spotted among the goates : i and it shall be my wages.

33 So shall my righte conscience answere for me hereafter, when it shall come for my reward before thy face, and every one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be ¶ theft with me.

34 Then Laban sayd, Goe to, would God it might be according to thy saying.

35 Therefore ¶ he tooke out the same day the hee goates that were partie coloured and with great spots, and all the three goates with little and great spots, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee fed three dayes iourney between himselfe and Yaakob. And Yaakob kept the rest of Labans sheepe.

37 ¶ Then Yaakob tooke rods of Greene poplar, and of haffell, and of the chestrut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then hee put the rods, which he had pilled, in the gutters and watering troughes, when the sheepe came to drinke, before the sheepe : (for they were in heate, when they came to drinke.)

39 And the sheepe ¶ were in heate before the rods, and afterward brought forth yong of parti-colour, and with small and great spots.

40 And Yaakob parted these lambes, and turned the faces of the flocke towards those lambes partie coloured, and all manner of blacke, among the sheepe of Laban : so hee put his owne flocke by themselves, and put them not with Labans flocke.

41 And in euery ramming time of the stronger sheepe, Yaakob laied the rods before the eyes of the sheepe in the gutters, that they might conceive before the rods.

42 But when the sheepe were feeble, hee put them not in : and so the feeble were Labans, and the stronger Yaakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

2 Labans children murmure against Yaakob. 3 God commandeth him to returne to his country. 13. 14 The use of God for Yaakob. 19 Rahel striketh her fathers side. 23 Laban followeth Yaakob. 24 The seruants between Laban and Yaakob.

NOW he heard the words of Labans sonnes, saying, Yaakob hath taken away all that was our fathers, and of our fathers godds hath hee gotten all this honour.

2 Also Yaakob beheld the countenance of Laban, that it was not towards him as in times past :

3 And the Lord had said vnto Yaakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Yaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not towards mee : as it was wont, and the Lord of my father hath bene with me.

6 And yee know that I haue serued your father with all my might.

¶ Or, speake stand ¶ Or, vid.

¶ Thus which shall hereafter be thus spotted.

¶ God shall testifie for my righte conscience dealing by reward, my labour.

¶ Or, I cannot be left.

¶ Or, Laban.

¶ Or, red or brown.

¶ Yaakob herein vnto did not deceit for it was Gods commandment in the next Chap. ver. 23 and 24.

¶ Or, murmure.

¶ As they which tooke the ramme about September and brought forth about March : so the feeble in March, and lambd in September.

¶ The children were in words that which the fathers dissembled in heart for the countenance that they thought that whatsoeuer they cannot touch, is plucke from them.

¶ Elr, and loe, mee hee with him, as yesterday, and yet yesterday.

¶ Elr, as yesterday and before yesterday.

¶ The God whom my father worshipped.

¶ That is, God doeth twice me with a multitude of children : for Yaakob doeth exceed this name Gad, Chap. 49. 19.

¶ Which is a kind of herbe whole rooteth hath a certaine likenesse of the figure of a man.

¶ Elr, saying I haue bought.

¶ In field of acknowledging her fault, the boyleth as if God had rewarded her there fore.

¶ Or, made her fruitful. ¶ Because fruitfulness came of God blessing, who said Increase and multiply, barrennesse was counted as a curse.

¶ Or, tried by experience.

¶ Or, with me.

¶ Elr, as my foot. ¶ The order of nature requirith that euery one provide for his owne family.

|| Or, many
things.

|| This declareth
that the thing,
which Laakob did
before, was by
Gods command-
ment, and not
through deceit.
|| Or, callst.

|| This Angel was
Christ, which ap-
peared to Laakob
in Beth-el, and
thereby appeared
hee had taught his
wife, the sense of
God for he cal-
leth, as though
they knew this
thing.

|| For they were
given to Laakob in
recognition of his
service, which
was a kind of
wage.

|| For so the word
hath signifieth,
Laakob in cal-
leth them gods,
vers. 30.

|| Or, we are
graciously from La-
ban.

|| Or, Exultation.

|| Or, kind words
and friends.
|| Or, signed with
him.

|| Elv. from good to
evil.

|| Or, carnally
also worketh.

|| His power is in
weakness.
|| For we are ido-
lators, and the co-
venant would not
acknowledge the
God of Laakob for
his God.

7 But your father hath deceived me, & changed my wages. || ten times: but God suffered him not to hurt me.
8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spots: and if he said thus, The partie coloured shall be thy reward, then bare all the sheepe partie coloured.
9 Thus hath God taken away your fathers || substance, and given it me.
10 For in tanning time I lifted vp mine eyes & saw in a dream, and behold, the hee goates leaped vpon the shee goates, that were parti coloured with little and great spots spotted.
11 And the Angell of God sayd to mee in a dream, Laakob. And I answered, Lo, I am here.
12 And he said, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are parti-coloured, spotted with little & great spots: for I haue seene all y^e Laban doth vnto thee.
13 I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this country and returne vnto the land where thou hast borne.
14 Then answered Rachel and Leah, and saide vnto him, Haue we any more portion and inheritance in our fathers house?
15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.
16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now then whatsoever God hath said vnto so doe it.
17 Then Laakob rose vp, and set his sonnes and his wives vpon camels.
18 And he carried away all his flocks, and all his substance which he had gotten, to *uent*, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.
19 When Laban was gone to there his sheepe, then Rachel stole her fathers idols.
20 Thus Laakob || stole away the heart of Laban the Aramite: for he told him not that he fled.
21 So fled he with all that he had, and he rose vp, and passed the || euier, and set his face toward mount Gilead.
22 And the third day after was it told Laban, that Laakob fled.
23 Then he tooke his || brethren with him & followed after him seven dayes journey, and || ouerooke him at mount Gilead.
24 And God came to Laban the Aramite in a dream by night, & said vnto him, Take heed that thou speake not to Laakob || ought faue good.
25 Then Laban ouerooke Laakob, and Laakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.
26 Then Laban sayd to Laakob, What hast thou done? || thou hast euen stolen away mine heart and carried away my daughters as though they had bene taken captiues with the sword.
27 Wherefore diddest thou flie so secretly and sleale away from me, and diddest not tell me, that I might haue sent thee forth with riour and with songs, with timbrell and with harpe?
28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.
29 I am t able to do you cuill: but the || God of your father spake vnto me yesternight, saying,

Take heed that thou speake not to Laakob ought faue good.
30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?
31 Then Laakob answered, and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.
32 But with whom thou findest thy gods, || let him not lue. Search thou before our brethren what I haue of thine, and take it to thee, (but Laakob wilt not that Rachel had stolen them.)
33 Then came Laban into Laakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entred into Rachels tent.
34 (Now Rachel had taken the idols, and put them in the camels || litter, and sat downe vpon them) and Laban searched all the tent, but found them not.
35 Then said she to her father, || My Lord, be not angry that I cannot rife vp before thee: for the custome of women is vpon me: so hee searched, but found not the idols.
36 Then Laakob was wroth, and chode with Laban: Laakob also answered and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast persecuted after me?
37 Seeing thou hast leached all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.
38 This twentie yeeres I haue bene with thee: thine ewes & thy goats haue not || least thy yong, and the rammes of thy floske haue I not eaten.
39 || Whatsoever was torn of beasts, I brought it not vnto thee, but made it good my selfe: * of mine hand diddest thou require it, where it stolen by day, or stolen by night.
40 I was in the day consumed with heate, and with frost in the night, and my || sleepe departed from mine eyes.
41 Thus haue I bene twentie yeeres in thine house, and serued thee thirtene yeeres for thine two daughters, and fixe yeeres for thy sheepe, and thou hast changed my wages ten times.
42 Excepte the God of my father, the God of Abraham, and the || feare of Izhak had bene with me, surely thou haddest sent me away now empty: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.
43 Then Laban answered, and said vnto Laakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?
44 Now therefore || come and let vs make a couenant, I and thou, which may bee a winnelle betweene me and thee.
45 Then tooke Laakob a stone, and set it vp at a pillar:
46 And Laakob saide vnto his brethren, Gather stones: for they brought stones, and made an heape, and they did eate there vpon the heape.
47 And Laban called it || Jegar-Jahadutha, and Laakob called it || Gilead.
48 For Laban sayd, This heape is winnesse betweene me and thee this day: therefore he called the

|| Or, let him
find.

|| Or, strent, ||
stable.

|| Ev. let not
anger be in the
eyes of my Lord.

|| Or, some herds.

|| Elv. the torn-
er taken by prey.
* Exod. 22.12.

|| Or, I suppose.

|| Thus is, the God
whom Izhak did
feare, and
reuerence.

|| His conscience
reproued him of
his misbehaviour
toward Laakob,
and therefore
monied him to
seek peace.

|| Or, the heape
of witness.
|| The onenamed
the place in the
Syrian tongue,
and the other in
the Hebrew
tongue.

the name of it Galeded.

49 Also he called it **Mizpah**, because he said. The Lord **look** between me and thee, when we shall be departed one from another.

50 If thou shalt vex my daughters, or shalt take my wives beside my daughters: there is no man with vs, beholde, God is witness betwene me and thee.

51 Moreover, Laban said to Jaakob, Behold this heape, and behold the pillar, which I have set betwene me and thee.

52 This heape shall be witness, and the pillar shall be witness, that I will not come over this heape to thee, and that thou shalt not passe over this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of **Isaiah**, and the God of their father be iudge betwene vs: but Jaakob sware by the feare of his father **Ishak**.

54 Then Jaakob did offer a sacrifice vpon the mount, and called his brethren to eate **bread**, & they did eate bread, & taried all night in **ymount**.

55 And early in the morning Laban rose vp and kissed his sonnes, and his daughters, and blessed him, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God manifested Jaakob by his Angels. 2. to Her promise vnto God, confessing his vanities. 3. 4. Her faith presents vnto Esau. 5. 6. He wrestled with the angel, who named him Israel.

Now Jaakob went forth on his iourney, and *** the Angels of God met him.**

2 And when Jaakob saw them, he said, *** This is Gods hostie**, and called the name of the same place **Mahanaim**.

3 Then Jaakob sent messengers before him to Esau his brother, vnto the land of Seir into the country of Edome.

4 To whom he gaue commandement, saying, Thus shall ye speake to my *** lord Esau**: thy servant Jaakob sayeth this, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue becies also and asses, sheepe, and men seruants, and women seruants, and haue sent to shew my lord, that I may find grace in thy sight.

6 *** So the messengers came againe to Jaakob, saying, We came vnto thy brother Esau, and hee also cometh against thee and foure hundred men with him.**

7 Then Jaakob was greatly afraide, and was sore troubled, and deuided the people that was with him, and the sheepe, and the becies, and the camels into two companies.

8 For he said, If Esau come to the one company and smite it, the other company shall escape.

9 Moreover Jaakob said, O God of my father Abraham, and God of my father **Ishak**, Lord, which *** faidest vnto me**, Returne vnto thy countrey, and to thy kinned, and I will do thee good.

10 I am not *** worthy of the least of all the mercies, and all the truth, which thou hast shewed vnto thy servant**: for with my *** staffe came I ouer this Iorden**, & now haue I gotten two bands.

11 I pray thee, Deliver me from the hand of my brother, from the hande of Esau: for I feare him, least he will come and smite mee, and the *** mother vpon the children**.

12 For thou saydest, I will surely doe to thee

good, and make thy feede as the fande of the sea, which cannot be numberd for multitude.

13 *** And he taried there the same night and tooke of that which came to hand, & a present for Esau his brother:**

14 Two hundredth shee goates, and twentie hee goates, two hundredth ewes and twenty rammes:

15 Thirtie milch cammels with their colies, fourtie kine, and ten bullockes, twenty shee asses and ten foies.

16 So hee deliuered them into the hand of his seruants, eery drome by themselves, and said vnto his seruants, Passe before me, and put a space betwene drome and drome.

17 And hee commanded the formost, saying, If my brother Esau meet thee, and aske thee, saying, Whole present art thou? And whether good thou? and whole are these before thee?

18 Then shalt thou say, **They be thy seruants Jaakobs**: it is a present sent vnto my lord Esau: and behold, he himselfe also is behind vs.

19 So likewise commanded he the second and the thirde, and all that followed the dromes, saying, After this manner, yee shall speake vnto Esau, when ye haue him.

20 And yee shall say moreover, Beholde, thy seruant Jaakob cometh after vs, (for he thought, I will appeale his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will accept me.)

21 So went the present before him: but he taried that night with the company.

22 And hee rose vp the same night, and tooke his two wines, and his two maides, and his eleven children, and went ouer the forde **Iabbok**.

23 And hee tooke them, and sent them ouer the river, and sent ouer that he had.

24 *** Now when Jaakob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.**

25 And he saw that he could not preuaile against him: therefore hee touched the holow of his thigh, and the holow of Jaakobs thigh was loosed, as he wrestled with him.

26 And hee said, Let mee goe, for the morning appeareth. Who answered, *** I will not let thee goe, except thou bleste me.**

27 Then said he vnto him, What is thy name? And he said, Jaakob.

28 Then said he, *** Thy name shall be called Jaakob no more, but Israel**, because thou hast had power with God, thou shalt also preuaile *** men**.
29 Then Jaakob demanded, saying, Tell me, I pray thee, thy name. And hee said, Wherefore now dost thou aske my name? and hee blessed him there.

30 And Jaakob called the name of the place **Peniel**: for, **saide hee**, I haue seene God face to face, and my life is preserved.

31 And the sunne rose vp to him as hee passed **Peniel**, and hee *** halted vpon his thigh**.

32 Therefore the children of **Israel** eate not of the sinewe that shranke in the bolowe of the thigh, vnto this day. because hee touched the sinewe that shranke in the holow of Jaakobs thigh.

CHAP. XXXIII.

1 Esau and Jaakob meete in an agree. 2. Esau receiues his gifts. 3. Jaakob buyeth a possession. 4. And Esau and Jaakob are parted.

Or, with better. 1 Or, to punish the trespasser.

Or, his. 2 Name compelled him to condemn that vice, whicvnto through conuincing hee forced Jaakob,

Behold, how the idolaters mingle the true god with their feared gods.

Meaning, by the true God whom Ishak worshipped.

Or, more. 1 Wee fee that there is ever some feede of the knowledge of God in the hearts of the wicked.

God manifested Jaakob by his Angels. 2. to Her promise vnto God, confessing his vanities. 3. 4. Her faith presents vnto Esau. 5. 6. He wrestled with the angel, who named him Israel.

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God manifested Jaakob by his Angels. 2. to Her promise vnto God, confessing his vanities. 3. 4. Her faith presents vnto Esau. 5. 6. He wrestled with the angel, who named him Israel.

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Hee tarieded his brother in worldly things, because hee chiefly looked to be perfected in the spiritual promise.

Altho hee was comforted by the Angels, yet the infirmities of the flesh doeth appeare.

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Altho hee was comforted by the Angels, yet the infirmities of the flesh doeth appeare.

Chap. 31. 13. 1 For, I am I, so as all thy mercies.

Or, that is, poore and without all position.

Meaning, he will put all to death. This promise cometh of them which kill the bird together with his young ones.

Not distinguishing such assistance, but vnting such assistance as God had vnto him.

He thought it was faine to depart with these goods, to the intent here might follow the vocation where vnto God called him.

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And

a That if the one part were ſlaied, the other might eſcape.

b By this picture he partly did reuerence to his brother, & partly prayed to God to mitigate Eſaus wrath.

c Iakob & his familie are the image of the Church vnder the yoke of tyrant, which for feare are brought to ſubiection.

d In that that his brother embraced him for loſing, contrary to his expectation, he accepted it as a plaine ſigne of Gods preſence.

e By gift.

f By turned in mercy.

g Hee promiſed that which (as ſeemeth) his minde was not to perform.

h Or, ente.

i Or, Meſopotamia.

j Or, lumber, or money fo marked. k Hee calleth the ſigne, the thing which it ſignifieth, in token that God had mightily deliuered him.

l This example teacheth vs that too much liberty is not to be given to yem.

And as Iakob liſt vp his eyes, and looked, behold, Eſau came, and with him foure hundred men; and he divided the children to Leah, and to Rahel, and to the two maidens.

2 And he put the maidens, and their children formost, and Leah, and her children after, and Rahel and Ioseph hindmoſt.

3 So he went before them and bowed himselfe to the grounde ſeven times, vntill hee came neere to his brother.

4 Then Eſau ran to meete him, and embraced him, & fel on his neck, & kiſſed him, & they wept.

5 And he liſt vp his eyes, and ſaw the women, and the children, and ſaid, Who are theſe with thee? And he answered, They are the children whom God of his grace hath giuen thy ſeruant.

6 Then came the maidens neere, they and their children, and bowed themſelues.

7 Leah alſo with her children came neere and made obeyſance: and after Ioseph and Rahel drew neere, and did reuerence.

8 Then he ſaid, What meanest thou by al this dreſſe, which I ſee? Who answered, I haue ſent it, that I may finde fauour in the fight of my lord.

9 And Eſau ſaid, I haue enough, my brother: keepe that thou haſt to thy ſelfe.

10 But Iakob answered, Nay, I pray thee, if I haue founde grace now in thy ſight, then receiue my preſent at mine hand: for I haue ſeene thy face, as though I had ſeene the face of God, becauſe thou haſt accepted mee.

11 I pray thee take my bleſſing, that is brought thee: for God hath had mercy on mee, and therefore I haue all things: ſo hee compelled him, and he tooke it.

12 And he ſaide, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes and kine with young vnder mine hand: and if they ſhould ouerdreine them one day, all the flocke would dy.

14 Let now my lord go before his ſeruants and I will driue ſoftly, according to y^e ſafe of the cattel, which is before mee, and as the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Eſau ſaid, I will leaue then ſome of my folke with thee. And he answered, What needeth this? let mee finde grace in the fight of my lord.

16 ¶ So Eſau returned, and went his way that ſame day vnto Seir.

17 And Iakob went forward toward Succoth, and built him an houſe, and made bootheſ for his cattell: therefore he called the name of the place ¶ Succoth.

18 Afterward, Iakob came ſafe to Shechem a citie, which is in the land of Canaan, when he came from ¶ Padan Aram, & pitched before ¶ city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hande of the ſoimes of Hamor Shechems father, for an hundredth ¶ peices of money.

20 And he ſet vp there an altar, and called it, The mighty God of Iſrael.

CHAP. XXXIII.

1 Dinah is raiſed. 2 Hamor of ſhechem marries her ſon. 3 The Shechemites are circumciſed at the requeſt of Iakobs ſonnes vnder perſuaſion of Hamor. 25 The multitude is ſtrangled.

Then Dinah the daughter of Leah, which he bare vnto Iakob, went out to ſee the daughters of that countrey.

2 Whome when Shechem the ſonne of Hamor the Hittite lord of that countrey ſawe, hee tooke her, and lay with her, and defiled her.

3 So his heart claued vnto Dinah the daughter of Iakob: and he loued the maide, and ſpake kindly to the maide.

4 Then ſaide Shechem to his father Hamor, ſaying, Get mee this maide to wife.

5 ¶ Now Iakob heard that he had defiled Dinah his daughter, and his ſonnes were with his cattell in the ſeld: therefore Iakob helde his peace, vntill they were come.

6 ¶ Then Hamor the father of Shechem went out vnto Iakob to commune with him.

7 And when the ſonnes of Iakob were come out of the ſelds and heard it, it greined the men, & they were very angry, becauſe he had wrought ¶ villeny in Iſrael, in that he had lien with Iakobs daughter: ¶ which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne: Hamor longeth for thy daughter, giue her him to wife, I pray you.

9 So make alliance with vs, giue your daughters vnto vs, and take our daughters vnto you.

10 And ye ſhall dwell with vs, and the lande ſhalbe before you, dwell, and do your buſineſſe in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaide vnto her father and vnto her brethren, ¶ Let me finde fauour in your eyes, and I will giue whatſoener ye ſhall appoint mee.

12 ¶ Aſke of me abundantly both dowry, and gifts, and I will giue as ye appoint mee, ſo that ye giue me the maide to wife.

13 Then the ſonnes of Iakob answered, Shechem and Hamor his father, talking deceitfully, becauſe he had defiled their ſiſter.

14 And they ſayd vnto them, ¶ We cannot do this thing, to giue our ſiſter to an vncircumciſed man: for that were a reprooſe vnto vs.

15 But in this wee will conſent vnto you, if ye will be as we are, that every man child among ye be circumciſed.

16 ¶ Then will we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, the wil we take our daughter & depart.

18 ¶ Now their wordes pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to do the thing becauſe hee loued Iakobs daughter: he was alſo the ¶ moſt fey of all his fathers houſe.

20 ¶ Then Hamor and Shechem his Sonne went vnto the ¶ gate of their citie, and communed with the men of their citie, ſaying,

21 Theſe men are ¶ peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath ronne ynough for them) let vs take their daughters to wiues, & giue them our daughters.

22 ¶ Only herein will y^e me conſent vnto vs for to dwell with vs, and to be one people, if al ¶ me childre amōg vs be circumciſed as they are circumciſed.

23 ¶ Shall not ¶ their flockes and their ſubſtance and all their cattel be ours? only let vs conſent herein vnto them and they will dwell with vs.

24 ¶ And vnto Hamor, and Shechem his ſonne hearkened, all that went out of the gate of his citie:

¶ Eſt buried her

¶ Eſt ſpoke to the heart of the maid.

b This promiſeth that the conſent of parents is requiſite in marriage, ſeeing the very infants did alſo obſcure it as a thing neceſſary.

¶ Or, ſollicit. ¶ Eſt, and ſhe did not be ſo done.

¶ Or, marriage.

¶ Or, arguēt by requeſt. ¶ Eſt, multiply greatly the dowry.

c They made the holy ordinance of God a meane to compaſſe their wicked purpoſe.

d As it is abominable for them that are baptiſed to ſoyne with Infidels.

e Their fault is the greater in that they make religion a cloke for their craft.

¶ Or, moſt honourable.

f For the people vied to aſſemble there, and iuſtice was alſo miniſtered.

g That many preſent to ſpeak for a publicke profite, when they onely ſpeake for their owne priuate gain and commoditie.

h Thus they lacke one kind of perſuaſion, which preſerue their owne commoditie beſore the common wealth.

tie: and all the men children were circumcised, even all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the fons of Iaakob, Simeon and Leui, Dinahs brethren took either of them his sword & went into the citie boldly, and slew every male.

26 They slew also Hamor and Shechem his sonne with the fadge of the sword, and rooke Dinah out of Shechems house, and went their way.

27 Again, the other sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beestes, and their allies, and whatsoever was in the citie and in the fieldes.

29 Also they carried away captiue and spoiled all their goodes, and all their children and their wines, and all that was in the house.

30 Then Iaakob said to Simeon and Leui, Ye haue troubled mee, and made me thinke among the inhabitants of the land, as if the Canaanites, as the Perizzites, and I being few in number, they shuld gather themselves together against me, and slay me, and so shall I, and my house be destroyed.

31 And they answered, Should hee abuse our sister as a whore?

CHAP. XXXV.

Iaakob at Gods commandment goeth vp to Beth-el, buildeth an altar. 1 He reuise his house hold 5 God maketh the enemies of Iaakob aff. die. 8 Deborah dieth 12 The land of Canaan is promised him. 18 Rachel dieth in labour. 22 Reuben lyeth with his Fathers concubine.

Then God saide to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his house hold and to all that were with him, Put away the strange gods that are among you, and cleanse your selues, and change your garments:

3 For we will rife and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hands, and all their carerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the feare of God was vpon the cities that were round about them, so that they did not follow after the sonnes of Iaakob.

6 So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) hee and all the people that was with him.

7 And he buildeth there an altar, and had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneath Beth-el vnder an oke: and hee called the name of it Allon Bachuth.

9 Again God appeared vnto Iaakob, after he came to Padan Aram, and blessed him.

10 Moreover God said vnto him, Thy name is. Iaakob: thy name shalbe no more called Iaakob, but Israell shall be thy name: and hee called his name Israell.

11 Again God said vnto him, I am God all-

ufficient: growe, and multiply: a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loynes.

12 Also I will giue thee the lande, which I gaue to Abraham and Izhak, vnto thee: and vnto thy feed: after thee will I giue that land.

13 So God ascended from him in the place where hee had talked with him.

14 And Iaakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred drinke offering thereon: also hee powred oyle thereon.

15 And Iaakob called the name of that place where God spake with him, Beth-el.

16 Then they departed from Beth-el, and when there was about half a dayes iourney of ground to come to Ephrath, Rachel trauiled, and in trauielling, she was in perill.

17 And when she was in paines of her labour, the midwife sayd vnto her, Feare not, for thou shalt haue this sonne also.

18 Then as shee was about to yeeld, the ghost (for shee dyed) she called his name Ben-oni, but his father called him Benjamin.

19 Thus died Rachel and was buried in the way to Ephrath, which is Bethlehem.

20 And Iaakob set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 Then Israell went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israell dwelt in y land, Reuben went, and lay with Bilhah his fathers concubine, & it came to Israels care. And Iaakob had twelue fons.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issacher, and Zebulun.

24 The sonnes of Rachel: Ioseph and Benjamin.

25 And the sonnes of Bilhah Rahels maides: Dan and Naphtali.

26 And the sonnes of Zilpahs Leahs mayde: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundred and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was gathered vnto his people, being old and full of dayes: & his sonnes Esau & Iaakob buried him.

CHAP. XXXVI.

The wives of Esau. 7 Leah and Esau are b. 9 The genealogie of Esau. 22 The finding of mol. s.

Now these are the generations of Esau, which is Edom.

2 Esau rooke his wives of his daughters of Canaan: Adah the daughter of Elan an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hittite.

3 And tooke Basemath Iismaels daughter sister of Nebaioth.

4 And Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau rooke his wives and his sonnes, and his daughters, and all the fowles of his house, & his flocks, and all his cattell, and all his substance, which he

For they were the chiefe of the company.

Chap. 49. 4. The people are punished with their wicked practices.

Eleventh of the sword.

Or, to be delivered.

God is met at hand to incur his in their troubles.

Chap. 28. 12.

That by this outward act they should find their inward repentance.

For therein was some signe of imputation, as in tilters and Agnus dei.

Thus, notwithstanding the incommence that came before, God deliued Iaakob.

Chap. 28. 19.

Or, oke of the mountain.

Chap. 32. 28.

Or, mightie.

As God is said to defend, when hee slewe some figure of his presence: so he is said to slend, when vision is ended.

The Hebrew word signifies as much ground as one may go from bait to bait which is taken for halie a dayes iourney.

Chap. 49. 6.

The ancient fathers used this ceremony to certify their hope of the resurrection to come, which was not generally revealed.

This teacheth that the fathers were not chosen for their merits: but by Gods only mercies, whose election by these fowles was not changed.

Chap. 4. 9. 4.

Chap. 23. 2.

This genealogie declareth that Esau was blessed temporally, and that his fathers blessing took place in worldly things.

Besides these wives wherof is spoken Chap. 26. 34.

Chap. 1. 23.

Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Iacob might enjoy Canaan according to Gods promise.
* Job 34-40.
* Or, the Edomites.
* 1 Chron. 1. 35.

he had gotten in the land of Canaan, and went into another country from his brother Iacob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receive them because of their flocks.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 * So these are the generations of Esau father of ¶ Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Bathemah, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Tuma was Concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 * And these are the ¶ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these be the sonnes of Bathemah Esaus wife.

14 And these were the sonnes of Aholibamah the daughter of Anah, ¶ daughter of Zibeon Esaus wife: for she bare vnto Esau, Iseulb, and Iaalam, and Korah.

15 ¶ These were ¶ a Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ¶ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ¶ sonnes of Bathemah Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Iseulb, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which ¶ inhabited the land before Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Heman, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found ¶ mules in the wilderness, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Iehran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zauan, and Akan.

28 The sonnes of Dishan are these, Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah.

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedoms in the land of Seir.

31 ¶ And these are the ¶ Kings that reigned

in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Marekiah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie was Pau: and his wines name Mehetabel the daughter of Matred, the ¶ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of ¶ Edom.

CHAP. XXXVII.

¶ Ioseph receiveth his brethren. 5 Her dreams and is heard of his brethren. 28 They set him to the flintstones. 34 Iacob becometh Israhel.

I Aakob now dwell in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Iacob when Ioseph was seauenteene yeere old, he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues, And Ioseph brought vnto their father their enill ¶ saying.

3 Now Israel loued Ioseph more then all his sonnes, because he beate him in his old age and he made him a coare of many ¶ colters.

4 So when his brethren saw that their father loued him more then all his brethren, the they hated him, & could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you this dreame which I haue dreamed.

7 Behold now, we were binding sheaves in the middes of the field: and loe, my sheau arose and also stood vpright, and behold, your sheaves compassed round about, & did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his words.

9 ¶ Again he dreamed another dreame, and told it his brethren, and saide, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to mee.

10 Then

h Which citie is by the river Euphrates.

Or, nere.

i Of Edom came the Idumeans.

a That is, the story of such things as came to him and his family, as Chap. 5. 1.

Or, slander. b ¶ A complaint of the euill words and injuries which they spake and did against him.

Or, piece. c God reucaled to him by a dreame what should come to passe.

d The more that God showed him selfe fauourable to him, the more doeth the malice of the wicked rage against them.

Or, nephewes.

Or, neres.

Or, the sonnes of Esau. ¶ If Gods promise be so sure towards them which are not of his household, how much more will he performe the same to vs?

Or, nephewes.

Or, nephewes.

* 1 Chron. 1. 38. ¶ Before that Esau did these inhabitations.

f Who not contented with those kindes of beastes, which God had created, found out the monstrous generation of mules betweene the Asses and the mare.

g The wicked rife vp fidelely to honour, and perishe at quicly: but the subseruance of the children of God continueth euer. Psal. 102. 28.

e Note, piling the
vision but seeking
to appease his bre-
thren.

* Or, kept dili-
gently.
I seee know that
God was author
of the dream, but
hee vnderstood
not the meaning.

g The holy Ghost
counsell not men-
tally, as doe vaine
wisdoms, which
make vice vertue.

* Chap. 4. 22.
† Er, let vs not
smile at his life.

h Their hypocricie
appeareth in
this that they
feared man more
then God: and
thought it was
not murder, if
they shed not his
blood: or els
had an excuse to
couer their fault.

* Or, to sin, tempt
him, or to tempt
him.

i Moses writing
according to the
opinion of them
which tooke the
Midianites and
Ishmaelites to be
villains, doth
here confound
their names: as
also appeareth
verse 36. & Chap.
39. 1. or els hee
was first offered to
the Midianites,
but sold to the
Ishmaelites.

10 Then he tolde it vnto his father & to his bre-
thren, and his father & rebuked him, and said vn-
to him, What is this thy dreame, which thou hast
dreamed? shall I, and thy mother, & thy brethren
come in deede & fall on the ground before thee?

11 And his brethren enuied him, but his father
* noted the saying.

12 ¶ Then his brethren went to keepe their
fathers sheepe in Shechem.

13 And Israel faide vnto Ioseph, Doe not thy
brethren keepe in Shechem? come and I will fend
thee to them.

14 And he answered him, I am here. Then he
saide vnto him, Goe now, see whether it be well
with thy brethren, and howe the flockes prosper,
and bring me word againe: so he fent him from
the vale of Hebron, and he came to Shechem,

15 ¶ Then a man found him: for loe, he was
wandering in the field, and the man asked him,
saying, what seekst thou?

16 And he answered, I seeke my brethren: tell
me, I pray thee, where they keepe sheepe.

17 And the man said, they are departed hence:
for I heard them say, Let vs goe vnto Dothan.
Then went Ioseph after his brethren, and found
them in Dothan.

18 And when they saw him afarre off, even
before he came at them, they & conspired against
him for to slay him.

19 For they saide one to another, Behold this
* dreamer commeth.

20 Come now therefore, and let vs slay him,
and cast him into some pitte, and wee will say, A
wicked beast heath deuoured him: then wee shall
see, what will come of his dreames.

21 ¶ But when Reuben heard that, he deliue-
red him out of their hands, and saide, ¶ Let vs
not kill him.

22 Also Reuben saide vnto them, Shed not
blood, but cast him into this pit that is in the wil-
dernesie, and lay no hand vpon him. Thus he said,
that he might deliuer him out of their hand, & re-
store him to his father.

23 Now when Ioseph was come vnto his
brethren, they stript Ioseph out of his coate, his
particoloured coate that was vpon him.

24 And they tooke him, and cast him into a
pit, and the pit was empty, without water in it.

25 Then they fate them downe to eate bread:
and lift vp their eyes & looked, and behold, there
came a company of Ishmaelites from Gilead, and
their camels laden with spicerie, & * balm, and
myrrhe, & were going to carry it down into Egypt.

26 Then Iudah saide to his brethren, What
auaileth it, if wee slay our brother, though wee
keepe his blood secret?

27 Come and let vs sell him to the Ishmaelites,
and let not our hands be vpon him: for he is our
brother, and our flesh: and his brethren obeyed.

28 Then the Medians marchant men passed
by, & they drew forth, & lift Ioseph out of the pit,
and sold Ioseph to the Ishmaelites for twenty
pieces of silver: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit,
and beheld, Ioseph was not in the pit: then hee
rent his clothes,

30 And returned to his brethren, & said, The
child is not yonder, and I, whither shall I goe?

31 And they took Iosephs coate, & killed a kid

of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, &
they brought it vnto their father, and sayd, This
haue wee founde: see now, whether it be thy
sonnes coate, or no.

33 Then he knew it, and sayd, It is my sonnes
coate: a wicked beast hath * deuoured him: Ioseph
is surely torne in peeces.

34 And Iakob rent his cloathes, and put sack-
cloth about his loynes, and forrowed for his
sonne a long season.

35 Then all his sonnes & his daughters arose vp
to comfort him, but he would not be comforted,
but said, Surely I will go down into the grave vnto
my sonne mourning: to his father wept for him.

36 And the Midianites folde him into Egypt
vnto Potiphar 1 an Eunuch of Pharaohs and his
* cheife steward.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The troppes of Er and Onan,
and the vengeance of God that came thereupon. 18 Iudah
lieth with his daughter in law Tamar. 22 Tamar is iudged to
be burnt for adultery. 29, 30 The lieth of Pharez and Za-
rah.

And at that time Iudah went downe from
his brethren, and turned into a man of
Hirah an Adullamite.

2 And Iudah sawe there the daughter of a
man called * Shuah a Canaanite: and hee tooke
her to wife, and went into her.

3 So she conceived and bare a sonne, and hee
called his name Er.

4 ¶ And she conceived againe & bare a sonne,
and she called his name Onan.

5 Moreover she bare yet a sonne, whom she
called Shelah: and Iudah was at Chezib when
she bare him.

6 Then Iudah tooke a wife to Er his first
borne sonne, whose name was Tamar.

7 ¶ Now Er the first borne of Iudah was wicked in
the sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Go in vnto thy
brothers wife, and doe the office of a kinsman
vnto her, and raise vp seede vnto thy brother.

9 And Onan knew that the seede should not
be his: therefore when he went in vnto his bro-
thers wife, hee spilled it on the ground, least hee
should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord,
which hee did: wherefore hee slew him also.

11 Then Iudah said to Tamar his daughter in
law, 4 Remaine a widow in thy fathers house,
till Shelah my sonne growe vp (for hee thought
thus, Least hee die as well as his brethren.) So Ta-
mar dwelt in her fathers house.

12 ¶ And in processe of time also the daugh-
ter of Shuah Iudahs wife died. Then Iudah, when
he had left mourning, went vp to his sheepe-
sharer to Timnah, hee, and his neighbour Hirah
the Adullamite.

13 And it was told Tamar, saying, Behold,
thy father in law goeth vp to Timnah, to sheere
his sheepe.

14 Then she put her widowes garments off
from her, and couered her with a vail, and wrap-
ped her selfe, and sate downe in * Pethah-enam,
which is by the way to Timnah, because she saw
that Shelah was grown, and she was not giuen
vnto him to wife.

15 When Iudah saw her, hee iudged her an
whore:

* To wit, the
messengers, which
were sent.

* Chap. 44. 28.
* Or, I will mourne
for him as long as I
live.

1 Which word
doeth not alway
signifie him that is
gilded, but
also him that is
in some high
dignitie.

Or, captain of
the garde.

* Moses defend-
eth the genea-
logie of Iudah,
because the
Messias should
come of him.
* 1 Chron. 2. 3.
b Which an an-
tique writing was
condemned of
God.

* Num. 26. 19.

* Num. 26. 19.

c This order was
for the prelema-
tion of the Arche,
that the child be-
gotten by the se-
cond brother,
should have the
name and inheri-
tance of the first:
which is in the
new Testament
abolished.

d For he could
not marry in any
other family so
long as Iudah
could remaine
her in his.

* 12. 12. 12. 12.

* Or, in the house
of the fourtines;
Or, where men were
washed.

whore: for she had couered her face.

16 And he turned to the way towards her, and said, Come, pray thee, let mee lie with thee: for he knewe not that she was his daughter in lawe.) And she answered, What wilt thou giue me for to lie with mee?

17 Then said he, I will fend thee a kid of the goates from the flocke, and she said, Well, if thou wilt giue mee a pledge, will thou fend it.

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy finger, and thy cloke and thy staffe that is in thine hand. So he gaue it her, and lay by her, and there was with child by him.

19 Then she rose, and went and put her vail from her and put on her widows rayment.

20 Afterward Iudah sent a kid of the goates by the hande of his neighbour the Adullamite, for to recieue his pledge from the womans hand: but he found her not.

21 Then asked he the men of the place, saying, Where is the whore, that sate in Enaim by y way here? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and said, I can not find her, and also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her, least we be t g blamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three months, one tolde Iudah, saying, Tamar thy daughter in law hath plaied the whore, and so, with playing the whore, she is great with child. Then Iudah said, Bring yee her forth and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto whom these things pertaine, am I with child: and sayd also, Look e I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew them, and saide, Shee is more righteous then I: for she hath done it because I gaue her nor to Shelah my sonne. So hee lay with her: no more.

27 ¶ Now, when the time was come that she should be deliuered, beholde, there were twiannes in her wombe.

28 And when she was in trauell, the one put out his hand: and y midwife tooke & bound a red threed about his hand, saying, This is come out first.

29 But when he plucked his hand backe againe, loe, his brother came out, and the midwife saide, Howe halt thou bound the breach vpon thee? and his name was called Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph sold to Potiphar: a Gedysseth ben. 7 Potiphar wife tempted him. 12, 20 He is accused and cast in prison. 21 God b with him fauour.

N Ow Ioseph was brought down into Egypt: and Potiphar an Eunuche of Pharaohs (and his chief steward an Egypti) bought him at y had of y Ishmaelites, which had brought him thither.

2 And the Lord was with Ioseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master saue that the Lord was with him, and that the Lord made all that hee

did to prosper in his hand.

4 So Ioseph founde fauour in his sight, and serued him: and made him ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lord blessed the Egyptians house for Iosephs sake, and the blessing of the Lord was vpon all that he had in the house, and in the fildes.

6 Therefore he left all y he had in Iosephs hand, and tooke account of nothing, that was with him, save only of y bea, which he did eate. And Ioseph was a faire person, and well fauoured.

7 Nowe therefore after these thinges, his masters wife cast her eyes vpon Ioseph, and said, Lye with mee.

8 But he refused and said to his masters wife, Beholde, my master knoweth not what hee hath in the house with mee, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife, how then can I do this great wickednesse and so sinne against Gods?

10 And albeit the spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house to doe his businesse: and there was no man of the household in the house.

12 Therefore she caught him by his garment, saying, Sleepe with mee: but he left his garment in her hand and fled, and got him out.

13 Now when shee saue that hee had left his garment in her hand, and was fled out.

14 Shee called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrewe vnto vs: to mocke vs: who came in to mee for to haue slept with mee, but I cryed with a loud voyce.

15 And when hee heard that I lift vp my voyce and cryed, he left his garment with mee, and fled away, and got him out.

16 So she layde vp his garment by her, vntill her lord came home.

17 Then shee tolde him t according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came into me, to mocke me.

18 But asone as I lift vp my voyce and cryed, he left his garment with mee, and fled out.

19 Then when his master heard the words of his wife, which shee tolde him, saying, After this manner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in t prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Ioseph, and t shewed him mercy, and gor him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Ioseph hand all the prisoners that were in y prison, and whatsoever they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoever hee did the Lord made it to prosper.

CHAP. XL.

1 The interpretation of dreames is of God. 12, 19 Ioseph re- poundeth the dreames of the two prisoners. 23 The interpreta- tion of the butler.

e God had won- derfully blinded him that he could not knowe her by her talke.

* Or, type of thine hand.

f That his wickednes might not be knowne to others.

4 Else, in contempt.

g Hee feared him more then God.

h We see that the Law, which was written in mans heart, taught them that whosoeme should be punished with death: albeit no law, as yet was giuen. i That is, she ought rather to accuse me then I her. k For the horror of the sinne condemned him.

l Their hairens haue was signified by this monstrous birth. m Or the separation betweene me and thy brother. * 1. Cor. 2. 4. Mat. 1. 23.

a Reade Chap. 27. 26.

b The fauour of God is the fountain of all prosperitie.

c Because Joseph was sold to Egypt, and so he was sold to Egypt. d The wicked blessed by the company of the godly.

e For he was afflicted that all things should prosper well: there was hee and dranke and tooke no care. f In this word hee declareth the summe wherunto all her sinnes did lead.

g The fere of God pursued him with continual tentations.

h Or, to doe vs wrong and shame. i This declareth that where incontinencie is, the count is toyed with a stream impudency and craft.

k Or, after this manner.

l Else, in the prison. m His euill intentment in the prison, may be gathered e. Psal. 105. 18.

n Else, hee had money vnto him.

* Or, laid.

k That is, nothing was done without his commandment.

And after these things, the butler of the King of Egypt and his baker offended their Lord the King of Egypt.

2 And Pharaoh was angry against his two Officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and he serued them, and they continued a season in ward.

5 And they both dreamed a dreame, eyther of them his dreame in one night, & echie one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore I looke ye so sadly to day?

8 Who answered him, Wee haue dreamed echie one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said vnto him, In my dreame, beholde, a vine *was* before me,

10 And in the vine *were* thre branches, and as it budded, her floure came forth, and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hande, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This *is* the interpretation of it: *3* three branches are three daies.

13 Within three daies shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, & shew mercy, I pray thee, vnto me, and make mention of me to Pharaoh, that thou maist bring me out of this house.

15 For I was stolen away by theft out of *3* land of the Ebrewes, & here also haue I done nothing, wherefore they should put me *†* in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Ioseph, Also mee thought in my dreame that I had three white baskets on mine head.

17 And in the vppermost basket there *was* of all maner baked meates for Pharaoh: and *3* birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, *3* This is the interpretation thereof: The three baskets are three daies:

19 Within three daies shall Pharaoh take thine head from thee, & shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

20 And so the third day, *which was* Pharaohs birthday, hee made a feast vnto all his seruants: and hee lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes, Manasseh and Ephraim.

And *†* two yeeres after, Pharaoh also a dreame, and beholde, hee flood by a river,

2 And loe, there came out of the river seven *†* goodly kine and fat-fleeced, and they fed in a meadow:

3 And loe, seven other kine came vp after them out of *3* river, emflaoured & leane fleeced, and flood by the other kine vpon the brink of *3* river.

4 And the emflaoured did leane fletted kine did eate vp the seven wellfaoured and fatte kine, so Pharaoh awoke.

5 Againe he slepe, and dreamed the *6* second time: and beholde, seven eares of corne grew vpon one stakke, ranke and goodly.

6 And loe, seven thin eares, and blasted with the east wind, sprang vp after them.

7 And the thinne eares deuoured the seven ranke and full eares, then Pharaoh awoke, and loe *it was* a dreame.

8 Nowe when the morning came, his spirit was troubled: therefore hee sent and called all the touchfayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but *†* none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me, and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I and he: wee dreamed each man according to the interpretation of his dreame.

12 And there *was* with vs a young man, an Ebrew, seruant vnto the chiefe steward, whom when we told, he declared our dreames to vs, to every one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 *†* Then sent Pharaoh, and called *†* Ioseph and they brought him hastily out of prison, and hee shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, *†* *has* when thou hearest a dreame, thou canst interpret it:

16 And Ioseph answered Pharaoh, saying, *†* Without me God shall *†* answer for the wealth of Pharaoh.

17 And Pharaoh sayd vnto Ioseph: In my dreame, beholde, I flood by the banke of the river:

18 And loe, there came vp out of the river seven fat fleeced, and wellfaoured kine, and they fed in the meadow.

19 Also loe, seven other kine came *†* after them pore and very emflaoured kine, and leane-fleeced: I neuer sawe the like in all the land of Egypt, for emflaoured.

20 And shee leane and emflaoured kine did

† Else at the end of time, 3000 of dayes.
† This dreame was not to much for Pharaoh, as to be a meane to deliuer Ioseph, and to provide for Gods Church.
† Or, *†* to be a meane to deliuer Ioseph, and to provide for Gods Church.
† Or, *†* to be a meane to deliuer Ioseph, and to provide for Gods Church.

† This fauer was enough to reach him that this vision was sent of God.
† The wife of the world vnderstand not Gods secrets, but to his seruants his will is declared.
† Hee confesse his fault against the king, before hee spake of Ioseph.

† Read Chap. 40. 55.

† Psal. 135. 40. If the wicked seek to the Prophets of God in their necessities, whom in their perspective they abhorre.

† As though hee would say, I will interpret thy dreame, it cometh of God, and not of me.
† Elv. answeres pray.

† Elv. answeres.

† Or, *†* to be a meane to deliuer Ioseph, and to provide for Gods Church.

† That is, every dreame had his interpretation, as the thing afterward declared.

† Elv. *†* to be a meane to deliuer Ioseph, and to provide for Gods Church.

† Cannot God raise vp such as shall interpret such things?

† Hee was willed by the spirit of God, that his interpretation was true.

† Elv. *†* to be a meane to deliuer Ioseph, and to provide for Gods Church.

† Hee refused not the meane to be deliuered, which hee thought God had appointed.

† Or, *†* to be a meane to deliuer Ioseph, and to provide for Gods Church.

† That is, made of white twigs, or as some read, baskets full of holes.

† Hee sheweth that the ministers of God ought not to counsel that, which God reuoceth vnto them, which was an occasion to appoint his officers, and so to examine them that were in prison.

care vp the first feuen fat kine.
21 And when they t had eaten them vp : it could not be knownen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.
22 Moreover I saw in my dreame, & behold, feuen eares sprang out of one stalk, ful & faire.
23 And loe feuen eares withered, thinne, and blasted with the East wind, sprang vp after them.
24 And the thinne eares deuoured the feuen good eares. Now I haue told the foothlayers, and none can declare it vnto mee.
25 ¶ Then Ioseph answered Pharaoh, h Both Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.
26 The feuen good Kine are feuen yeeres, and the feuen good eares are feuen yeeres: this is one dreame.
27 Likewise the feuen thinne and euill fauoured kine, that came out after them, are feuen yeeres : and the feuen emptie eares blasted with the East wind, are feuen yeeres of famine.
28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.
29 Behold, there come feuen yeeres of great * plentie in all the land of Egypt.
30 Again, there shall arise after them feuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:
31 Neither shal the plentie * be knownen in the land, by reason of this famine that shal come after, for it shalbe exceeding great.
32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteneth to perform it.
33 Now therefore let Pharaoh provide for a man of vnderstanding and wisdom, and let him ouer the land of Egypt.
34 Let Pharaoh make and appoynt officers ouer the land, and take vp the fift part of the land of Egypt in the feuen pleteuous yeeres.
35 Also let them gather all the fooode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for fooode, in the cities, and let them keepe it.
36 So the fooode shall be for the prouision of the land, against the feuen yeeres of famine, which shalbe in the land of Egypt, that the land perish not by famine.
37 ¶ And the saying pleased Pharaoh and all his seruants.
38 Then said Pharaoh vnto his seruants, Can we find such a man as this, in whom is the Spirit of God?
39 Then Pharaoh saide to Ioseph, Forasmuch as God hath shewed thee all this, there is no man of vnderstanding, or wisdom like vnto thee.
40 * Thou shalt be ouer mine house, and at thy t word shall all my people be armed, only in the kings throne will I be aboue thee.
41 Moreover Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.
42 And Pharaoh tooke off his r ring from his hand, and put it vpon Iosephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.
43 So bee set him vpon the t best charer that

he had, saue one : and they cried before him, m Abrech, and placed him ouer all the lande of Egypt.
44 Again Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in the land of Egypt.
45 And Pharaoh called Iosephs name * Zaphnath-paaneah : and he gaue him to wife Asenath the daughter of Poti-pherah * Prince of On, then went Ioseph abroad in the land of Egypt.
46 ¶ And Ioseph was n thirty yeere old when he stood before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.
47 And in the feuen pleteuous yeeres the earth t brought forth flore.
48 And he gathered vp all the fooode in the feuen pleteuous yeeres, which were in the land of Egypt, and layde vp fooode in the cities: the fooode of the felde, that was round about euery cite, layd hee vp in the same.
49 So Ioseph gathered wheate, like vnto the fande of the sea in multitude out of measure, vntill hee left numbring: for it was without number.
50 Now vnto Ioseph were borne * two sonnes (before the yeere of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.
51 And Ioseph called the name of the first borne Manasseh : for God, said he, hath made me forget all my labour & all my fathers household.
52 Also he called the name of the second, Ephraim : For God, sayd he, hath made me fruitful in the land of mine affliction.
53 ¶ So the feuen yeeres of the plentie that was in the land of Egypt were ended.
54 * Then began the feuen yeeres of famine to come, according as Ioseph had sayd : and the famine was in all landes, but in all the land of Egypt was * bread.
55 At the length all the land of Egypt was af-famished, and the people cried vnto Pharaoh for bread. And Pharaoh saide vnto all the Egyptians, Goe to Ioseph : what he saith to you, doe ye.
56 When the famine was vpon all the land, Ioseph opened all places, wherein the store was, and solde vnto the Egyptians : for the famine waxed fore in the land of Egypt.
57 And all the countries came to Egypt to buy corne of Ioseph, because the famine was fore in all landes.

CHAP. XLII.

3 Iosephs brethren came into Egypt to buy corne. 7 Hee knoweth them, and they him. 12 Simon is put in prison. 34 The other goe to fetch Benjamin.
T Hen ¶ Iaakob sawe that there was *fooode in Egypt, & Iaakob said vnto his sonnes, Why gaze ye one vpon an other ?
2 And he said, Behold, I haue heard that there is fooode in Egypt. *Get you down thither, & buy vs fooode, that we may liue and not die.
3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.
4 But Benjamin Iosephs brother, would not Iaakob send with his brethren: for he said, Least death should t befall him.
5 And the sonnes of Israel came to buy fooode among them that came : for there was famine in the land of Canaan,

m In signe of honour, which word some expound, tender father, or father of the king, or kneele downe.
* Or, the exponent of secrets.
n His age is mentioned both to shew that his propheticall came of God, and also that he suffered imprisonment and exile twelve yeeres and moe.
t Ebr. made for gathering.
* Chap. 46. 20. art. 48. 51.
o Norwich standing that his fathers house was the true Church of God, and the company of the wicked and professie caused him to forget it.
* Ebr. acc. 18.
* Or, foode.
* Or, came to Egypt to Ioseph.
a This story sheweth plainly that all things are gouerned by Gods providence, for the profit of his Church.
b As men desire of counsell.
t Ebr. should mee e him.

† Ebr. more good than this inward part.

h Both his dreames send to one end.

* Or, abundance and fertility.

* Or, they shall remember to give the plentie.

i The office of a true Prophet, is not onely to shew the evils to come, but also the remedies for the same.

k None should be preferred to honour, that haue no gifts of God meete for the same.
* Psal. 105. 21.
2. Mc. 2. 53.
Alte 7. 10.
† Ebr. mouth.
l Some say, the people shall liue in my month, that is, shall obey thee in all things.
* Or, his servant.

† Ebr. speed charer.

6 Now Ioseph was gouernour of the land who sold to all the people of the land : then Ioseph's brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, hee knewe them, and e made himselfe strange toward them, and spake to them roughly, and sayd vnto them, Whence come ye ? Who answered, Out of the land of Canaan, to buy vitaille.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembered the dreames, which he dreamed of them) & he said vnto them, Ye are spies, and are come to see the weaknes of my land.

10 But they sayd vnto him, Nay, my lord, but to buy vitaille thy seruants are come.

11 Wee are all one mans sonnes : wee meane truly, and thy seruants are no spies.

12 But hee sayd vnto them, Nay, but ye are come to see the weaknes of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and behold, the yongest is this day with our father, and one it is not.

14 Againe Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be proued: by the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and ye shalbe kept in prison, that your words may be proued, whether there be trueth in you, or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph sayd vnto them the third day, This doe, and liue: for I feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe ye, carie foode for the famine of your houses:

20 * But bring your yonger brother vnto me, that your words may be tried, and that yee dye not: and they did so.

21 * And they said one to another, We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the child, and ye would not heare? and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he t spake vnto them by an interpreter.)

24 Then he turned from them, and h wept, and turned to them againe, and communed with them, and tooke Siméon from among them, and bound him before their eyes.

25 I So Ioseph commanded that they should fill their sakes with wheate, and put euery mans money againe in his sack, and giue them vitaille for the iourney: and thus did he vnto them.

26 And they, yed their vitaille vpon their asses, and departed thence.

27 And as one of th opened his sacke for to giue his ass prouender in the Inne, he espyed his money: for lo, it was in his sakes mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke. And

their heart t fayled them, and they were astonished, and sayd one to another, What is this, that God hath done vnto vs?

29 * And they came vnto Iakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man who is lord of the land, spake roughly to vs, & put vs in prison as spies of the countrey.

31 And we sayd vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one it is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrey sayd vnto vs, Hereby shall I knowe if ye be true men: Leane one of your brethren with me, and take foode for the famine of your houses, and depart.

34 And bring your yongest brother vnto me, that I may knowe that yee are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 * And as they emptied their sakes, beholde; euery mans bundel of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iakob their father sayd to them, Ye haue robbed me of my children: Ioseph is not, and Siméon is not, and ye will take Benjamin: all these things it are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee: I will be a gaine: deliuer him to thine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is lef alone: if death come vnto him by the way which ye go, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

1 Iakob suffreth Benjamin to depart with his children, as Siméon is delivered out of prison. 30 Ioseph goeth aside and weepeth.

N Ow great a famine was in the land, 2 And when they had eaten vp the vitaille, which they had brought from Egypt, their father said vnto them, Turne againe, & buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an oathe, saying, * Neuer fee my face, except your brother be with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode.

5 But if thou wilt not send him, wee will not goe downe: for the man said vnto vs, * Locke mee not in the face, except your brother be with you.

6 And Irael sayd, Wherefore deale ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straiely of our selues & of our kined, saying, Is your father yet aliue? haue ye any brother? And we tolde him according to these words: can d we know certainly if he would say, Bring your brother downe?

8 Then sayd Iudah to Irael his father, Send the boy with me, that wee may liue, and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suretie for him, of mine hand that thou require him. * If I bring him not to thee, and set him before thee, t then let me beare the

12 Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

12 Or, went out. 13 Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

12 Or, light upon me. 13 For they feared not to be touched with any one toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Ioseph.

12 This was a great temptation to Iakob to suffer so great famine in that land where God had promised to blef him.

12 Or, of our estate and condition. 13 Ibr. to the mouth of these words: that is, that thing which he asked vs.

12 Chap. 44. 30. 13 Ibr. I will giue to thee.

c This dissembling is more to beflowed, nor any particular factes of the fathers nor approved by Gods word.

* Chap. 37. 1.

† Ibr. mak doff. or, filthered.

12 Or, is dead.

d The Egyptians which were idolaters, were to be feared by the kingdome, but God forbiddeth to be feared by any but him: yet Ioseph dwelling among the wicked, smelleth of their fortifications.

e And therefore am true and iust.

* Chap. 35. 1.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

* Chap. 37. 1.

g God will take vengeance vpon vs, and meane vs with our owne meane.

† Ibr. an interpreter between them. h Though hee sawed him selfe righteous, yet his brotherly affection remained.

the blame for ether.

10 For except wee had made this taryng, doubtlesse by this we had returned \S second time.

11 Then their father Israel said vnto them, *it must neede be so now, doe thus :* take of the best fruites of the land in your vessels, and bring the man a present, a litle rosen, and a litle hony, \parallel spices and myrrhe, nuttes, and almonds :

12 And take \parallel double money in your hand, and the money, that was brought againe in your sackes mouthes: cary it againe in your hand, least it were some oueright.

13 Take also your brother and arise, *and goe againe to the man.*

14 And \S God almightie giue you mercy in the sight of the man, that hee may deliuer you your other brother, and Benjamin : but I shall be robbed of my child, as I haue bene.

15 Thus the men tooke this present, and tooke twise fo much money in their hand with Benjamin, and rose vp, and went downe to Egypt, and tooke before Ioseph.

16 And when Ioseph sawe Benjamin with them, he sayd \parallel to his steward, Bring these men home and kill meate, and make ready : for the men shall eate with me at noone.

17 And the men did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were \S afraid, & sayd, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he may picke a quarell against vs, and \S lay some thing to our charge, and bring vs in bondage and our asies.

19 Therefore came they to Iosephs steward, and communed with him at the doore of \S house,

20 And said, Oh sir, \ast we came indeed downe hither at the first time to buy food,

21 And as we came to an Inne and opened our sackes, behold, euery mans money was in his sackes mouth, *even* our money in full weight, but we haue brought it in our hands.

22 Also other money haue we brought in our hands to buy food, *but* we cannot tell, who put our money in our sackes.

23 And he said, \parallel Peace be vnto you, feare not: \S your God, and the God of your father hath giuen you that treasure in your sackes, I had your money : and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feete, and gaue their asies provender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, & bowed down to the ground before him.

27 And he asked them of *their* \S prosperitie, and sayd, Is your father the olde man, of whom ye tolde me, in good health : is he yet alive ?

28 Who answered, Thy seruant our father is in good health, is he yet alive : and they bowed downe, and made obsequie.

29 And he lifting vp his eyes, beheld his brother Benjamin, his \S mothers sonne, and sayd, Is this your yonger brother of whom ye tolde me ? And he said, God be mercifull vnto thee, my son.

30 And Ioseph made haste (for his affection was

inflamed toward his brother, and fought *where to weepe*) and entred into his chamber & wept there.

31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on \S meate.

32 And they prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because \S Egyptians might not eate bread with the Hebrews: for that was an \S abomination vnto the Egyptians.

33 So they late before him: the eldest according vnto his age, and the yongest according vnto his youth : & the men marvelled among themselves.

34 And they tooke meates from before him, and sent to them : but Beniamins meate was five times so much as any of theirs : and they dranke, and had of the best drinke with him.

CHAP. XLIIII.

\ast Ioseph accepteth his brother of the first. 33 Iudas offendeth himselfe to be sworne for Benjamin.

A fterward he commanded his steward, saying, \parallel fill the mens sackes with food, as much as they can cary, and put euery mans money in his sackes mouth.

2 And \ast put my cup, *I meane*, the silver cup, in the sackes mouth of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue him.

3 And in the \S morning the men were sent away, they, and their asies.

4 And when they went out of the cite not farre off, Ioseph said to his steward, Vp, follow after the men : and when thou dost ouertake them, say vnto them, Wherefore haue ye rewarded euill for good ?

5 Is that not the cuppe, wherein my Lord drinketh ? and in the which he doeth diuine and prophetic : ye haue done euill in so doing.

6 And when hee ouertoke them, he sayd these wordes vnto them.

7 And they answered him, Wherefore sayst my lord such wordes ? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan : how then should we steale out of thy lords house silver or golde ?

9 With whomsoever of thy seruants it be found, let him die, & we also will be my lords bondmen.

10 And he sayd, Now then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shall be blamelesse.

11 Then at once euery man tooke downe his sacke to \S ground, & euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest : and the cuppe was found in Beniamins sacke.

13 Then they rent their clothes, and laded euery man his asse, and went againe into the cite.

14 So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What acte is this, which ye haue done ? know ye not that such a man as I, can diuine and prophetic ?

16 Then said Iudah, What shall we say vnto my lord, that shall we speake, and how can we iustifie our selues : a God hath found out the wickednes of thy seruants : beholde, wee are seruants to my lord, both we, and he, with whom the cup is found.

17 But

\parallel Or, sweete fruites.

b When we are in necessitie or danger, God forbid that we should not use all honest meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes. d He speaketh these words not so much of delphie, as to make his sonnes more careful to bring up against their brother.

\parallel Or, to the ruler of this house.

e So the iudgement of God preiudged their conscience.

f Elr. made him selfe open vs.

g Elr. cast him selfe open vs.

* Chap. 42. 3.

g Or, you are well.

h Notwithstanding the recompence of Egypt, yet Ioseph taught his familie to leare God.

† Elr. present.

i For they were one, as we be borne of one flesh.

† Elr. bewailed.

† Elr. bread. h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselves. k Sometimes this word signifieth to be drunken, but here it is meane, that they had enough, and dranke of the best wine.

a We may not by this example vie any vaine will practices, seeing God hath commanded vs to walke in simplicity. b Elr. the morning shone.

b Because the people thought he could diuine, he attributed to himselfe that knowledge : or else he feared that he should be consulted with soothsayers for that which simulation is worthy to be reprobated.

† Elr. innocent.

c To signifie how exactly the thing displeased them, and how fowly they were for it.

d If we fee no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, *but* the man, with whom the cuppe is founde, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Judah drewe neere vnto him, and saide, O my Lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And wee answered my lord, Wee haue a father that is old, & a young † childe, *which he begate* in his age: & his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now thou faidest vnto thy seruants, Bring him vnto me, that I may † set mine eye vpon him.

22 And we answered my lord, The childe can not depart from his father: for if he leaue his father, his father would die.

23 Then faidest thou vnto thy seruants, * Except your younger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little foode.

26 Then we answered, Wee cannot go downe, *but* if our yongest brother † go with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father faide vnto vs, Ye know that my † wife bare me two † sonnes.

28 And the one went out from mee, and I faide, Of a furety he is torne in * pieces, & I saw him not since.

29 Now ye take this also away from mee: if ye death take him, then s^e ye shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the child be not with vs (seeing that his † life dependeth on the childes life.)

31 Then when he shall see that the childe is not come, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became furety for the childe to my father, and, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant abide for the child, as a seruant to my lord, and let the childe go vp with his brethren.

34 For how cⁿ I go vp to my father: if the childe be not with me, vnlesse I would see the enill that shall come on my father.

CHAP. XLV.

1 Ioseph maketh himself known to his brethren. 2 Hee sheweth that all was done by Gods providence. 3 Pharaoh commandeth him to stay for his father. 4 Ioseph exhorteth his brethren to concord.

¶ Then Ioseph could not reframe himselfe before all that stood by him, but hee cryed, * Haue forth every man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept, and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Io-

seph: doeth my father yet liue? But his brethren could not answere him, for they were astonied at his preface.

4 Againe, Ioseph said to his brethren, Come nere, I pray you, to mee. And they came nere. And he saide, * I am Ioseph your brother, whom ye fold into Egypt.

5 Now therefore le not^s said, neither grieved with your felnes, that ye fold me hither: * For God did send me before you for your preseruatiō.

6 For now two yeeres of famine haue bene through the land, and fūe yeeres are behinde, wherein neither shall beare nor haue it.

7 Wherefore God sent me before you to preserve your posteritie in this land, and to saue you aſiue by a great deliuerance.

8 Now then you sent not mee hither, but God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Haile you & go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, and thou thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fūe yeeres of famine) least thou perish through pouerty, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that ^d my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came to Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said to Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, go to the land of Canaan.

18 And take your father, and your household, and come to me, & I wil giue you the † best of the land of Egypt. & ye shall eate of the † fat of y^e land.

19 And I command thee, Thus doe ye, take your charets out of the land of Egypt for you and your children, and for your wives, and bring your father and come.

20 Also I regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so; and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitale also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Benjamin he gaue three hundred pieces of silver, and fūe suites of raiment.

23 And vnto his father † likewise he sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they departed:

e Pull in authority: or, near vnto his king.
* Chap. 42. 13. 16

† Eie, little of his old age.

† Or, that I may see him.

* Chap. 43. 3.

† Eie, be with vs.

† Rachel bare to Iacob, Ioseph and Benjamin.
* Chap. 37. 31.

e Ye shall cause me to die for sorrow.

† Eie, his soul: is bound to his soule.

* Chap. 43. 9.

h Meaning, hee had rather remaine their prisoner, then to reuerse and see his father in heauines.

a Not that he was blamed of his kindred, but that he would count his brethren fault.

* Ab. 7. 13.

b This example teacheth that wee must by all means comfort them, which are truly humbled and wounded for their sins.

* Chap. 50. 20.

c Albeit God detesteth sinne, yet hee comforteth mans wickednesse to leaue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

† Eie, eyes.

e The most plentiful ground of the chiefe fruites and commodities.

† Eie, is not your eye (have you not eyes).

g Or, so sent as much, to wit, silver as verse 22. and ten asses.

g Seeing he had remitted the fault done toward him, he would not that they should avenge one another.

h As one between hope and feare,

a Whereby he both signifieth that he worshipped the true God, and also that he kept in his heart the possession of that land from whence present necessity drove him.

b Conducting thee by my power.

c In thy posteritie, d Shall shut thine eyes when thou die: which appointed to him that was most deare, or chiefe of the kindred.

* *Isa. 24. 4. Psal. 105. 23. 144. 2. 4.*

* *Exod. 1. 2. 6. 16. Num. 26. 5. 1. Chr. 5. 1.*

* *Exod. 6. 15. 1. Chr. 4. 24.*

* *1. Chr. 6. 1.*

* *1. Chr. 2. 3. and 4. 21. Chr. 7. 38. 3.*

* *1. Chr. 7. 1.*

|| *Or, persons.*

* *2. Chr. 7. 30.*

parted: and he sayd vnto them, & Fall not out by the way.

25 ¶ Then they went vp from Egypt, & came vnto the land of Canaan, vnto Iakob their father. 26 And told him, saying, Ioseph is yet aliue, & he also is gouernour ouer all the land of Egypt, & Iakob's heart failed: for he beleened them not.

27 And they told him all the words of Ioseph, which he had said vnto them: but when he saw the charerts, which Ioseph had sent to cary him, then the spirit of Iakob their father renewed.

28 And Iakob said, I haue enough: Ioseph my sonne is yet aliue: I will go & see him yet I die.

CHAP. XLVI.

a God affirms Iakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teaches his brethren what to answer to Pharaoh.

THen Irael tooke his iourney with all that he had, and came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Irael in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then hee sayd, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will ^b go downe with thee into Egypt, and I will also ^c bring thee vp againe, and Ioseph shall ^d put his hand vpon thine eyes.

5 Then Iakob rose vp from Beer-sheba: and the sonnes of Irael caried Iakob their father, and their children, and their wines in the charerts, which Pharaoh had sent to cary him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* * Iakob and all his feede with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his feede brought he with him into Egypt.

8 ¶ And these are the names of the children of Irael, which came into Egypt, *euen* Iakob and his sonnes: * Reuben Iakob's first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon, Iemmel, and Iamin, and Ohad, and Iachim, and Zohar, and Shulul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Levi: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phnuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Ishleel.

15 These be the sonnes of Leah, which shee bore vnto Iakob in Padan Aram, with his daughter Dinah. All the ¶ foules of his sonnes and his daughters were thirtie and three.

16 Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eti, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Iminah, and Ishuah, and Iui, and Beriah, and Serah their sister. And the sonnes of Beriah: and Heber, Malchiel.

18 These are the children of Zilpah, whom

Laban gaue to Leah his daughter: and these she bare vnto Iakob, *euen* sixteene foules.

19 ¶ The sonnes of Rachel Iakob's wife were Ioseph, and Benjamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which * A-fenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of * Benjamin: Belah, and Becher, and Ashbeel, and Gera, Naaman, Ehi, and Rohi, Muppin, and Huppin, and Ard.

22 These are the sonnes of Rachel, which were borne vnto Iakob, foureteene foules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, Iezer, and Shillel,

25 These are the sonnes of Bilhah, which Laban gaue vnto Rachel his daughter, and these bare these to Iakob, in all feuen foules.

26 All the * foules, that came with Iakob into Egypt, which came out of his ¶ loines (beside Iakob's sonnes wives) were in the whole, threescore and fixe foules,

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two foules: so that all the foules of the house of Iakob, which came into Egypt, are seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph made ready his charer, and went vp to Goshen to meet Irael his father, and presented himselfe vnto him, and fell on his necke and wept vpon his necke a ¶ good while.

30 And Irael said vnto Ioseph, Now let me die since I haue seene thy face, & y thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go vp and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men are * sheepherdes, and because they are sheepherdes, they haue brought their sheepe & their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we & our fathers: that ye may dwell in the land of Goshen: for every sheepper is an ¶ abomination vnto the Egyptians.

CHAP. XLVII.

7 Iakob cometh before Pharaoh, and told him his age. 11 The land of Goshen is given him. 22 The idolatrous priests haue killing of the King. 28 Iakob's age when he dieth.

Then Ioseph tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph took part of his brethren, *euen* a fife men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are sheepherdes, both we and our fathers.

4 They said moreover vnto Pharaoh, For to sojourne in the land we are come: for thy seruants haue no pasture for their sheep, for soe is ¶ famine in the land of Canaan. Now therefore, we pray thee,

* *Chap. 45. 10.*

* *Chr. 7. 6. and 8. 1.*

* *Deut. 10. 22. 1. Chr. 7. 12.*

|| *Or, to prepare him a place. 1. Chr. bound his charer.*

† *Ebr. yet, as full.*

e He was not ashamed of his father, and kindred, though they were of base condition.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

a That the king might be assured they were come, and see what manner of people they were.

thee, let thy seruants dwell in the land of Goshen.

Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: & if thou knowest that there be men of activitie among them, make them rulers over my cattell.

Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob [†]saluted Pharaoh.

8 Then Pharaoh said vnto Iaakob, [†]How old art thou?

9 And Iaakob said vnto Pharaoh, The whole time of my [†]pilgrimage is an hundred and thirtie yeeres: few & euill haue the daies of my life been, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob [†]tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 [†]And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, [†]even in the land of Rameses, as Pharaoh had commanded.

12 [†]And Ioseph nourished his father, and his brethren, and all his fathers household with bread, [†]even to the young children.

13 [†]Now there was no bread in all the land: for the famine [†]was exceeding fore: so that the land of Egypt, and the land of Canaan were [†]famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the come which they bought, and Ioseph layd vp the money in Pharaohs house.

15 [†]So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we dye before thee: for our money is spent.

16 Then sayd Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, & Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the herdes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, & sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herdes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we and our [†]land: buy vs & our land for bread, and we & our land will be bound to Pharaoh: therefore giue vs seede, that we may liue and not dye, and that the land goe not to waite.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was fore vpon them: so the land became Pharaohs.

21 And hee remoued the people vnto the cities, [†]from one side of Egypt enen to the other.

22 Onely the land of the Priests bought hee not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground,

23 Then Ioseph sayd vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, [†]herein seede for you: sowe therefore the ground.

24 And of the increase yee shall giue the fifth part vnto Pharaoh, and foure partes shalbe yours for the seede of the field, and for your meate, and for them of your householdes, and for your children to eate.

25 Then they answered, thou hast saved our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, he except the land of the Priests only, which was not Pharaohs.

27 [†]And Israel dwelt in the land of Egypt in the countrey of Goshen: & they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iaakob lined in the land of Egypt seuentene yeeres, so that the whole age of Iaakob [†]was an hundred fourtie & seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, [†]put thine hand now vnder my thigh, and deale mercifully and truly with me: burie me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carie me out of Egypt, and burie me in their buriall. And hee answered, I will doe as thou hast sayd.

31 Then he sayd, Swear vnto mee. And hee swore vnto him. And Israel [†]worshipped towards the beds head.

CHAP. XLVIII.

[†] Ioseph with his sonnes visiteth his sick father. 3. Iaakob receiueth Gods promise. 5. Heretofore Iosephs famine actus. 19. Josephs death the younger.

A Gainc after this, one sayd to Ioseph, Loe, thy father is sicke: then he tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sat vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God [†]almightie appeared vnto me at [†]Luz in the land of Canaan, and blessed me.

4 And hee sayd vnto me, Behold, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an euermouring possession.

5 And now say [†]two sonnes, Manasseh and Ephraim, which be borne vnto thee in the land of Egypt, before I come to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy lineage, which thou shalt be gotten after them, shalbe thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, [†]R hel [†]died vpon mine hand in the land of Canaan: by the way, where [†]was his house ad ioyes iourney of ground to come to Ephraim: and I buyed her there in the way to Ephraim: the same is Beth-Jehem.

8 Then Israel beheld Iosephs sonnes and sayd, Whose are these?

[†] Iosephs great modestie appeared in that he would enterpise nothing without the kings commandement.

[†] Elie. blessed.

[†] Elie. how many daies are the yeeres of thy life?

[†] Hebr. 21. 5. & 12.

[†] Elie. id. id.

[†] Which was a city in the countrey of Goshen, Exod. 1. 11.

[†] Some write, that he fed them as liababes, because they could not provide for themselves against that famine. [†] Elie. brought an euerlasting. Or at his will.

[†] Wherein he both declared his fidelity toward the King, and his minde toward his country.

[†] For except the ground be tilled & sown, it perissheth, and is as it were dead.

[†] By this changing they signified that they had nothing of their owne, but receiued all of the kings liberality. [†] Elie. end of the border.

[†] Pharaoh is praising for idolatrous priests, shall be condemnation to all them which neglect the true ministration of Gods word.

[†] Chap. 24. 2. [†] Hee by the promise that he died in the fifth of his fathers, teaching his children to hope for the promised land. [†] Hee receiued that Ioseph had promised him, & setting himself vpon his elbow, praised God, Reade 1. chro. 29. 10.

[†] Ioseph more esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enjoy the treasures of Egypt.

[†] Or, all sufficiency.

[†] Chap. 28. 13.

[†] Which is some in the carnall first vnto the coming of Christ, and in the spirittual for euer.

[†] Chap. 4. 2. 50.

[†] Chap. 25. 19.

c The faithfull acknowledge all benedictions come of Gods free mercies.

9 And Ioseph sayd vnto his father, They are my finnes, which God hath giuen mee here. Then he sayd, I pray thee bring them to me, that I may bleffe them :

10 (For the eyes of Israel were dim for age, so that he could not well see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me: also thy feede.

12 And Ioseph tooke them away from his knees, & did reuerence t downe to the grounde.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, & Manasse in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and layde it on d Ephraims head, which was yonger, and his left hand vpon Manasse head (directing his hands of purpose) for Manasse was the elder.

15 * Also he blefseth Ioseph, and sayd, The God, before whom my fathers, Abraham and Izhak did walke, the God, which hath fed mee all my life long, vnto this day, bleffe thee.

16 The Angel, which hath deliuered mee from all euill, bleffe the children, & let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fish vnto a multitude in the middles of the earth.

17 But when Ioseph saw that his father layd his right hand vpon the head of Ephraim, it displeased him, and he stayed his fathers hand to remooue it from Ephraims head to Manasse head.

18 And Ioseph sayd vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayd, I know wel, my sonne, I know wel: he shalbe also a people, and he shalbe great likewise: but his yonger brother shalbe greater then he, and his feed shalbe full of finnes.

20 So he blefseth them that day, and sayd, In thee Israel shall bleffe, and say, God make thee as a Ephraim and as Manasse, and hee for Ephraim bring Manasse.

21 Then Ioseph sayd vnto Ioseph, Beholde, I die, and God shalbe with you, and bring you againe vnto the land of thy fathers.

22 Moreover, I haue giuen vnto thee one portion about thy brethren, which I gat out of the hand of y Amorite by my sword & by my bow.

<< C H A P. XLIX.

1 Iakob blefseth all his finnes by name. 10 He telleth them that Christ shall come out of Gladdo, 20 He setteth benediction vnto his fathers. 33 He dyeth.

Then Iakob called his finnes, and sayd, Gather your selues together, that I may tell you what shall come to you in the last dayes.

2 Gather your selues together, and heere, yee finnes of Iakob, and hearken vnto Israel your father.

3 * Reuben mine eldest sonne, thou art my first borne, & the beginning of my strength, the excellency of dignitie, & the excellency of power:

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: if then diddest thou defile my bed, thy dignitie is gone.

5 Simeon and Lewi, brethren in euill, & the instruments of crueltie are in their habitations.

6 Into their secret Ieruo my soule come: my glory be not thou ioyned with their assembly: for in their wrath they slew a man, and in their selfewill they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will diuide them in Iakob, and scatter them in Israel.

8 * Thou Iudah, thy brethren shall praise thee: thine hand shalbe in the necke of thine enemies: thy fathers sonne shall bow downe vnto thee.

9 Iudah as a Lions whelp: shalt thou come vp from the spoile, my sonne. He shall lye downe and couch a Lyon, and as a Lionesse: who shall stirre him vp?

10 Tell Scepter shall not depart from Iudah, nor a Lawgiuer from betwene his feete, vntill Shiloh come, & the people shalbe gathered vnto thee.

11 He shall binde his Asse foale vnto the vine, and his asse colte vnto the best vine. Hee shall walke with his garment in wine; and his cloake in the blood of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 * Zebulun shall dwell by the sea side, and hee shalbe an haueu for shippes: and his border shalbe vnto Zidon.

14 * Issachar shalbe a strong asse, couching downe betwene two burdens:

15 And hee shall fee that rest is good, and that the land is pleasant, & hee shall bow his shoulder to beare, and shall be subiect vnto tribute.

16 Dan I shall iudge his people as one of the tribes of Israel.

17 Dan shalbe a serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backward.

18 O Lord, I haue waited for thy saluation.

19 Gad, an hoste of men shall overcome him, but hee shall overcome at the head.

20 * Concerning Asher, his bread shalbe fat, and hee shall giue pleasures for a king.

21 * Naphtali shalbe a hinde let goe, giuing goodly wordes.

22 * Ioseph shalbe a fruitful bough, an fruitful bough by the wild side: the t small boughs shall runne vpon the wall.

23 * And the archers grieved him, and shotte against him, and hated him.

24 But his bowe abode strong, and the hands of his armes were strengthened, by the handes of the mightie God of Iakob, of whom was the feeder appointed, by the stone of Israel.

25 * Euen by the God of thy father, who shall helpe thee, and by the almightie, who shall bleffe thee with heavenly blessings from aboue, with blessings of the deepe that lieth beneath, with blessings of the breastes, and of the wombe.

26 The blessings of thy father shalbe stronger then the blessings of mine elders: vnto the ende of the hilles of the world they shall bee on the head of Ioseph, and on the toppes of the head of him that was separated from his brethren.

27 * Benjamin shall raine as a wolfe: in the morning hee shall denoure the praye, and at night hee shall diuide the spoyle.

28 * All these are the twelue tribes of Israel, and thus their father spake vnto them, and blef-

Or, this simile in instruments of violence. Or, tongue, meaning that hee neither confected to them in word nor thought.

The Schemiemes Chap. 34. 26.

For Lewi had no part, and Simeon was vnder Iudah.

Iosh. 19. 11. God gaue them the place of the Amalekites.

Chro. 4. 43. As was verified in David and Christ.

His enemies shall to feare him.

Or, Kingdom, which is Christ the Messias, the giver of prosperitie.

who shall call the Gentiles to saluation.

A countrey more abundant with vines and palmes is promised him.

Ebr. an asse of great bones.

His force shalbe great, but hee shall want courage to fight his enemies.

He shall have the honour of a tribe.

That is, full of subtilty.

Seeing the miseries that his posterity should fall into, hee burseth out in prayer to God to remedy it.

He shall abound in corne and pleasant fruites.

Concerning more by sayings wordes then by force.

Ebr. a son of an orole.

Ebr. daughters.

As his brethren were his enemies, perdition and others.

That is, God.

As much as hee was more nece to the accomplishment of the promise, and it had more force when confirmed.

Heer in dignity, or when hee was sold from his brethren.

Ebr. his face to the ground.

Gods iudgement to oftentimes contrary to man, and hee ptefesseth that which man despiteth. Hebr. 11. 31.

This Angel must be vnderstood of Christ, as Chap. 31. 13. & 32. 1. If let them be taken is my children.

Ioseph falleth in binding Gods grace to the order of nature.

In whom Gods graces should manifestly appeare.

Which they had by faith in the promise.

Whom by children whom God spared for his sake. Chap. 34. 23.

When God shall bring you out of Egypt, and because that hee speaketh of the messias, hee nameth it the last dayes.

Benjamin in my youth.

If thou hadst not lost thy birthright by vne offence.

Chap. 35. 21.

Chap. 31. 1. D. O. it is said to be my seed.

sed them: every one of them blessed hee with a
several blessing.

29 And he charged them, and sayd vnto them,
I am ready to be gathered vnto my people: * burie
me with my fathers in the caue, that is in the
felde of Ephron the Hittite,

30 In the caue that is in the felde of Machpelah,
besides Mamre, in the land of Canaan: which
caue Abraham bought with the felde of Ephron
the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his
wife: there they buried Izhak and Rebekah his
wife: and there I buried Leah.

32 The purchase of the felde and the caue that
is therein, was bought of the children of Heth.

33 Thus Iakob made an end of giuing charge
to his sons, and * plucked his feete into y^e bed, and
gaue vp the ghost, and was gathered to his people.

CHAP. L.

23 Iakob is buried. 29 Ioseph forgiveth his brethren. 33 He
seeth his childrens children. 35 He dyeth.

Then Iakob fell vpon his fathers face, and wept
vpon him, and kissed him,

2 And Ioseph commanded his seruants the
a physicians to embalm his father, and the phy-
sicians embalmed Israel.

3 So forty daies were accomplished (for so long
did y^e dayes of them that were embalmed last) and
the Egyptians bewailed him b seventy dayes.

4 And when the dayes of his mourning were
past, Ioseph spake to the house of Pharaoh, saying,
If I haue now found fauour in your eyes, I speake,
I pray you, in the eares of Pharaoh, and say,

5 My father made me * swear, saying, Loe, I
die, burie me in my graue, which I haue made
in the land of Canaan, now therefore let me go, I
pray thee, & bury my father, & I will come again.

6 Then Pharaoh said, Go vp and bury thy fa-
ther, as hee made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and
with him went all the seruants of Pharaoh, both the
elders of his house, and all the elders of the land
of Egypt.

8 Likewise all the house of Ioseph, and his
brethren, and his fathers house: onely their chil-
dren, and their sheepe, and their cattell, left they
in the land of Goshen.

9 And there went vp with him both charets
and horsemen: and they were an exceeding great
company.

10 And they came to y^e Goren Atad, which is
beyond Iorden, and there they made a great and
exceeding frow lamentation: and hee mourned for
his father seuen dayes.

11 And when the Canaanites the inhabitants

of the land sawe the mourning in Goren Atad,
they said, This is a great mourning vnto the E-
gyptians: wherefore the name thereof was called
y^e Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as
hee had commanded them:

13 * For his sonnes carried him into the land
of Canaan, and buried him in the caue of the felde
of Machpelah, which caue * Abraham bought
with the felde, to be a place to bury in, of Ephron
the Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, hee and
his brethren, and all that went vp with him to burie
his father, after that hee had buried his father.

15 And when Iosephs brethren saw that their
father was dead, they said, ¶ It may be that Ioseph
will hate vs, and will pay vs againe all the eu-
uill which we did vnto him.

16 Therefore they sent vnto Ioseph, saying,
Thy father commanded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now
thy sinne, for the trespass of thy brethren, and their
sinne: for they rewarded thee euill. And now, we
pray thee, forgive the trespass of the seruants of
thy fathers: ¶ God. And Ioseph wept when ¶ they
spake vnto him.

18 Also his brethren came vnto him, and fell
downe before his face, and said, Behold, wee be
thy seruants.

19 To whom Ioseph said, ¶ Feare not: for
¶ I am not I vnder ¶ God:

20 When yee thought euill against mee, God
disposed it to good, that he might bring to passe
as it is this day, and saue much people aliae.

21 Feare not now therefore, I will nourish
you, and your children: and hee comforted them,
and spake k kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fa-
thers house: and Ioseph liued an hundredth and
tenne yeeres.

23 * And Ioseph saw Ephraims children, euen
vnto the third generation: also the sonnes of Ma-
chir the sonne of Manasseh were brought vpon
Iosephs knees.

24 And Ioseph said vnto his brethren, * I am
readie to die, and God will surely visite you, and
bring you out of this land, vnto the land which
hee swaue vnto Abraham, vnto Izhak, and vnto
Iakob.

25 And Ioseph tooke an oathe of the children of
Israel, saying, ¶ * God will surely visite you, and
ye shall carrie my bones hence.

26 So Ioseph died, when hee was an hundredth
and tenne yeeres olde: and they embalmed him,
and put him in a chest in Egypt.

Or, the lamentation of the Egyptians.

* Affr. 7. 16.

* Chap. 23. 16. Or, a possession.

d An euill conscience is neuer lolly at all.

e Meaning, that they which haue one God should be ioyned in most fauour one.

f Or, the messenger. * Chap. 45. 5.

g Or, an in Gods hand, meaning to take vengeance.

i Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

k Ebr. to their hearts.

l Who, notwithstanding hee rule in Egypt about foure score yeeres, yet was ioyned with the church of God in faith and religion.

* Num. 32. 39.

* Hebr. 11. 22.

* Exod. 23. 19.

h Hee speaketh this by the spirit of prophesie, ordering his brethren to haue full trust in Gods promise for their deliuerance.

THE SECOND BOOKE OF
MOSES, CALLED EXODVS.

THE ARGVMENT.

After that Iakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundredth yeeres, and of senuenty persons grevve to an infinite number, so that the King and the country gruged and cnteuoured both by tyrannye and cruell slavery to suppress them: the Lord according to his promise Gen. 15. 14. had compassion of his Church, and deliuered them but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heavy iudgements increase against them, till Pharaoh and his army were drowned in the same Sea, v which geue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods vnderfull benefite: and albeit hee had giuen them the Passouer to be a signe & memoriall of the same, yet

* Chap. 47. 30.

a whereby is signified how quietly hee dyed.

a Hee meaneth them that embalmed the dead and buried them.

b They were more extenuate in lamenting then the faithfull.

* Chap. 47. 29.

c The very infidels would haue castles performed.

¶ Or, the same house of Atad.

they fell to diſtruſt, and tempted God with ſundry murmurings and grudgingſ againſt him: and his miniſters ſometime moved with ambition, ſometime for lacke of drink, or meate to content their luſts, ſometime by idſlatory, or ſuch like. Wherefore God viſited them with ſharpe roddeſ and plagueſ, that by his correſtion they might ſeeke to him for remedy againſt his ſcourges, and earneſtly repent them for their rebellions and wickedneſſe. And becauſe God loweth them to the end, whom he hath once begun to loue, he puniſhed them not according to their deſerts, but dealt with them in great mercieſ, and euer with new benefiteſ laboured to overcome their malice: for he ſtill gouerned them and gaue them his word and Law, both concerning the manner of ſeruing him, and alſo the forme of iudgementſ and ciuill policy: to the intent that they ſhould not ſerue God after their owne inuentionſ, but according to that order, which his heauenly wiſedome had appointed.

CHAP. I.

1 The children of Iſrahel came into Egypt. 2 The newe laweſ appoynted them. 3 The promiſe of God to ward them. 4 The Kings commandment to ſerue the midwives. 5 The ſentence of the Egyptians are commanded to be coſt into the riuer.

NOW theſe are the names of the children of Iſrahel, which came into Egypt: euerly man & his houſhold came thither with Iſaakob. 2 Reuben, Simeon, Leui, & Iudah, 3 Iſſachar, Zabulon, and Benjamin, 4 Dan, and Naphtali, Gad, and Aſher.

5 So all the ſouleſ, that came out of the loines of Iſaakob, were ſeventy ſouleſ: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 And the children of Iſrahel brought forth fruit, and increaſed in abundance, and were multiplied, and were exceeding mighty, ſo that the land was full of them.

8 Then there roſe vp a new King in Egypt, who knew not Ioseph.

9 And he ſaid vnto his people, Behold, ye people of the children of Iſrahel are greater and mightier then wee.

10 Come, let vs worke wiſely with them, leaſt they multiplie, and it come to paſſe, that if there be warre, they ioyne themſelues alſo vnto our enemies, and fight againſt vs, and get them out of the land.

11 Therefore did they ſet taskmaſters ouer them, to keepe them vnder with burdenſ, and they built the cities Pithom, and Ramesſe for the treaſureſ of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieved againſt the children of Iſrahel.

13 Wherefore the Egyptians by crueltie caſted the children of Iſrahel to ſerue.

14 Thus they made them weery of their liues, by ſore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, ſo that they laid vpon them moſt crueltie.

15 Moreover the King of Egypt commanded the midwives of the Ebrew women (of which the ones name was Shiphras, and the name of the other Puah.)

16 And ſaid, * When ye doe the office of a midwife to y women of the Ebrewes, & ſee them on their ſtoolſ, if it be a ſonne, then ye ſhall kill him: but if it be a daughter, then let her liue.

17 Notwithſtanding the midwives feared God, and did not as the King of Egypt commanded them, but preferred alſue the men children.

18 Then the King of Egypt called for the midwives, and ſaid vnto them, Why haue yee done thus, & haue preferred alſue the men children?

19 And the midwives answered Pharaoh, Because the Ebrew women are not as the women of Egypt: for they are lively, and are delivered yet the midwives come at them.

20 God therefore preſerued the midwives, and the people multiplied, and were very mighty.

21 And becauſe the midwives feared God, therefore he made them houſes.

22 Then Pharaoh charged all his people, ſaying, Euerly man-child that is borne, caſt ye into the riuer, but reſerue euery maid-child alſue.

CHAP. II.

1 Moſe is borne and eſcaped into the ſtraw. 2 He is taken vp of Pharaohs daughter and kept. 3 He killeth the Egyptian. 4 He ſpeaketh and marrieſ a wiſe. 5 The Iſraelites come into the land.

THEN there went a man of the houſe of Leui, and tooke to wife a daughter of Leui.

2 And the woman conceived and bare a ſon: and when ſhe ſaw that he was faire, ſhe hid him three monthſ.

3 But when ſhe could no longer hide him, ſhe tooke for him an arke made of reed, and daubed it with ſlime and with pitch, and laid the child therein, and put it among the bulruſhes by the riuerſ brinke.

4 Now hiſ ſiſter ſtood aſarte off, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to waſh her in the riuer, and her maidens walked by the riuerſ ſide: and when ſhe ſaw the arke among the bulruſhes, ſhe ſent her maide to ſer it.

6 Then ſhe opened it, and ſaw it was a child, and beheld, the babe wept: ſo ſhe had compaſſion on it, and ſaid, This is one of the Ebrewes children.

7 Then ſaid hiſ ſiſter vnto Pharaohs daughter, Shall I go and call vnto thee a nurſe of the Ebrew women to nurſe thee the child?

8 And Pharaohs daughter ſaid to her, Go. So the maide went and called the childſ mother.

9 To whom Pharaohs daughter ſaid, Take this child away, and nurſe it for mee, and I will reward thee. Then the woman tooke the child, and nurſed him.

10 Now the child grew, and the brought him vnto Pharaohs daughter, and he was as her ſonne, and the called hiſ name Moſe, becauſe, ſaid ſhe, I drew him our of the water.

11 And in thoſe dayes, when Moſe was grown, he went forth vnto hiſ brethren, and looked on their burdenſ: ſelfe he ſaw an Egyptian ſmiting an Ebrew one of hiſ brethren.

12 And he looked round about, and when he ſaw no man, he ſlew the Egyptian, and hid him in the ſand.

13 Again he came forth the ſecond day, and beheld two Ebrewes ſtroue: and he ſaid vnto him, that did the wrong, Wherefore ſmiteſt thou thy fellow?

Their diſobedience herein was lawfull, but their diſſembling euill. That is, God increaſed the families of the Iſraelites by their meaneſ. When Tyrants are not penſiue by ſtraight, they burst forth into open rage.

This Amram was called Amram, who married Jochebed, Chap. 6. 10. Name. 2. 6. 1. Chr. 13. 13. Act. 7. 20. Heb. 11. 23. Committing him to the providence of God, whom he could not keepe from the rage of the tyrant.

Mams counſell cannot hinder that which God hath determined ſhall come to paſſe.

That is, was forty yere olde, Act. 7. 23.

Ebr. thou and thou. Being aſſured that God had appointed him to deliuer the Iſraelites, Act. 7. 25.

* Gen. 4. 8. 2 Moſe deſcribeth the wonderful order that God obſerueſ in performing hiſ promiſe to Abraham, Gen. 15. 14.

Or, preſerue. * Gen. 16. 27, Deut. 10. 22.

* Act. 7. 17. Or, did gouerne.

b Hee meaneth the countrie of Goliath, ſee conſidered, nor how God had preferred Egypt for Iosephs ſake.

d Into Canaan, and ſo we ſhall Ioseph come to his ſiſter. Or, come and preſent.

e The more that God bleſſeth hiſ, the more he doth the wicked enuie them.

f Ebr. whereunto they ſerued themſelues of them by crocke. f. i. e. ſerue to haue big the child of the reed.

Or, ſet him where upon he ſat, in the ſand.

f Though by his
fewe he shewed his
infinitumy, yet faith
covered it.
Hebr. 11. 27.

g Origine,

h Elefant them.

i Origine fushen.

g Wherin he de-
clared an hankell
mind, which woulde
recompence the
benefit done vnto
him.

* Chap. 18. 3.

h God humbleth hi
by afflictions, that
they should euy vnto
him, and receive the
fruit of his promise.
i He had such their
causes of acknow-
ledgement to be
his.

g Or, fow within
the desert.

a It was so called
after the law was
giuen.

b Called also Sinai.

c Aft. 7. 30.

e This signifieth
that the Church is
not consumed by
the fire of affliction,
because God is in
the midst thereof.

d Whom he called
the Angel, verse 2.

e Reliquit thy folie
vp to me, Ruth. 4. 7.

f Because of my
pence.

* Mat. 22. 32.

Aft. 7. 32.

g For some cruelties
made to fene Gods
iudice.

h Whose cruelty
was intolerable.

i Most plentiful
of all things.

14 And he answered, Who made thee a man of
authoritie, and a iudge ouer vs? Thinkest thou to
kill me, as thou killedst \S Egypti-ns? Then Moles
feared and said, Certainly this thing is knowne.

15 Now Pharaoh heard this matter, and fought
to slay Moles: therefore Moles fled from Pharaoh,
and dwelt in the l. and of Midian, and he fare downe
by a well.

16 And the \parallel Priest of Midian had seven daugh-
ters, which came and drewe water, and filled the
troughes, for to water their fathiers sheepe.

17 Then the shepheards came and droue them
away: but Moles rose vp, and \S defended them,
and watered their sheepe.

18 And when they came to Reuel their \parallel fa-
ther, he said, How are ye come so soone to day?
19 And they said, A man of Egypt deliuered
vs from the hand of the shepheards, and also drew
vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where
is he? why haue ye so left the man? \S call him
that he may eate bread.

21 And Moles agreed to dwell with the man:
who gaue vnto Moles Zipporah his daughter:

22 And she bare a sonne, \S whose name he cal-
led Gerihom: for he sayd, I haue bene a stranger in
a strange l. and.

23 \parallel Then in processe of time, the King of E-
gypt died, and the children of Israel sighed for
the bondage and \S cried: \S their crye for the bon-
dage came vp vnto God.

24 Then God heard their mone, and God re-
membered his couenant with Abraham, Izhak, and
Iaakob.

25 So God looked vpon the children of Israel,
and God \ast had respect vnto them.

CHAP. III.

\ast Moles keptt \S fushen, and God appeareth vnto him in a bush.
10. 10. fene to him to deliuer the children of Israel. 14. The
name of God.

W Hen Moles kept the sheepe of Iethro his fa-
ther in law, \parallel Priest of Midian, and droue the
flocke to the \parallel backside of the desert, and came
to the \parallel Mountaine of God, \S Horeb.

2 Then the Angel of the Lord appeared vnto
him \ast in a flame of fire, out of the midst of a bush:
and he looked, and behold, the bush burned with
fire, and the bush was not consumed.

3 Therefore Moles said, I will turne aside now,
and see this great sight, why the bush burneth not.

4 And when the \parallel Lord sawe that he turned
aside to see, God called vnto him out of the midst
of the bush, and said, Moles, Moles. And he an-
swered, I am here.

5 Then hee said, Come not hither, \ast put thy
shoes off thy feete: for the place whereon thou
standest is \S holy ground.

6 Moreover he sayd, \parallel I am the God of thy fa-
ther, the God of Abraham, the God of Izhak, and
the God of Iaakob. Then Moles hid his face: for
he was \S afraid to looke vpon God.

7 \parallel Then the Lord said, I haue surely kene
the trouble of my people, which are in Egypt, and
haue heard their cry, because of their taskema-
sters: for I know their sorrowes.

8 Therefore I am come down to deliuer them
out of the hand of the Egyptians, and to bring
them out of that land into a good land and a large,
into a land that \S floweth with milke and honie.

uen into the place of the Canaanites, and the Hi-
tites, and the Amorites, and the Perizzites, and the
Hittites, and the Iebusites.

9 \ast And now lo, the cry of the children of Is-
rael is come vnto me, and I haue also seene the op-
pression wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee
vnto Pharaoh, that thou mayest bring my people
the children of Israel out of Egypt.

11 \parallel But Moles said vnto God, Who am I, I,
that I should go vnto Pharaoh, and that I should
bring the children of Israel out of Egypt?

12 And he answered, \parallel Certainly I will bee
with thee: and this shall be a token vnto thee,
that I haue sent thee, After that thou hast brought
the people out of Egypt, ye shall serue God vpon
this mountaine.

13 Then Moles said vnto God, Behold, when
I shall come vnto the children of Israel, and shall
say vnto them, The God of your fathers hath sent
me vnto you: if they say vnto me, What is his
Name? what shall I say vnto them?

14 And God answered Moles, I AM THAT I
AM. Also he said, Thus shalt thou say vnto the
children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moles, Thus
shalt thou say vnto the children of Israel, The
Lord God of your fathers, the God of Abraham,
the God of Izhak, and the God of Iaakob hath
sent me vnto you: this is my Name for euer, and
this is my memorial vnto all ages.

16 God and gather the Elders of Israel together,
 \S thou shalt say vnto them, The Lord God of your
fathers, the God of Abraham, Izhak, and Iaakob
appeared vnto me, and said, I haue surely remem-
bered you, \S that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of
the affliction of Egypt vnto the land of the Can-
aanites, and the Hittites, and the Amorites, and the
Perizzites, and the Hittites, and the Iebusites,
vnto a land that floweth with milke and honie.

18 Then shall they obey my voyce, \S thou and
 \S Elders of Israel, shall go vnto \S King of Egypt,
and say vnto him, The Lord God of the Ebrewes
hath \parallel met with vs: we pray thee now therefore,
let vs goe three dayes iourney in the wilderness,
that we may \S sacrifice vnto the Lord our God.

19 \parallel But I know, that the King of Egypt will
not let you goe, but \S strong hand.

20 Therefore will I stretch out mine hand
and smite Egypt with all my wonders, which I
will doe in the midst thereof: and after that shall
he let you goe.

21 And I will make this people to bee fauou-
red of the Egyptians: so that when ye go, ye shall
not goe emprie.

22 \ast For every woman shall aske of her neigh-
bour, and of her \parallel that so iourneth in her house,
jewels of silver and jewels of gold and raiment: \S ye
shall put them on your sonnes, and on your daugh-
ters, and shall spoile the Egyptians.

CHAP. IIIII.

3 Moles had iourned into a fount. 6. His hand is l. prone.
5. The master of the house is turned into blood. 14. Aaron is giuen
to slay Moles. 21. God bardeneth Pharaoh. 25. Moles wist
not, that he was to die.

T Hen Moles answered, and said, \ast But loe, they
will not beleene me, nor hearken vnto my
voyce: for they will say, The Lord hath not ap-
peared

He doeth not ful-
fill that he doth
promise, but
owne weakness.
In neither case
thine owne weak-
nesse, nor Pharaohs
tyranny.

n The God which
emer haue bene, and
dualbe: the God
almighty, by whom
all things haue their
being, and the God
of my mercy, mindfull
of my promise,
Reuel. 1. 4.

† Th. is visitig
haue visited.

g Or, appar-
uatoe.

o Because Egypt
was full of idola-
try, God would
appoint them a
place where they
should serue him
purely.
p Thise example
mye words follo-
wed generally:
thought Gods
commandment
they did it lustily,
receiving some re-
compence of their
labours.

* Chap. 11. 2. and
15. 35.

† Or, as moles
benef. for serueth.

a God beareth with
moles doubting,
because he was
altogether without
faith.

peared vnto thee.

2 And the Lord sayd vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again the Lord said vnto Moses, Put forth thine hand, and take it by the tail. Then he put forth his hand and caught it, and it was turned into a rod in his hand.

5 Doe this, that they may beleeeue, that the Lord God of their fathers, the God of Abraham, the God of Ishak, and the God of Iacob hath appeared vnto thee.

6 And the Lord said furthermore vnto him, Thrust now thine hand into thy boosome. And he thrust his hand into his boosome, and when hee tooke it out againe, behold, his hand was || leprous as snow.

7 Moreover he said, Put thine hand into thy boosome againe. So hee put his hand into his boosome againe, and plucked it out of his boosome, and behold, it was turned againe as his other flesh.

8 So shall it be, if they will not beleeeue thee, neither obey || the voyce of the first signe, yet shall they beleeeue for the voice of the second signe.

9 But if they will not yet beleeeue these two signes, neither obey vnto thy voice, then shalt thou take of the water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall be turned to blood vpon the drie land.

10 But Moses said vnto the Lord, Oh my Lord, I am not eloquent, neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am slow of speech and slowe of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 Therefore go now, and * I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the hand of him, whom thou shouldst send.

14 Then the Lord was very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake for thee, and hee cometh also forth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee shall be thy spokesman vnto the people: and hee shall be, *even* hee shall bee as thy mouth, and thou shalt be to him as * God.

17 Moreover thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 I Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee, let mee goe, and returne to my brethren, which are in Egypt, and see whether they be yet alieue. Then Iethro said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in Midim, Go, returne to Egypt: for they are all dead which I went about to kill thee.)

20 Then Moses tooke his wife and his sonnes, and put them on an asse, and returned toward

the land of Egypt, and Moses tooke the ^h rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, *even* my first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him go, behold, I will slay thy sonne, *even* thy first borne.

24 And as he was by the way in the Iune, the Lord met him, and I would haue killed him,

25 Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his feete, and said, Thou art indeed a bloodie husband vnto me.

26 So he departed fro him. Then she said, O bloody husband (because of the circumcision.)

27 Then the Lord said vnto Aaron, Go meet Moses in the wilderness. And hee went and met him in the Mount of God, and kissed him.

28 Then Moses told Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 So went Moses and Aaron, and gathered all the elders of the children of Israel.

30 And Aaron told all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the people beleeeued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

a Moses and Aaron set their messages vnto Pharaoh, who oppressed the people of Israel more and more. *b* They cry out vpon Moses and Aaron therefore, and Moses complaineth vnto God.

Then afterward Moses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast vnto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they said, We worship the God of the Ebrewes: we pray thee, let vs goe three dayes journey in the desert, and sacrifice vnto the Lord our God, least he bring vpon vs the pestilence or sword.

4 Then said the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their works: get you to your burdens.

5 Pharaoh said furthermore, Behold, much people is now in the land, and yee make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the taskmasters of the people, and to their officers, saying,

7 Ye shall giue the people no more strawe, to make bricke (it as in time past) but let them go and gather them straw themselves.

8 Notwithstanding lay vpon them the number of bricke, which they had done in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God,

h whereby he wrought the miracles,

i by receiving my spirit and deliuering him vnto Satan to increase his malice k Meaning, most deate vnto him,

l God punished him with sickness for neglecting his Sacrament. m In this case was extraordinary: let Moses was soile

feele, and God then required it. n Or, the Angels

Or, Herbs

o So that Moses had now experience of Gods promise that he should haue good successe

a Faith overcome feare, and maketh men bold in their vocation.

b And offer sacrifice,

c Or, Gods will met vs.

d Ebr. Let vs meet vs with patience.

e As though yee would rebel,

f Which were of the tirallites, and had charge to see them doe their works.

g Ebr. yee say, and yee say yee say,

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

c Or, white as snow.

d Or, the words confirmed by the first signe.

e Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

f Ebr. from yesterday, and yet yesterday.

g Ebr. haue I made.

h Mat. 19. And 22. 22.

i Or, ministris. That is, the Ministers of some other, that is more meete then I.

k Though we proteste God truly to anger, yet he will neuer reke it his.

l Thou shalt instruct him what to say.

m Chap. 9. i. s. Meaning, as a wise counsellor and full of Godspirts.

n Or, kinfolles, and kindred.

o Ebr. broughtly found.

p Ebr. caused them to ride.

a The more timely that ysaie saie, the more is Gods help.
f Of Moles and Aaron.

9 * Lay more worke vpon the men, and caule them to doe it, & let them not regard vaine words.

10 ¶ Then went the taskmasters of the people and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more strawe.

11 Goe your selues, get ye strawe where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble instead of strawe.

† Elie. the worke of a day in his day.

13 And the taskmasters hastened them, saying, Finish your dayes worke † euery dayes taske, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demaunde, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past.

15 ¶ Then the officers of the children of Israel came and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

† Or, thy people the Egyptians are in fault.
† Elie. idle, ye are idle.

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe: thy seruants are beaten, and i thy people is blamed.

17 But he said, † Ye are to much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

† Or, he had said on them, which said.

18 Goe therefore now and worke: for there shall no strawe be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel sawe themselves in an euill case, because it was sayd, Ye shall diminish nothing of your bricke, nor of euery dayes taske.

20 ¶ And they met Moles and Aaron, which stood in their way as they came out from Pharaoh.

** Reade Gen. 34. 35*
† As a grieuous thing to the seruants of God to be accused of euill, specially at their brethren, when they doe at their duty requieth.

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to † sinke before Pharaoh and before his seruants, in that ye haue † put a sword in their hand to slay vs.

22 Wherefore Moles returned to the Lord, and said, Lord, why hast thou afflicted this people: wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God voucheth his promise of iustification of the Israelites. 4 Moles speaketh to the Israelites, but they beleue him not. 5 Moles and Aaron are sent againe vnto Pharaoh.

¶ Then the Lord sayd vnto Moles, Now shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen † be constrained to drinke them out of his land.

† Elie. in a strong hand.

2 Moreouer God spake vnto Moles, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iacob by the Name of † Almighty God: but by my Name † Iehouah was I not known vnto them.

† Or, all sufficient.
† Whereby he signified that he will performe indeede that which he promised to their lawshers: for this name declareth that he is constant and will performe his promise.

4 Furthermore as I made my Covenent with them to giue them the land of Canaan, the land of their pilgrimage, where in they were strangers.

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembered my Covenent.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from

the burdens of the Egyptians, & will deliuer you out of their bond ge: and will redeeme you in a stretched out arme, and in great iudgements.

7 Also I will † take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I † sware that I would giue to Abraham, and to Izhak, and to Iacob, and I will giue it vnto you for a possession: I am the Lord.

9 * So Moles told the children of Israel thus: but they hardened † not vnto Moles, for anguish of spirit and for cruell bondage.

10 Then the Lord spake vnto Moles, saying, 11 Go speake to Pharaoh King of Egypt, that he let the children of Israel goe out of his land.

12 But Moles spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of a vncircumcised lippe?

13 Then the Lord spake vnto Moles and vnto Aaron, and charged them to go to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers houses: the * sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 * Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zor, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ These also are the names of the sonnes of Leui in their generations, Gerstion and Kchath and Merari (& the yeeres of the life of Leui were an hundred thirty and seven yeeres.)

17 The sonnes of Gerstion were Libnai and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhak, and Hebron, and Vzziel, (and Kohath liued an hundred thirty and three yeeres.)

19 Also † sonnes of Merari were Mahali & Musi: these are the families of Leui by their kindreds.

20 And Amram tooke Iochebed his fathers sister to his wife, and shee bare him Aaron and Moles: (and Amram liued an hundred thirty and seven yeeres.)

21 ¶ Also the sonnes of Izhari: Korah, and Nepheg, and Zechri.

22 And the sonnes of Vzziel: Michael, and Elzaphan, and Sitthri.

23 ¶ And Aaron tooke Elisheba daughter of Amminadab, sister of Nahshon to his wife, which bare him Nadab, and Abihun, Eleazar and Ithamar.

24 Also the sonnes of Korah: Affir, and Elkana, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him * Phineas: these are the principal fathers of the Leuites throughout their families.

26 These are Aaron and Moles to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their armies.

27 These are that Moles, and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

Or, plague.
† He meaneth touching the entward vocation, the dignity whereof they soll afterwar by their rebellion: but as for election to life euiluing, it is immurable.
† Elie. life vs and.
† So hard it is to them to be obedient vnto the crosse.

† Or, hebrons and in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.
† This genealogy of them of whom Moles and Aaron came.
** Gen. 46. 9.*
Numb. 26. 5.
1. Chr. 5. 8.
** 1. Chr. 6. 24.*

** Numb. 3. 17. 1. Chr. 6. 1. & 23. 8.*

† For he was 49 yeeres old when he came into Egypt, and died 21.

** Numb. 26. 57. 1. Chr. 6. 1. & 23. 8.*

** Chap. 2. 2.*
Numb. 26. 59.
† Which kind of marriage warlike in the law forbidden, Leuit. 18. 12.
† Moles and his were brothers children, whose rebellion was punished.
Numb. 16. 1.
† Wha was a prince of Iuda, Numb. 1. 3.

** Numb. 25. 10.*

† For their families were to great, that they might be compared to armies.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee.

30 Then Moses said before the Lord, Behold, I am of vncircumcised lips, and how shall Pharaoh heare mee?

CHAP. VII.

God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs foreriers do the like.

¶ Then the Lord said to Moses, Behold, I haue made thee ¶ Pharaohs God, and Aaron thy brother shall be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles, & my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, y children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall knowe that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaren did as the Lord commaunded them, euen so did they.

7 (Now Moses was fourefcore yeeres old, and Aaren fourefcore and three, when they spake vnto Pharaoh.)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commaunded, and Aaron cast forth his rod before Pharaoh and before his seruants, & it was turned into a serpent.

11 Then Pharaoh also called for the wise men and foreriers: & those chambers all of Egypt did in like manner with their enchaniments.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkned not to them, as the Lord said.

14 ¶ The Lord then sayd vnto Moses, Pharaohs heart is ¶ obstinate, heereofesteth to let the people goe.

15 Go to Pharaoh in the morning, (loe, he will come forth vnto the water) and thou shalt stand and meere him by e the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe: that they may serue mee in the wilderness: and behold, hitherto thou wouldst not heare.

17 Thus saith the Lord, In this thou shalt knowe that am the Lord: behold, I will smite with the rodde that is in mine hand vpon the water that is in the riuer, & it shall be turned into blood,

18 And the fish that is in the riuer shall die, and the riuer shall stinke, and it shall ¶ grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shall be blood, and their shall be blood throughout the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did euen as the Lord commaunded: & he lift vp the rodde, and smote the water that was in the riuer in the fight of Pharaoh, and in the sight of his seruants: and ¶ all the water that was in the riuer, was turned into blood.

21 And the fish that was in the riuer dyed, and the riuer stank: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout the land of Egypt.

22 ¶ And the enchanter of Egypt did like-wise with their forceries: and the heart of Pharaoh was ¶ hardened: so that he did not hearken vnto them, as the Lord had sayd.

23 Then Pharaoh returned, and went againe into his house, ¶ neither did this yet enter into his heart.

24 All the Egyptians then digged rounde about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And thus ¶ continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the foreriers wholsedge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth, and deth.

¶ Afterward the Lord said vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue mee.

2 And if thou wilt not let them go, behold, I will smite all thy countrey with frogs:

3 And the riuer shall fill full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into the ouens, and ¶ into thy kneading troughtes.

4 Yea, the frogs shall climb vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said to Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp and couered the land of Egypt.

7 ¶ And the foreriers did likewise ¶ with their forceries, & brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, ¶ Pray ye vnto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, ¶ Concerning mee, euen ¶ I command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses.

¶ Or, they shall be weaty, and abhorre to drinke.

¶ The fifth plague.

* Chap. 17. 5.

* Psal. 78. 44.

¶ To signify that it was a true miracle, and that God plagued them in that, which was most necessary for the preferuation of life.

* Wild. 17. 7.

¶ In outward appearance, and shew that the foreriers saies were ended.

* Ebr. was made strong.

¶ Ebr. he ferueth his heart at all these vnto.

¶ Or, seuen dayes accomplished.

¶ There is nothing to weaken, the God can not come to ouercome the greatest power of man.

¶ Or, vpon thy douch, or into thine ambries.

¶ The second plague.

¶ But God, when God people dwell, was excepted.

* Wild. 17. 7.

¶ Not lone, but feare cause the very Inhab: to seeke vnto God,

* Ebr. haue thine honour on mee.

¶ Or, speake plaine vnto me.

1 The disobedience both of Moses and of the people, sheweth that their delinquence came onely of Gods fre mercy.

¶ Or, a God to Pharaoh: ¶ I haue giuen thee power, and authoritie to speake in my name, & to execute my iudgements vpon him. ¶ Or, shall speake for thee before Pharaoh.

¶ To strengthen Moses faith, God promitteth againe to punish most sharply the oppresseur of his Church.

¶ Moses liued in affliction and banishment foure yeeres before he enjoyed his office to redeliner Gods people.

¶ Or, dragon.

¶ It seemeth that these were lannes and lannes: eade 2. Tim. 3. 8. so ene the wicked maliciously resist the truth of God.

¶ Or, heauy and dull.

¶ To wit, the wicket plins.

† *Elc according to
ely word.*

¶ *Or, laid vpon.*

‡ *In things of this
life God oft times
heareth the prayers
of the iust for the
vaguely.*

¶ *Or, made his
heart heavy.*

¶ *The third plague.*

§ *God confounded
their wisdom
and sheweth in
things most vile.
§ They knew
telegat that this was
done by Gods pow-
er and not by sor-
cery. Luke 11, 20.*

¶ *Or, multitude
of venomous beasts
§ serpents &c.*

¶ *Or, I will spea-
rate.*

¶ *Or, land of Egypt.*

* *Wid. 16, 9.
¶ The fourth
plague.*

¶ *For the Egyptian
worshipped di-
vers beasts, as the
ose, the sheepe and
such like, which the
Israelites offered
in sacrifice, which
thing the Egyptian
abhorred to see.
¶ Chap 34, 18.*

ses, that they may remaine in the river onely.

10 Then he said, To morrow. And hee answered, Be it as thou hast said, that thou maiest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: cnelly they shall remaine in the river.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had ¶ sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: So the frogs died in the houses, in the townes, and the fields.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh sawe that hee had reft giuen him, he ¶ hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Again the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to ¶ lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assaied likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is ¶ the finger of God. But Pharaohs heart remained obdurate, and hee hearkened not vnto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (lo, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be ¶ wonderful in that day, so that no swarmes of flies shall be there, that thou maiest know that I am the Lord in the middes of ¶ the earth.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: ¶ for there came ¶ great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for then we should offer vnto the Lord our God that, which is an ¶ abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, & that they not stone vs?

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God: ¶ as he hath commanded vs,

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but hee will not fare away, pray for mee.

29 And Moses said, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth ¶ deceiue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The workes of bestes. 10 The plague of botches and sores. 2 The horrible kille, thunder, and lightning. 26 The Land of Goshen euer is occupied. 31 Pharaoh will not let his mi-
nistris. 33 Moses prayeth for him. 35 Yet he is obdurate.

¶ Then the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cat-
tel, and vpon the sheepe shall be a ¶ mightie great moraine.

4 And the Lord shall doe ¶ wonderfully betweene the bestes of Israel, and the bestes of Egypt: so that there shall nothing die at all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obdurate, and hee did not let the people goe.

8 ¶ And the Lord said to Moses and to Aaron, Take your handfull of ¶ ashes of the furnace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall bee turned to dust in all the land of Egypt, and it shall be as a scab breaking out into blisters vpon man, and vpon beast, thorowout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward ¶ heauen, & there came ¶ a scab breaking out into blisters vpon man, and vpon beast.

11 And the forercers could not stand before Moses, because of the scab: for the scab was vpon the enchanters and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them: ¶ as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, ¶ they may serue me.

¶ So the wicked
perfect vnto
Gods messengers
how farr they
shall goe.

¶ He could not
judge his heart, but
yet he charged him
so doe this vaine-
ly.

¶ Where God gi-
ueth not faith, no
miracles can pre-
uaile.

¶ The fifth plague.

¶ He shall declare
his heavenly iudg-
ment against his
enemies, and his ten-
or toward his
children.

¶ Into the land of
Goshen, where the
Israelites dwelled.

¶ Or, imbercy.

¶ The sixth plague.

¶ Chap. 10, 1.

e So that thine
owne confidence
shall condemn
thee of fignificande
and iustice.

* Rom. 9. 17.

¶ Or, for thee vp.

¶ Thus, that all
the world may
magnifie my power
in ouercoming
thee.

e Here wee see
though Gods
wrath be kindred,
yet there is a cer-
taine mercy toward
euen to his ene-
mies.

† Efr. for not his
heart to.

¶ The word of the
minifter is called
the word of God.

¶ The feuenth
plague.

† Efr. fire melted.

¶ Or, face was
flooded.

g The wicked
confesse their sinnes
for their condemna-
tion, but they can-
not beleeue to ob-
taine remission.

† Efr. voyer of God.

* pñl. 24. 7.
h Meaning, that
when they haue
their request, they
are neuer the better,
though they make
many faire promi-
ses, wherein wee see
the practices of the
wicked.

¶ Or, late former.

14 For I will at this time send my plagues
vpon c thine heart, & vpon thy seruants, and vpon
thy people, that thou mayest know that there is
none like mee in all the earth.

15 For now I will stretch out mine hand, that
I may smite thee and thy people with the pesti-
lence: and thou shalt perish from the earth.

16 And indeed, * for this cause haue I ap-
pointed thee, to ¶ shew my power in thee, and to
declare my name throughout all the world.

17 Yet thou exaltest thy selfe against my peo-
ple, and treatest them not goe.

18 Behold, to morrow this time I will cause
to raine a mighty great haile, such as was not in
Egypt: since the foundation thereof was laid vnto
this time.

19 Send therefore nowe, and e gather the cat-
tell, and all that thou hast in the field: for vpon
all the men, and the beasts, which are found in
the field, and not brought home, the haile shall
fall vpon them, and they shall die.

20 Such then as feared the word of the Lord
among the seruants of Pharaoh, made his seruants
and his cattell flee into the houses.

21 But such as ¶ regarded not the word of the
Lord, left his seruants, and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth
thine hand toward heauen, that there may bee
haile in all the land of Egypt, vpon man, and vpon
beast, and vpon all the herbes of the field in the
land of Egypt.

23 Then Moses stretched out his rod toward
heauen, and the Lord sent thunder and ¶ haile, and
lightning vpon the ground: and the Lord caused
haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with
the haile, so grievous, as there was none through-
out all the land of Egypt, since ¶ it was a nation.

25 And the haile imoted throughout all the land
of Egypt all that was in the field, both man and
beast: also the haile smote all the trees of the field
and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the
children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses
and Aaron, and said vnto them, I ¶ haue now fin-
ned: the Lord is righteous, but I and my people
are wicked.

28 Pray ye vnto the Lord (for it is enough)
that there be no more ¶ mighty thunders, and
haile, and I will let you goe, and ye shall tary no
longer.

29 Then Moses said vnto him, Assoone as I
am out of the cite, I will spread mine hands vnto
the Lord, and the thunder shall cease, neither
shall there be any more haile, that thou mayest
know that * the earth is the Lords.

30 As for thee and thy seruants, I know ¶ a-
fore I pray, yee will feare before the face of the
Lord God.

31 (And the flax, and the barley were smitten:
for the barley was eared, and the flax was bolled.

32 But the wheate and the rie were not smit-
ten, for they were ¶ hid in the ground.)

33 Then Moses went out of the cite from
Pharaoh, and spread his hands to the Lord, and the
thunder and the haile ceased, neither rained it
vpon the earth.

34 And when Pharaoh sawe that the rayne

and the haile and the thunder were ceased, he fin-
ned againe, and hardened his heart, both hee, and
his seruants.

35 So the heart of Pharaoh was hardened: nei-
ther would he let the children of Israel go, as the
Lord had said ¶ by Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart.
13 Grasshoppers infest the country. 16 Pharaoh confis-
th his sonne. 22 Darknesse is sent.

A Gaine the Lord sayd vnto Moses, ¶ Goe to
Pharaoh: for * I haue hardened his heart, and
the heart of his seruants, that I might worke these
¶ my miracles in the midst of his realme.

2 And that thou mayest declare in the ¶ eares
of thy sonne, and of thy sonnes sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that ye may know that
I am the Lord.

3 Then came Moses and Aaron vnto Phara-
oh, and they sayd vnto him, Thus saith the Lord
God of the Ebreues, How long wilt thou refuse
to humble thy selfe before mee? Let my people
goe, that they may serue mee.

4 But if thou refuse to let my people goe, be-
hold, to morrow will I bring ¶ * grasshoppers into
thy coastes.

¶ And they shall couer the face of the earth,
that a man cannot see the earth: and they shall
eate the residue which remaineth vnto you, and
hath escaped from the haile: and they shall eate
all your trees that bud in the field.

6 And they shall fill thine houses, and all thy
seruants houses, and the houses of all the Egyp-
tians, as neither thy fathers, nor thy fathers fathers
haue seene, since the time they were vpon the
earth vnto this day. So he returned, and went out
from Pharaoh.

7 Then Pharaohs seruants said vnto him, How
long shall he beleeue ¶ offence vnto vs? let the men
goe, that they may serue the Lord their God: wilt
thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe
vnto Pharaoh, and he said vnto them, Go, serue the
Lord your God, but who are they that shall goe?

9 And Moses answered, We will go with our
yong, and with our old, with our sonnes, and with
our daughters, with our sheepe, and with our cat-
tall will we goe: for we must celebrate a feast
vnto the Lord.

10 And he said vnto them, Let a the Lord so
be with you, as I will let you go, and your chil-
dren: behold, for euill is before your face.

11 It shall not be so: now goe yee that are
men, and serue the Lord: for that was your de-
sire. Then they were thrust out from Pharaohs
presence.

12 ¶ After, the Lord said vnto Moses, Stretch
out thine hand vpon the land of Egypt for the
grasshoppers, that they may come vpon the land
of Egypt, and eate all the herbes of the land, euen
all that the haile had left.

13 Then Moses stretched forth his rod vpon
the land of Egypt: and the Lord brought an
East wind vpon the land all that day, and all that
night: and in the morning the East wind brought
the ¶ grasshoppers.

14 So the grasshoppers went vp vpon all the land

† Efr. by the hand
of Moses.

¶ Cb. 4. 22

¶ Or, in his presen-
ce among them.
¶ The miracle
should be so great,
that they should be
spoken of for ever,
where also wee see
the duty of parents
toward their chil-
dren.

b The end of self-
deniall is, to hum-
ble our selues with-
out repentance vn-
der the hand of
God.

¶ Or, forsaite.

* Wj. 16. 9.

¶ Or, there.
c Meaning, the oc-
casion of all these
euils: so ste the
godly ener charged,
as Elias was by
Ahab.

d That is, I would
the Lord were no
more affectioned
toward you, then I
am minded to let
you goe.

e Punishment is
prepared for you.
Some read, Ye in-
dured some mis-
chiefe.

¶ The eight plague.

¶ On the seventh
daye to morrowe,

land of Egypt, and remained in all quarters of Egypt: so grievous Graihoppers, like to these were neuer before, neither after them shalbe such.

15 For they covered all the face of the earth, so that the land was darke: & they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so y there was no greene thing left vpon the trees, nor among the herbes of the helde throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and sayde, I haue sinned against the Lord your God, and against you.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and praied vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the graihoppers, and violently cast them into the red Sea, so that there remained not one graihopper in all the land of Egypt.

20 But the Lord hardened Phaahs heart, and he did not let the children of Israel goe.

21 Again the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darkenes in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was for three dayes: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Go serue the Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that wee may doe sacrifice vnto the Lord our God.

26 Therefore our cattell all shall go with vs: there shall not an i boule bee left, for thereof must we take to serue the Lord our God: neither doe we know how we shall serue the Lord, vntill wee come thither.

27 (But the Lord hardened Phaahs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

¶ God promyseth this departure. 2 He willicke them to leaue their neighbours dwell. 3 Moses was afterwards all fast Pharaoh.

NOW the Lord had said vnto Moses, yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let thee go hence: when he leteeth you goe, he shall at once chase you hence.

2 Speake thou now to the people, that every man require of his neighbour, & every woman of her neighbor, Jewels of silver, & Jewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.

4 And Moses said, Thus saith the Lord, About midnight will I go out into the middes of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of bestes.

6 Then there shalbe a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference between the Egyptians and Israel.

8 And all these thy seruants shall come down vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, 4 that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Phaahs heart, and hee suffered not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the passouer. 26 The fathers must teach their children the mystrie thereof. 29 The firstborne are slaine. 31 The Israelites are diuised out of the land. 33 The Egyptians are spoiled. 37 The number that departed out of Egypt.

TThen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This month shalbe vnto you the beginning of moneths: it shalbe to you the first month of the yeere.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth of this month let every man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household bee too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euerie one of you, according to his eating shall make your count for the lambe.

5 Your lambe shalbe without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe it vntill the foureteenth day of this month: then shall all the multitude of the congregation of Israel kill it at euen.

7 After, they shall take of the blood, and strike it on the two posts, and on the vpper doore post of the houses where they shall eat it.

8 And they shall eate the flesh that same night, rost with fire, and unleuened bread: with lowre herbes they shall eat it.

9 Eate not thereof rawe, boyled nor foddin in water, but roste with fire, both his head, his feete, and his purtenance.

10 And ye shall referre nothing of it vnto the morning: but that, which remaineth of it vnto the morrow shall ye burne with fire.

11 And thus shall ye eate it, Your loines girded, your shoes on your feete, and your staves in your handes, and ye shall eat it in haste: for it is the Lords Passouer.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne

¶ Chap. 12, 29.

¶ Wj 4. 18. 17.

b From the highest to the lowest.

c That is, vnder thy power and gouernment.

d God hardeneth the hearts of the reprobate, darchis glory thereby might be the more set forth, Rom. 9. 17.

a Called Nisan, containing vi. c. 5. March, and part of April.

b As touching the obseruation of feasts: as for other policies, they reckon from September c As the fathers of the household had great or small families

d He shall take so many as are sufficient to eat the lamb.

e Every one his house.

f Elv leuener the more euenly of meal ght.

f That is, all these may be eaten.

g The lambe was not the Passouer, but signified it, as sacraments are not the thing it selfe, which they do represent, but signifieth it.

f The wicked in their miseries fecke to Gods ministers for helpe, albeit they hate and detest them,

g The water being med red, became the sand or gravel: Is red: the Ebrewes call it the Sea of bulimies,

h Because it was so thick,

i The ninth plague. ¶ Wj 4. 17. 2.

¶ Wj 4. 18. 1.

k The minister of God ought not to yeelde, nor to the wicked, as touching these changeable things, which are without, or how many.

l I thought before hee confessed Moses fault, yet against his owne conscience hee threatneth to put him to death.

a without any condition, but with haste and violence.

f or, become.

¶ Chap 3. 32 and 35.

¶ Ecl. 43. 1.

|| Or, printer, or holes.

borne in the land of Egypt, both man and beaft, and I will execute iudgement vpon all the || gods of Egypt. I am the Lord.

13 And the blood shalbe a token for you vpon the houfes where ye arefo when I fee the blood, I will paffe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keepe it an holie feaft vnto the Lord, throughout your generations: ye shall keepe it holie by an ordinance fo euer.

15 Senen dayes shall ye eate vneleavened bread, and in any casu ye shall put away leauen the first day out of your houles: for whosoever eateh leavened bread from the first day vntill the seuenth day, that person shalbe cut off from Israel.

16 And in the first day shalbe an holie || assemblie: also in the seuenth day shall be an holie assemblie vnto you: no worke shalbe done in them, save about that which euery man must eate: that onely may ye doe.

17 Ye shall keepe also the feaft of vneleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day, throughout your posteritie, by an ordinance fo euer.

18 ¶ In the first month and the fourteenth day of the month at euen, yee shall eate vneleavened bread vnto the one and twentieth day of the month at euen.

19 Senen dayes shall no leauen bee founde in your houfes: for whosoever eateh leuened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leuened bread: but in all your habitations shall ye eate vneleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and sayd vnto them, Chooſe out and take you: for euery of your householdes a lambe, and kill the Passouer.

22 And take ¶ a bunch of hyssop, and dip it in the blood that is in the basin, and strike the || lintell, and the || doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of the house, vntill the mornig.

23 For the Lord will paffe by to smite the Egyptians: and when he seeth the blood vpon the lintell and on the two doore cheekes, the Lord will paffe ouer the doore, and will not suffer ¶ the destroyer to come into your houſes to plague you.

24 Therefore shall ye observe this thing as an ordinance, both for thee, and thy sonnes fo euer.

25 And when ye shall come into the land, which the Lord will giue you, as he hath promised, then ye shall keepe this || seruice.

26 ¶ And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passouer, which passed ouer the houſes of the children of Israel in Egypt, when he smote the Egyptians, and preferred our houſes. Then the people ¶ bowed themselves and worshipped.

28 So the children of Israel went, and did as the Lord had comanded Moses and Aaron: so did they.

29 ¶ Now at ¶ midnight, the Lord ¶ smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne,

vnto the ¶ first borne of the captiue that was in prison, and all the first borne of beaſts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and the re was a great crie in Egypt: for there was ¶ no to house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe serue the Lord as ye hinc said.

32 Take also your sheepe and your cattell as ye hate fild, and depart, and blesſe me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leuened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of ¶ Egyptians ¶ iewels of silver, & jewels of gold, & raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they ¶ granted their request: so they spoiled the Egyptians.

37 Then the ¶ children of Israel tooke their journey from ¶ Rameses to Succoth about fixe hundred thousand men of foote, beside children.

38 And ¶ a great multitude of sundry sortes of people went out with them, and sheepe, and beeaſes, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made vneleavened cakes: for it was not leuened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselves vitales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was ¶ foure hundred and thirte yerres.

41 And when the ¶ foure hundred and thirte yerres were expired, euen ¶ selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to bee kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Law of the Passouer: ¶ no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eat thereof.

46 ¶ In one house shall it be eaten: thou shalt carie none of the flesh out of the house, ¶ neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the passouer of the Lord, Jerhim circumcise all the males, that belong vnto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One law shall bee to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

h Of the benefit received for your deliniance.

i That is, vntill Christs coming for then ceremonies had an end.

|| Or, calling together of the people to serve God.

* Levit. 23. 5. Num. 28. 16. ¶ For in old time to they comend, beginning the day at Sunne set till the next day at the same time.

* Hier. 1. 18. || Or, transſome, or apperituous poss. || Or, two side poss.

¶ The Angell sent of God to kill the first borne.

¶ In the Land of Canaan.

|| Or, ceremonie. ¶ To be a c.

¶ They gave God thanks for to great a benefice.

* Chap. 13. 1. || The tenth plague.

o Of those houses, where in any first borne was, either to men or beaſts.

p Pray for mee.

* Chap. 3. 12. & 11. 2.

|| Or, lent them.

* Num. 32. 3. ier. 24. 6. ¶ Which was a citizen of Gen. 47. 12. ¶ Which were strangers, and not borne of the Israelites.

* Gen. 15. 13. & 17. 6. gal. 3. 17. ¶ From Abrahams departing from ve in Childea vnto the deſerting of the children of Israel from Egypt are 430. yerres.

c Except he be circumcised, and onely proſeſſe your religion.

* Num. 9. 12. ¶ Iden. 29. 34.

¶ They that are of the household of God, must be all ioined in one faith and religion.

Lord commanded Moses and Aaron: so did they.

¶ And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

¶ The first borne are offered to God. ¶ The memoriall of their deliverance. ¶ The institution of the Pasfeouer. 2. 14. An exhortation to teach their children to remember this deliverance. 27 Why they are led by the wilderness. 29 The bones of Ioseph. 31 The pillar of the cloud and of the fire.

¶ And the Lord spake vnto Moses, saying, 2 * Sanctifie vnto me all the first borne: that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which ye came out of Egypt, out of the house of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come yee out in the month of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Iebusites, (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou shalt keepe this seruice in this month.

6 Seuen dayes shalt thou eate vneleavened bread, and the seventh day shall be the feast of the Lord.

7 Vneleavened bread shall be eaten seuen dayes, and there shall no leavened bread be seene with thee, nor yet leaven be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne * in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee vpon thine hand, and for a remembrance betwene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yere to yere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee sware vnto thee and to thy fathers, and shall giue it thee,

12 ¶ Then shalt thou set apart vnto the Lord all that first openeth the wombe: also every thing that first doeth open the wombe, and cometh forth of thy beast: the males shall be the Lords.

13 But every first foale of an ass, thou shalt redeeme with a lambe: and if thou redeeme him not, then shalt thou breake his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 ¶ And when thy sonne shall aske thee // so morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my sonnes I redeeme,

16 And it shall be as a token vpon thine hand, and as // frontlets betwene thine eyes, that the Lord brought vs out of Egypt by a mightie hand,

17 ¶ Now when Pharaoh had let the people goe, God carried them by the way of the Philistines country, // though it were nearer: (for God said, Least the people repent when they see warre, and turne againe to Egypt.)

18 But God made the people to goe about by the way of the wilderness of the red sea: and the children of Israel went vp armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you.)

20 ¶ So they rooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 ¶ And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 ¶ He rooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIV.

¶ Pharaohs heart is hardened, and he pursueth the Israelites. ¶ The Israelites striken with fere, murmure against Moses. ¶ Moses doth encourage them. ¶ He divideth the Sea. 23 ¶ The Egyptians followe and are drowned.

¶ Then the Lord spake vnto Moses, saying, 2 Speake to the children of Israel, that they returne and campe before Pi-hahiroth, betwene Migdol and the Sea, ouer against Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, they are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that hee shall follow after you: so I will get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruice?

6 And he made ready his charers, and tooke his people with him,

7 And tooke sixe hundred chofen charers, and all the charers of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an high hand.)

9 ¶ And the Egyptians pursued after them, and all the horses and charers of Pharaoh, and his horsemen and his hoste overtooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were fore afraid: wherefore the children of Israel cryed vnto the Lord.

* Chap. 12. 29.

and 34. 19.

drut. 1. 24. num.

3. 23. and 1. 10.

6. 23.

* Ead. 2. 23.

† Ebr. house of

seruants.

2 Where they

were in most

swell flourish.

b To signifye that

they had not lea-

sure to leaue

their bread.

c Conteyning

part of March and

part of April,

when come be-

gan to ripe in this

country.

¶ Both the se-

uen and the first

day were holy, as

chap. 16. 26.

e When thou

shalt celebrate

the fest of vneleu-

ened bread.

f When thou shalt

continually remem-

brance thereof, as

thou wouldest of

a thing that is in

thine hand, or

before thine eyes.

* Chap. 12. 29.

and 34. 19.

drut. 1. 24. 30.

† Ebr. that first

month first.

g This is allowe-

dness of the

horse and other

beasts which were

not offered in

sacrifice.

h By offering a

cleanse beast in sa-

crifice. Leuit. 12. 6.

¶ Or, benefite-

ment.

Or, house of

¶ Or, house of

¶ Which the Phi-

listines would

have made againe

by stopping

them the passage.

¶ That is, not pri-

uately, but openly.

and the word

doeth signifie, set

in order by time

and due.

* Gen. 50. 26.

¶ Is. 24. 30.

¶ Num. 33. 64.

* Num. 14. 16.

drut. 1. 33. Ps. 78.

14. 8. ver. 30. 1.

¶ To defend them

from the heate of

the sunne.

¶ Note, p. 19.

¶ From toward

the country of

the Philistines.

¶ So the Sea was

between them.

¶ Mountains on ei-

ther side, and the

enemie at their

backe: yet they

obeyed God, and

were deliuered.

* Num. 32. 7.

¶ By punishing his

obedient rebell-

on.

¶ Iosephs web-

steth, that besides

these charers there

were 5000. horse-

men, and 10000.

footmen.

¶ With great ioy

and boldnesse.

¶ Is. 24. 6.

¶ Mat. 4. 23.

¶ They which a

little before in

their deliriance

reioyced, being

now in danger are

afraid and ammu-

nated.

In this figure
four chief
points are to be
considered.

First, that the
Church of God
is ever subject
to the Croffe, and
to be afflicted
after one sort
or other. The
second, that
the ministers of
God following
their vocation,
shall be easily
spoken of, and
murmured
against, each
of them that
preach the
same cause and
religion that
they doe. The thirdly, that God deliuereth not his Church incontinent, out of danger,
but to exercise their faith and patience continueth their troubles, yet of pleasures
increaseth them: as the Israelites were now in little hope of their lives, then was
they were in Egypt. The fourth point is, that when the dangers are most great,
then Gods help is most ready to succour: for the Israelites had on either side of
them, huge rocks and mountains, before them the sea, behind them most cruell ene-
mies, (so that there was no way left to escape to mans iudgement.



g Such is the im-
pergency of the
flew, that it cannot
abide Gods ap-
pointed time.

h See deliuerance.

h Only put your
trust in God with-
out judging or
doubting.
d Thus in tentat-
our faith fight
against the reile,
and cryeth with
inward groanings
to the Lord.

h The cloud threw
light to the Is-
raelites, but to the
Egyptians it was
darknesse, so that
their two hostes
could not fight.
e Psal. 123.
Psal. 124. 33.

11 And they said vnto Moses, Hast thou
brought vs to die in the wilderness, because there
were no graues in Egypt? wherefore hast thou
serued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt,
saying, Let vs be in rest, that we may serue the
Egyptians? for it had bene better for vs to serue
the Egyptians, then that wee should die in the
wildernes.

13 Then Moses said to the people, Feare yee
not, stand still, and behold y the saluation of the
Lord which he will shew to you this day. For the
Egyptians whom ye haue seene this day, ye shall
neuer see them againe.

14 The Lord shall fight for you: therefore
hold your peace.

15 ¶ And the Lord said vnto Moses, Where-
fore cryest thou vnto me? speake vnto the chil-
dren of Israel, that they goe forward:

16 And lift thou vp thy rod, and stretch out
thine hand vpon the Sea and deuide it, and let
the children of Israel goe on drie ground thorow
the mids of the Sea.

17 And I, behold, I will harden the heart of
the Egyptians, that they may follow them, and I
will get me honour vpon Pharaoh, & vpon all his
hoaste, vpon his charrets, and vpon his horsemen.

18 Then the Egyptians shall know that I am
the Lord, when I haue gotten mee honour vpon
Pharaoh, vpon his charrets, and vpon his horse-
men.

19 And the Angel of God, which went be-
fore the hoaste of Israel, remooued, and went be-
hind them: also the pillar of the cloud went from
before them, and stood behind them.

20 And came betweene the campe of the E-
gyptians and the campe of Israel: it was both a
cloud and darknesse, yet gave it light by night,
so that all the night long the one came not at the
other.)

21 And Moses stretched forth his hand vpon
the Sea, and the Lord caused the Sea to ryme
backe by a strong East wind all the night, and made the
Sea dry land: for the waters were diuided.

22 Then the children of Israel went through
the mids of the Sea vpon the drie ground, and the
waters were a wall vnto them on their right
hand, and on their left hand.

23 And the Egyptians pursued and went after
them to the mids of the Sea, euen all Pharaohs
horses, his charrets, and his horsemen.

24 Now, in the morning watch, when the
Lord looked vnto the hoaste of the Egyptians, out
of the ferie and cloudy pillar, he stroke the hoaste
of the Egyptians with feare.

25 For he tooke off their charret wheelles, and
they draue them with much adoe: so that the
Egyptians every one said, I will flee from the face
of Israel: for the Lord fighteth for them against
the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch
thine hand vpon the Sea, that the waters may re-
turne vpon the Egyptians, vpon their charrets and
vpon their horsemen.

27 Then Moses stretched forth his hand vpon
the Sea, and the Sea returned to his force early in
the morning, and the Egyptians fled against it:
but the Lord ouerthrew the Egyptians in the
mids of the Sea.

28 So the water returned and couered the cha-
rets and the horsemen, euen all the hoaste of Pha-
raoh that came into the Sea after them: there re-
mained not one of them.

29 But the children of Israel walked vpon drie
land thorow the mids of the Sea, and the waters
were a wall vnto them on their right hand, and
on their left.

30 Thus the Lord saved Israel the same day
out of the hand of the Egyptians, and Israel saw
the Egyptians dead vpon the Sea banke.

31 And Israel saw the mighty power, which
the Lord shewed vpon the Egyptians: so the peo-
ple feared the Lord, and beleued the Lord, and
his seruant Moses.

CHAP. XV.

1, 2. To Moses with the men and women sing praises vnto God for
their deliuerance. 3. The people murmure. 4. As the people
Moses the latter waters are sweete. 5. God teacheth the people
obedience.

Then a sang Moses and the children of Israel
this song vnto the Lord, and said in this man-
ner, I will sing vnto the Lord: for he hath triumph-
ed gloriously: the horse and him that rode vpon
him hath he ouerthrowen in the Sea.

2 The Lord is my strength, and I praise, and
he is become my saluation. He is my God, and I
will prepare him a tabernacle: he is my fathers
God, and I will exalt him.

3 The Lord is a man of warre, his Name is
Iehouah.

4 Pharaohs charrets and his hoast hath he cast
into the sea: his chosen captains also were drown-
ed in the red Sea.

5 The depths haue couered them, they sank
to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in
power: thy right hand, O Lord, hath bruised the
enemie.

7 And in thy great glory thou hast ouer-
throwen them that theye against thee: thou sent-
est forth thy wrath, which consumed them as the
strubble.

8 And by the blast of thy nostris the waters
were gathered, the floods stood still as an heape,
the

* Psal. 78. 13.
1. Cor. 10. 6.
Hebr. 11. 29.

Which was about
the three last hon-
ours of the night,

Or, heauily.

m So the Lord by
the waters forced
his, and by the wa-
ter drowned his ene-
mies.

† Elv. land.
n This is the da-
tine which he
taught them in the
Name of the Lord.

a Praising God for
the ouerthrow of
his enemies, and
their deliuerance.
* Mich. 10. 20.

o Or, the assistance
of my sing of praise.
p To worship him
therein.

q In battell he
ouercometh euery
d Ever constant
in his promise.

Or, power.

r Those, that are
enemies to Gods
people, are his
enemies.

CHAP. XVI.

¶ Ord in the depth of the sea.

¶ Ele. my faith shall be sure.

¶ For so oftentimes the Scripture calleth the mightie men of the world, which ought to be praised with all feare and reuerence. ¶ And in, into the land of Canaan: or into mount Zion.

¶ Deut. 1. 45. is he. ¶ Or, for thy great power.

¶ Which was mount Zion, where afterward the Temple was built.

¶ Signifying their great joy: which came the Jews obserued in certaine solemnities. Judg. 5. 34. & c. 1. 1. but is ought not to be a cloke to cover our wanton dances.

¶ By singing the like song of thanksgiving.

¶ In which was called Ethem, Num. 33. 8. ¶ Or, bitterness.

¶ Ethem. 38. 5.

¶ That is, God, or Moses in Gods name.

¶ Which is, to doe that onely that God commanded.

¶ Num. 33. 9. ¶ Or, dew there,

the depths congealed together in the heart of the Sea.

9 The enemy sayd, I will pursue, I will overtake them, I will diuine the spoyle, & my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blowest with thy winde, the sea cohered them, they tanke as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the gods? Who is like thee so glorious in holiness, & fearefull in praises, doing wonders!

12 Thou stretchest out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraid: for row shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 ¶ Feare and dread shall fall vpon them: because of the greatness of thine arm, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs hories went with his charrets and horsemen into the sea, and the Lord brought the waters of the sea vpon them: but the children of Israel went on drier land in the mids of the sea.

20 ¶ And Miriam the Prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrells and dances.

21 And Miriam answered the men, Sing yee vnto the Lord: for hee hath triumphed gloriously: the horse and his rider hath hee overthrowen in the sea.

22 Then Moses brought Israel from the red sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lord, and the Lord shewed him a tree, which when hee had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there hee prouoed them.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt giue eare vnto his commandments, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelue fountaines of water, and seuentie palm trees, and they camped there by the waters,

1 The Israelites came to the desert of Sin, and murmured against Moses and Aaron. 13 The Lord smiteth Quails and Manna. 14 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna could not be found. 32 It is heere first a remembrance to the posteritie.

A Terward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of a Sin, (which is betwene Elim and Sinai) the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses, and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we were ate by the fleshs pots, when we were bread our bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

4 ¶ Then said the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall goe out, and gather that that is sufficient for euery day, that I may proue them, whether they will wake in my law or no.

5 But the first day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather daily.

6 Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glory of the Lord: for hee hath heard your grudging against the Lord: and what are we that yee haue murmured against vs?

8 Again, Moses said, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure against him: for what are we? your murmurings are not against vs, but against the Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 ¶ I haue heard the murmurings of the children of Israel: tell them therefore, and say, ¶ At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.)

13 And so at euen the quails came and couered the camp: and in the morning the dew lay round about the hoast.

14 ¶ And when the dew that was fallen was ascended, behold, a small round thing was vpon the face of the wilderness, small as the hoare frost vpon the earth.

15 And when the children of Israel saw it, they said one to another, It is Manna, for they wist not what it was. And Moses said vnto them, ¶ This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath

This is the eight place wherein they had camped: there it another place called Zim, which was the 33 place wherein they camped: and is also called Nadeb, Num. 33. 34.

So hard a thing is it for the flesh, not to murmur against God when the belly is full.

The portion of a day in his way. ¶ To signifie, that they should presently depend vpon Gods providence from day to day.

Hee giue them not Manna because they murmured, but for his promise sake.

¶ Hee that conuenieth Gods ministers, conuenieth God himselfe.

Chap. 13. c. 2.

¶ Etcl. 4. 5. ¶ Or, in the same light.

¶ Num. 11. 32.

¶ Num. 11. 7. ¶ Pl. 71. 4. ¶ Ps. 10. 10.

¶ which signifie, pur. portion, as Eli: also mette prepared.

¶ Job. 6. 3. ¶ 1. Cor. 10. 3.

for Moyses, and for Israel his people, and how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moyses, tooke Zipporah Moyses wife, (after hee had sent her away.)

3 And her two sonnes, (whereof the one was called * Gerſhon: for he said, I have bene an aliant in a strange land;

4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and delivered me from the sword of Pharaoh.)

5 And Iethro Moyses father in law came with his two sonnes, and his wife vnto Moyses into the wilderness, where he camped by the mount of God.

6 And he said to Moyses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 * And Moyses went out to meete his father in law, and did obeysance, and kissed him. & each asked other of his welfare: and they came into the tent.

8 Then Moyses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the traile that had come vnto him by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they have dealt proudly with them, so are they recompenſed.

12 Then Iethro Moyses father in law tooke burnt offerings and sacrifices, to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moyses father in law before God.

13 * Now on the morow, when Moyses late to iudge the people, the people stood about Moyses from morning vnto euen.

14 And when Moyses father in law saw all that he did to the people, he said, What is this that thou doest to the people? why sitest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moyses said vnto his father in law, Because the people come vnto me to seeke God.

16 When they have a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinance of God, and his lawes.

17 But Moyses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both weariest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances, and of the lawes, and shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, provide thou among all the people men of courage, fearing God, men de-

ling truly, hating countenesse: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tentnes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: to shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moyses obeyed the voyce of his father in law, and did all that he had said:

25 And Moyses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tentnes.

26 And they iudged the people at all seasons: but they brought the hard causes to Moyses: for they iudged all small matters themselves.

27 Afterward Moyses let his father in law depart, and he went into his country.

CHAP. XIX.

The Israelites come to Sinai. *Israel is chosen from among all other nations. 3 The people promise to obey God. 12 He that toucheth the hill, dyeth. 15 God appeareth vnto Moyses vnder the mount in thunder and lightning.*

IN the third month, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the mount.

3 * But Moyses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of * Iakob, and tell the children of Israel.

4 * Yee haue seene what I did vnto the Egyptians, and how I carried you vpon eagles wings, and have brought you vnto me.

5 Now therefore * if yee will heare my voyce in deed, and keepe my covenant, then yee shall be my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of * Priests, and an holy nation. These are the words which, thou shalt speake vnto the children of Israel.

7 * Moyses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, * All that the Lord hath commanded, wee will doe. And Moyses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moyses, Lo, I come vnto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may also beleeue thee for euer. (For Moyses had tolde the wordes of the people vnto the Lord.)

10 Moreover the Lord said vnto Moyses, Goe to the people, and * sanctifie them to day and to morrow, and let them wash their cloathes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vnto mount Sinai.

12 And thou shalt let marks vnto the people round about, saying, Take heede to your feines,

It may seeme that hee fear his backe for a time to see his father for his impatience, lead the should be a let to his vocation, which was dangerous, chap. 4. 25.

* Chap. 1. 12.

h Hereb is called the mount of God because God wrought many miracles there. Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time. 1. Pet. 1. 18. c That is, he sent me (to say) vnto him.

† Elr. of pease.

d Whereby it is evident that he worshipped the true God, and therefore Moyses refused not to marry his daughter. * Chap. 1. 10, 16, 22. e And, chap. 14. 8. f For they that drew the children of the Israell, persued themselves by water. g They are in that place, where the sacrifice was offered: for pat was burnt, and the rest eaten.

g That is, to know Gods will, and to have iustice executed.

† Elr. thou wilt faint and fall.

* Deut. 1. 25.

f Or, counsell. h Iudge thou in hard cases, which cannot be decided but by consulting with God. i What manner of men ought to be chosen to beare office.

k Godly counsell ought euer to be obeyed, though it come of one enuious, or for such God oftentimes such will dame a humble them that are exalted, and to declare that one member hath neede of another. l Reide the occasion, Num. 10. 29.

2 Which was in the beginning of the month Siman, containing part of May, and part of Iune. 3 They departed from Rephidim.

* Heb. 2. 8. e God called Iacob, Israel: the house of Iacob and the people of Israel signify onely God's people. d Deut. 2. 1. f For the Eagle by flying high, is out of danger, and by carrying her bird's rather on her wings then in her talons declineth her loue. * Deut. 5. 2. f Deut. 10. 14. f Psal. 24. 1. * 1. Pet. 2. 9. reuel. 1. 6.

* Chap. 24. 3. deute 5. 27. and 25. 17. f Job. 1. 10.

g Teach them to be pure in heart, as they see themselves: outwardly cleane by washing.

a Paying no money
b Not having
wife nor children

c Till her time of
menstrue was ex-
pired, which
might be the
seventh yeere or
the eighth.

d Ex. Code.
e Where the
Iudges sat.

f That is, to the
yeere of Jubile,
which was every
fiftieth yeere.
g I continued el-
der by power; y
as to the inuirtu
that the master
should marry her,
g By giving ano-
ther money to buy
her of him.

h Or, as the law
hath it, he shall
give his dowry.
i For his sonne.
j Neither many
her himselfe, nor
give another mo-
ney to buy her,
nor below her
upon his sonne.
k Lev. 14, 17.
l Though a man
be killed in un-
wares; yet this
Gods providence
therein should be
seen.

m Deut. 19, 3.
n The holiness
of the place ought
not to defend the
murderer.

* Lev. 24, 9. pro-
no, 20. Mark 14, 5.
no, 2, 10.

o Either faine off
him or worse.
p By his ciuill
lawes.

q Or, King of his
time.

r By the ciuill
magistrate, but
before God he is
a murderer.
s Of the wedding
or child.

t Or, wither.

u Lev. 24, 10. pro-
no, 21. Mat. 23, 34.
v The execution
of this law onely
belonged to the
magistrate, blas-
phemy.

serue sixe yeeres, and in the seventh hee shall goe out free for nothing.

3 If he came himselfe alone, he shall goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the Iudges, and set him to the dore, or to the poste, and his master shall boere his eare through with an awle, and he shall serue him for ever.

7 Likewise if a man sell his daughter to be a seruant, shee shall not goe out as the men ser- uants doe.

8 If the please not her master, who hath be- trothed her to himselfe, then shall hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he hath despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take her another wife, hee shall not diminish her fooode, her raiment, and recompence of her virginity.

11 And if he doe not these three vnto her, then shall she goe out free, paying no money.

12 * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 * Also hee that smiteth his father or his mother, shall die the death.

16 * And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 * * And he that curseth his father or his mother, shall die the death.

18 * When men also strue together, and one smite another with a stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe to quire, same onely he shall beare his charges if for his resting, and shall pay for his healing.

20 * And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day or two dayes, hee shall not be punished: for he is his money.

22 * Also if men strue and hurt a woman with child, so that her child depart from her, and death follow not, hee shall be surely punished, according as the womans husband shall appoint him, or he shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 * And if a man smite his seruant in the eye,

or his maide in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if he smite out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 * If an ox gore a man or woman that he die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quire.

29 If the ox were wont to push in times past, and it hath bene told his master, and hee hath not kept him, and after hee killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then hee shall pay the ransom of his life, whatso- ever shall be layd vpon him.

31 Whether he hath gored a sonne, or gored a daughter, hee shall iudged after the same man- ner.

32 If the ox gore a seruant or a maide, hee shall giue vnto their master thirty shekels of silver, and the ox shall be stoned.

33 * And when a man shall open a well, or when hee shall digge a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pit shall make it good, and giue money to the owner thereof, but the dead beast shall be his.

35 * And if a mans ox hurt his neighbours ox that hee die, then they shall sell the liue ox, and diuide the money thereof, and the dead ox also they shall diuide.

36 Or if it be known that the ox hath vfed to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his owne.

CHAP. XXII.

1 Of thefts. 2 Damage. 3 Lending. 4 Borrowing. 5 Keeping of maides. 6 Witchcrafts. 7 Idolatry. 8 Support of strangers, widows, and fatherless. 9 Vjury. 10 Reuenge to Magistrates.

IF a man steale an ox or a sheepe, and kill it or sell it, he shall restore five oxen for the ox, and foure sheepe for the sheepe.

2 * If a thiefe be found breaking vp, and be smitten that he die, no blood shall be shed for him.

3 But if it be in the day light, a blood shall be shed for him: for he should make full restitution: if hee had not wherewith, then should hee be sold for his theft.

4 If the theft be found with him alive, (whether it be ox, asse, or sheepe) hee shall restore the double.

5 * If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompense of the best of his owne field, and of the best of his owne vineyard.

6 * If fire breake out, and catch in the thornes, and the stacks of come, or the standing come, or the field be consumed, he that kindled the fire shall make full restitution.

7 * If a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shall be brought vnto the Iudges to sweare, whether he hath put his hand vnto his neighbours goods, or no.

9 In all manner of trespass, whether it be for

f So God reuenge h
truly in the mai
least thing.

* Gen. 9, 5.
If the beast be
punished, much
more shall the
murderer
be punished to die.

By the next of
the kindred of him
that is to be slain.

* Reade Gen. 22, 15.

This law forbid-
deth not onely not
to hurt, but to be
wary least any be
hurt.

A richer great
beast of the herd.
is a small beast of
the flocks.

* 3. Iem. 22, 6.
Breaking an
heute to enter in,
or undermining.

* Abr when the fauour
is left upon him.
He shall be put to
death then killeth
him.

* Lev. 24, 10. 16.

* See gene.
d That is, whether
he hath stolen.

oxen, for aſſe, for ſheepe, for raiment, or for any manner of loſt things, which another challengeth to be his, the cauſe of both parties ſhall come before the Iudges, and whom the Iudges condemne, he ſhall pay the double vnto his neighbour.

10 ¶ If a man delineth vnto his neighbour to keepe aſſe, or ox, or ſheepe, or any beaſt, and it die, or be hurt, or taken away by enemies, and no man ſee it,

11 ¶ An oath of the Lord ſhall be betwene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it ſhall take the oath, and he ſhall not make it good:

12 ¶ But if it be ſtoolen from him, he ſhall make reſtitution vnto the owner thereof.

13 ¶ If it be come in pieces, he ſhall pay record, and ſhall not make that good, *which is deuoured.*

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he ſhall ſurely make it good.

15 ¶ If the owner thereof be by, hee ſhall not make it good: for if it be an hired thing, it came for his hire.

16 ¶ And if a man entice a mayd that is not betrothed, and lie with her, he ſhall endow her, and take her to his wife.

17 ¶ If her father reſuſe to giue her to him, hee ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to liue.

19 ¶ Whoſoeuer lieth with a beaſt, ſhall die the death.

20 ¶ Hee that offereth vnto any gods, ſaue vnto the Lord onely, ſhall be ſtaine.

21 ¶ Moreover, thou ſhalt not doe injury to a ſtranger, neither oppreſſe him: for yee were ſtrangers in the land of Egypt.

22 ¶ Yee ſhall not trouble any widow, nor fatherleſſe child.

23 ¶ If thou vex or trouble ſuch, and ſo he call and cry vnto me, I will ſurely heare his crye.

24 ¶ Then ſhall my wrath be kindled, and I will kill you with the ſword, and your wives ſhall be widows, and your children fatherleſſe.

25 ¶ ¶ If thou lend money to my people, that is, to the poore with thee, thou ſhalt not be as an vſurer vnto him: yee ſhall not oppreſſe him with vſurie.

26 ¶ If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe.

27 ¶ For that is his covering onely, and this is his garment for his ſkin: wherein ſhall he ſleepe therefore when he crieth vnto me, I will heare him: for I am mercifull.

28 ¶ ¶ Thou ſhalt not rail vpon the Iudges, neither ſpeake euill of the ruler of thy people.

29 ¶ ¶ Thine abundance and thy liquor ſhalt thou not keepe backe. ¶ The firſt borne of thy fonnies ſhalt thou giue me.

30 ¶ Likewise ſhalt thou doe with thine oxen and with thy ſheepe: ſeuē dayes it ſhall be with his dam, and the eight day thou ſhalt giue it me.

31 ¶ ¶ Ye ſhall be an holy people vnto me. ¶ Neither ſhall ye eate any fleſh that is come of beaſts in the field: yee ſhall caſt it to the dogge.

CHAP. XXIII.

1 ¶ Not to follow the multitude. 2 ¶ Not to make mention of the ſtrange gods. 3 ¶ The three ſolemne feaſts. 4 ¶ The Angel is promiſed to lead the people.

1 ¶ What God promiſeth if they obey him. 2 ¶ God will caſt out the Canaanites by little and little, and reſt.

¶ Thou ſhalt not receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a falſe witneſſe.

2 ¶ Thou ſhalt not follow a multitude to doe euill, neither agree in a controuerſie to decline after many and overthrow the trueſh.

3 ¶ Thou ſhalt not eſteeme a poore man in his cauſe.

4 ¶ ¶ If thou meeete thine enemies oxen, or his aſſe going aſtray, thou ſhalt bring him to him againe.

5 ¶ If thou ſee thine enemies aſſe lying vnder his burden, wilt thou ceaſe to helpe him? thou ſhalt helpe him vp againe with it.

6 ¶ Thou ſhalt not overthrow the right of the poore in his ſuite.

7 ¶ Thou ſhalt keepe thee fare from a falſe matter, ¶ thou ſhalt not ſlay the innocent and the righteous: for I will not iuſtifie a wicked man.

8 ¶ ¶ Thou ſhalt take no gift: for the gift blindeth the iuſt iudges, and peruerteth the words of the righteous.

9 ¶ ¶ Thou ſhalt not oppreſſe a ſtranger: for yee knowe the heart of a ſtranger, ſeeing yee were ſtrangers in the land of Egypt.

10 ¶ Moreover, ſix yeeres thou ſhalt ſowe thy land, and gather the fruits thereof.

11 ¶ But the ſeuenth yeere thou ſhalt let it reſt, and lie ſtill, that the poore of thy people may eat, and what they leaue, the beaſtes of the field ſhall eate. In like manner thou ſhalt doe with thy vineyard, and with thine oliue trees.

12 ¶ ¶ Six dayes thou ſhalt doe thy worke, and in the ſeuenth day thou ſhalt reſt, that thine oxen, and thine aſſe may reſt, and the ſonne of thy maide, and the ſtranger may be reſrefhed.

13 ¶ And yee ſhall take heed to all things that I haue ſaid vnto you: and yee ſhall make no mention of the name of other gods, neither ſhall it be heard out of thy mouth.

14 ¶ ¶ Three times ſhalt thou keepe a feaſt vnto me in the yeere.

15 ¶ Thou ſhalt keepe the feaſt of vnleavened bread: thou ſhalt eate vnleavened bread ſeuē dayes, as I commanded thee, in the ſeaſon of the month of Abib: for in it thou cameſt out of Egypt: and ¶ none ſhall appeare before me empty.

16 ¶ The feaſt alſo of the harveſt of the firſt fruits of thy labours, which thou haſt ſown in the field: and the feaſt of gathering fruits in the end of the yeere, when thou haſt gathered in thy labours out of the field.

17 ¶ Theſe three times in the yeere ſhall all thy men children appeare before the Lord Iehouah.

18 ¶ Thou ſhalt not offer the blood of my ſacrifice with leavened bread: neither ſhall the fat of my ſacrifice remaine vntill the morning.

19 ¶ ¶ The firſt of the firſt fruits of thy land, thou ſhalt bring into the houſe of the Lord thy God: yet ſhalt thou not ſeech a kid in his mothers milke.

20 ¶ ¶ Behold, I ſend an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 ¶ Beware of him, and heare his voyce, and pronouke him not: for he will not ſpare thy miſdeeds, becauſe my name is in him,

Or, report a falſe tale.

Or, truſt.
Or, anſwer.
¶ Doe that which is goodly, though few doe ſo, it is.

¶ If we be bound to doe good to our enemies beaſts, much more ſo to our enemies himſelfe.

¶ If God command to helpe our enemies aſſe vnder his burden, will he ſuffer vs to ſtand downe our enemies weake- neſſe burden?

¶ Saſan. 52. Whether thou be magiſtrate or art commanded by the magiſtrate.

¶ Deut. 16. 19. ¶ Ebr. ſiſer. ¶ For in that that he is a ſtranger, his heart is ſore-wounded enough.

¶ Leuit. 12. 3. and 24. 22. ¶ Deut. 15. 14. ¶ Chap. 20. 8.

¶ Deut. 15. 12. ¶ ¶ ſeeking by ſpeaking of them, ¶ ſhall. 16. ¶ Eph. 5. ¶ Chap. 23. 7. and 24. 18.

¶ ¶ That is, Father, in remembrance that the Angel paſſed over and ſpared the Iſraelites, when he ſlew the firſtborne of the Egyptians.

¶ Deut. 16. 16. ¶ Exod. 34. 22. ¶ Which is, ¶ when thou haſt Low was giuen 20 dayes after they departed from Egypt.

¶ ¶ This is the feaſt of Tabernacles, ſignifying that they dwelled 40 yeeres vnder the ſhadow of the Tabernacles.

¶ ¶ In Iudeſſe, ¶ No leavened bread ſhall be then in thine houſe.

¶ Chap. 34. 26. ¶ Deut. 16. 22. ¶ ¶ Meaning, that no ſinner ſhould be ſerued before in all time: and hereby are bridled all cruell and wanton appetites.

¶ Chap. 33. 2. ¶ Deut. 7. 13. ¶ ¶ I will giue him mine uniuerſity, and he ſhall gouerne you in my name.

* Chap. 33. 2.
Deut. 7. 2. 1.
1st Jo. 24. 22.

* Deut. 7. 25.
n God commu-
nity his not onely
not to worship
idols, but to de-
stroy them.

* Chas. 16. all things
necessary for this
present life.

* Deut. 7. 24.
p I will make
them afraid at thy
comming, and
send mine Angel
to destroy them, at
Chap. 33. 2.
* 1st Jo. 24. 22.

a Called the Sea
of Scitis.
r Of Arabia cal-
led deserta
s T. wit, Ephraim
* Chap. 33. 25.
Deut. 7. 2.
t Exr. offener of
snare.
* Deut. 7. 26.
1st Jo. 24. 22.

a When he called
him vp to the
mountaine to give
him the Law, be-
ginning at the 20.
chap. hitherto.

b When he had
received these
Laws in mount
Sinai.
t Exr. judgments.
* Chap. 19. 8.

* Chap. 30. 24.
* Or, at the foot of
the mountaine.

c For as yet the
Priesthood was
not given to Leui.

d Or, he looked
for

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall goe before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuities, and the Iebuſaites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither feare them, nor doe after the workes of them: but * witerly ouerthrow them, and breake in peeces their images.

25 For yee shall ferue the Lord your God, and he shall blesse thy bread and thy water, and I will take all tickenſie away from the midst of thee.

26 ¶ * There shall none caſt their fruit, nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will fend my ¶ feare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies turne their backs vnto thee:

28 And I will fend * homets before thee, which shall drive out the Hiuities, the Canaanites, and the Hittites from thy face.

29 I will not caſt them out from thy face in one yere, leaſt the land grow to a wilderness, and the beaſts of the field multiply againſt thee.

30 By litle & litle I will drive them out from thy face, vntill thou increaſe, and inherit the land.

31 And I will make thy coaſtes from the red ſea vnto the ¶ ſea of the Philiftins, and from the ¶ deſert vnto the ¶ Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt drive them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shalt they dwell in thy land, leaſt they make thee ſinne againſt me: for if thou ferue their gods, ſurely it ſhall be thy ¶ deſtruction.

CHAP. XXIII.

3 The people promise to obey God. 4 Moses writeth the ciuill Lawes. 5, 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 15 Moses was forty dayes and forty nights in the mountaine.

NOW hee had ¶ ſaid vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and ſeuenty of the Elders of Iſrael, and ye ſhall worſhip ¶ ſare off.

2 And Moses himſelfe alone ſhall come neere to the Lord, but they ſhall not come neere, neither ſhall the people goe vp with him.

3 ¶ Afterward Moses came and tolde the people all the wordes of the Lord, and all the ¶ Lawes: and all the people answered with one voyce, and ſayd, ¶ All the things which the Lord hath ſaid, will we doe.

4 And Moses wrote all the wordes of the Lord, and roſe vp early, and ſet vp an ¶ alt. ¶ Under the mountaine, and twelue pillars according to the twelue tribes of Iſrael.

5 And he ſent yong ¶ men of the children of Iſrael, which offered burnt offerings of beeces, and ſacrificed peace offerings vnto the Lord.

6 Then Moses took halfe of the blood, and put it in baſens, and halfe of the blood he ſprinkled on the altar.

7 After, hee tooke the ¶ booke of the con-
cunt, and read it in the audience of the people

who ſayd, All that the Lord hath ſayd, we will doe, and be obedient.

8 Then Moses tooke the * blood, and ſprinkled it on the people; and ſayd, Behold, the blood of the couenant, which the Lord hath made with you concerning all theſe things.

9 ¶ Then went vp Moses, and Aaron, Nadab, and Abihu, and ſeuenty of the Elders of Iſrael.

10 And they ¶ ſawe the God of Iſrael, and vnder his feete ¶ was as it were a ¶ worke of a Saphir ſtone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Iſrael hee ¶ laide not his hand: alſo they ſaw God, and ſaid eate and drinke.

12 ¶ And the Lord ¶ ſaid vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee ¶ tables of ſtone, and the Law, and the Commandement, which I haue written, for to teach ¶ them.

13 Then Moses roſe vp, and his miniſter Iouhua: and Moses went vp into the mountaine of God.

14 And ſaid vnto the Elders, Tarie vs here vntill we come againe vnto you; and behold, Aaron, and Hur are with you: whoſoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mountaine, and the cloud covered the mountaine.

16 And the glory of the Lord abode vpon mount Sinai, and the cloud covered ¶ it ſix dayes: and the ſeventh day he called vnto Moses out of the middes of the cloud.

17 And the ſight of the glory of the Lord ¶ was like ¶ conſuming fire on the toppes of the mountaine, in the eyes of the children of Iſrael.

18 And Moses entred into the middes of the cloud, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 3 The ſame of the Ake. 4 The Mercie ſeate. 5 The Table. 6 The Candeleſke. 7 The Altar of incenſe according to the pattern.

TThen the Lord ſpake vnto Moses, ſaying, 2 ¶ Speake vnto the children of Iſrael that they receive an offering for mee: of ¶ every man, whoſe heart giueh it freely, yee ſhall take the offering for mee.

3 And this is the offering which yee ſhall ¶ take of them, gold, and ſilver, and braſſe,

4 And ¶ blue ſilke, and purple, and ſcarlet, and fine linnen, and goats haire,

5 And remmes ſkinnes coloured red, and the ſkinnes of badgers, and the wood ¶ Shittim,

6 Oyle for the light, ſpices for a ¶ ſanctifying oyle, and for the perfume of ſweet ſauour,

7 Onix ſtones, and ſtones to be ſet in the ¶ Ephod, and in the ¶ breſtplate

8 Alſo they ſhall make me a ¶ Sanctuary, that I may dwell among them.

9 According to all that I ſhew thee, euen ſo ſhall yee make the forme of the Tabernacle, and the faſhion of all the inſtruments thereof.

10 ¶ They ſhall make alſo an ¶ Ake of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and a halfe high:

11 And thou ſhalt overlay it with pure gold, ¶ and without ſhalt thou overlay it, and ſhalt make

* 1 Pt. 1. 2.
Heb. 9. 10.
d Which blood ſignifieth that the couenant be-
tweene man
cannot be ſancti-
fied without blood-
ſhedding.
e As particularly
their inſinuations
could behold his
maieſtie.

f Ex. 16. he made
¶ He made them
not afraid, nor pu-
nished them.
g That is, rejoy-
ced.

h The ſecond
time.
i Signifying the
hardneſſe of our
hearts, except
God do write his
Law therein by
his Spirit, 1st
Jo. 3. 18.

j cor.
10. 20.
k To a
people.

l Or, him.

m The Lord ap-
peareth like deou-
ring fire to conſum-
e him, but to them
that be draweth
with his Spirit,
he is like pleaſant
Saphir.

* Chap. 34. 2.
Deut. 9. 9.

n After the moſt
and iudiciall Law
he giueh them the
economicall Law,
that nothing
ſhould be leſt to
men's invention.
* Chap. 35. 5.
o For the build-
ing and ſite of the
Tabernacle.
p Or, yllus.
q Which is
thought to be a
kind of cedar,
which will not
rotte.

r Ordered for
the Priests.

* Chap. 28. 4.

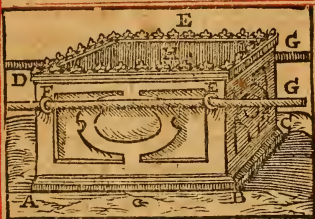
* Chap. 28. 15.

s A place both
of ſanctification,
and to heare the Law,
* Chap. 37. 1.

1 Or, a table and a border.
2 Or, four.

make vpon it a crowne of gold round about.
12 And thou shalt cast four rings of golde for it, and put them in the foure corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.
13 And thou shalt make barres of Shittim wood, and couer them with gold.
14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



AB The length, two cubites and an halfe.
BC The breadth a cubite and an halfe.
AD The height a cubite and an halfe.
E The golden table.
F He that his out shall be free by paying the hire.
G Dites, gold.

vers covered with gold to put through the rings to carry the Arke. inner part of the Arke where the Testimonie was put.

1 The Arke tablet, the cod of Atony, and Maana which were a testimonie of Gods presence.
2 Or, mourning: or propitiatory.
3 Where God appeared

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.
16 So thou shalt put in the Arke the Testimonie, which I shall giue thee.
17 Also thou shalt make a Mercie-seate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.
18 And thou shalt put it there: and this was a figure of Christ,

PROPI TIATORIE OR MER CIE-SEAT.



1 The Propitiatory or Mercie-seat which is the covering of the Arke of the Testimonie, set apart in this edition for plainnesse.
K The place where I stood the while and answered from above the Propitiatory, and from betweene the wings of the Cherubims.

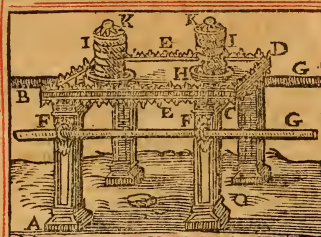
18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercieseat.
19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other end: of the master of the Mercieseat shall ye make the Cherubims, on the two ends thereof.
20 And the Cherubims shall stretch their wings on hie, couering the Mercieseat with their wings and their faces one to another: to the Mercieseat ward shall the faces of the Cherubims be.
21 And thou shalt put the Mercieseat above vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.
22 And there I will declare

1 Or, with apperall with my.

Jeasie, people.

thee, and from above the Mercieseat * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandment vnto the children of Israel.

THE TABLE OF THE SHEW BREAD.



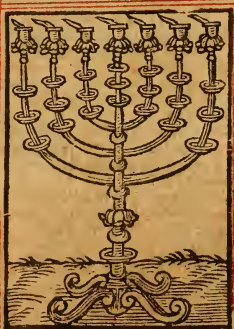
AB The height a cubite and an halfe.
BC The length two cubites.
CD The breadth a cubite.
E A crowne of gold above and beneath separated the one from the other by a border of an hand breadth thicke, which declareth that the Table was an hand

breadth thicke. F The four rings. G The barres to carry the Table, which were put through the rings. H Dishes wherein the Shewbread was put.
I The twelve cakes or loaves called the Shewbread. K The goblets or covering cups.

23 * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:
24 And thou shalt couer it with pure golde, and make thereto a crowne of gold round about.
25 Thou shalt also make vnto it a border of four fingers round about: and thou shalt make a golden crowne round about the border thereof:
26 After, thou shalt make for it four rings of gold, and shalt put the rings in the four corners that are in the foure feet thereof:
27ouer against the border shall the rings be for places for barres to beare the Table.
28 And thou shalt make the barres of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them.
29 Thou shalt make also dishes for it, and incense cups for it, and coverings for it, and goblets, wherewith it shall be covered, seven of fine gold shalt thou make them.
30 And thou shalt set vpon the Table Shew bread before me continually.

1 Or, a table.
2 Or, a table.

THE CANDLESTICKE.



Because the fashion of the Candlestick is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Onely to shew, it is said in the 29 verse that there shall be seven bowls or cups in the Candlestick, as must be understood of the staffe or handle: for there are but three for every one of the other branches.
Also the knobs of the Candlestick, are those which are vnder the branches, at their issue out of the staffe on either side.

21 Chap. 37. 17.
Gie shall be
molen, but be-
sen out of the
lumps of golde
with the hammer.

31 * Also thou shalt make a candlesticke of pure gold: of 4 worke beaten out with the hammer shall the Candlesticke be made, his shaft, and his branches, his boules, his knops: and his floures shall be of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the *shaft* of the Candlesticke shall be foure boules like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches coming out of the Candlesticke.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure golde.

37 And thou shalt make the seuen lampes thereof: &c the lampes thereof shalt thou put thereon, to giue light toward that is before it.

38 Also the snuffers and snuffedithes thereof shall be of pure golde.

39 Of a talent of fine gold shalt thou make it with all these instruments.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

* The forme of the Tabernacle and the appoyntments. 31 The place of the Arke, of the Merle-stone, of the Table, and of the Candlesticke.

Afterward thou shalt make the Tabernacle with tenne curtaynes of fine twined linnen and blew silke, and purple, and skarlet: and in them thou shalt make Cherubims of * broidered worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.



SOUTH.

AB, CD The ten curtaynes which were eight and twenty cubits long of Cherubims worke. A B The breadth of a curtaine was foure cubites, and so the ten were forty cubites broad. E G Two curtaynes and an halfe: so that the whole layd together, declared that the Tabernacle was thirty cubites long, and twelue broad. F H Taches or hooles to tie the curtaynes.

2 The length of one curtaine shall be eight and twenty cubites, and the breadth of one curtaine foure cubites: euery one of the curtaynes shall

haue one measure.

3 Fine curtaynes shall be coupled one to another: and the other fine curtaynes shall be coupled one to another.

4 And thou shalt make strings of blew silke vpon the edge of the one curtaine, which is in the seluedge of the coupling: and likewise shalt thou make in the edge of the other curtaine in the seluedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shall be one right against another.

6 Thou shalt make also fiftie taches of gold, and couple the curtaynes one to another with the taches, and it shall be one Tabernacle.

THE CURTAINES OF GOATES HAIRE.

NORTH.



SOUTH.

These eleuen curtaynes of goats haire were put about the other tenne. A and the eleuenth hangd before the entry of the Tabernacle, looke B. These were also thirty cubits long, and the other but eight and twenty, and therefore on the South side they were a cubite longer then the other, looke C. And also another on the North side that the beards might be covered.

7 Also thou shalt make curtaynes of goats haire, to be a covering vpon the Tabernacle, that shall make them to the number of eleuen curtaynes.

8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaynes shall be of one measure.

9 And thou shalt couple fine curtaynes by themselves, and the sixe curtaynes by themselves: but thou shalt double the sixt curtaine vpon the forefront of the covering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie taches of brasse, and fasten them on the strings, and shalt couple the covering together that it may be one.

12 And the remnant that resteth in the curtaynes of the covering, euen the halfe curtaine that resteth, shall be left at the backe side of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaynes of covering may remaine on either side of the Tabernacle to couer it.

14 Moreover, for that covering thou shalt make a covering of rammes skinned diered, and a covering of badgers skinned aboue.

15 Also thou shalt make boards for the Tabernacle of Shittim wood, and thou shalt make them to

b On the side that the curtaynes might be tyed together.

c In tying together both the sides.

d Or, hooles.

e Or, partition.

f A tenth raine and whether should make it.

g That is, fine on the one side, and fine on the other, and the five strings hanging out the doore of the Tabernacle.

h Or, hooles.

i For these curtaynes were two cubites longer then the curtaynes of the Tabernacle, so that they were fider by a cubite on both sides.

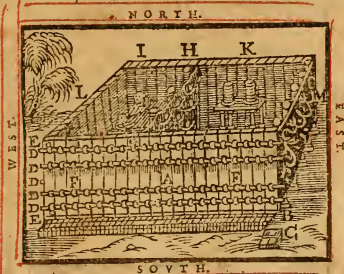
k To be put vpon the covering that was made of goats haire.

l This was the third covering of the Tabernacle.

16 Ten cubites *shall be* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shall be* in one board set in order as the feete of a Ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

THE TABERNACLE.



A Twentie boards on the Southside, and as many on the Northside, which were of ten cubits in length, that is, from E to I. The breadth of each was a cubite and halfe, by reason whereof, all ioynted together, made thirtie cubites, which was the length of the Tabernacle. I Josephus writeth that each board was an handfull thicke. B The weather part of the boards which was cut into two an handfull thicke. C The two tenons, for each tenon one, wrought in two pieces apart, whereas the boards were put, they received the tenons, and held the boards up. D D D D D Signifie five barres to hold the boards in order: four passed without the boards, the fiftieth went thorow the thicknesse of the boards, wherein holes were made therefore. E E Two rings, one at the upper part, and another at the weather part of the boards, which ioynted the sides of the Tabernacle, as did. F F Rings, which were put through the barres apart. G H A vaile hanging on four pillars, and where through the barres passed, which did separate the holy place from the most holy. I The most holy place. K The holy place, wherein on the Southside the Candlestick was placed, and on the Northside against it, the Table of shewbread. L Eight boards that close up the Tabernacle on the West end, which was the uppermost end of the place. M A hanging or vaile, which was at the entrise of the Tabernacle, being at the East end, which was fastened to hang at five pillars.

¶ Or, last pieces wherein were the mortises for the tenons.

18 And thou shalt make boards for the Tabernacle, even twentie boards on the Southside, even full South.

19 And thou shalt make fortie ¶ sockets of silver under the twentie boards, ¶ two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side *shall be* twentie boards,

21 And their fountie sockets of silver, two sockets under one board, and two sockets under another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make sixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall be ioynted beneath, and likewise they shall be ioynted above to a ring: thus shall it be for them two; they shall be for five corners.

25 So they shall be eight boards having sockets of silver, even sixteene sockets, that is, two sockets under one board, and two sockets under another board.

26 ¶ Then thou shalt make five barres of Shittim wood for the boards of one side of the Tabernacle.

27 And such *shall be* for the boards of the other side of the Tabernacle toward the Westside.

¶ The Hebrew word significth twines: deciding that they should be so patterned and well ioynted as was possible.

28 And the middle barre shall goe through the middes of the boards, from end to end.

29 And thou shalt cover the boards with gold, and make their rings of golde, for places for the barres, and thou shalt cover the barres with gold.

30 So thou shalt reare up the Tabernacle, according to the fashion thereof, which was shewed thee in the Mount.

31 ¶ Moreover, thou shalt make a vaile of blew filke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broidred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood covered with golde, (whose hooks shall be of golde) standing vpon foure sockets of silver.

33 ¶ Afterward thou shalt hang the vaile ¶ on the hooks, that thou mayest bring in thither, that is, within the vaile, the Arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place, and the most holy place.

34 Also thou shalt put the Mercieseat vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew filke, and purple, and skarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, and cover them with gold: their heads shall be of gold, and thou shalt cast five sockets of brasie for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 2 The court of the Tabernacle.

3 The lamp continually burning.

M Oreouer thou shalt make the Altar of Shittim wood, five cubites long and five cubites

* Chap. 25. 9-40, Hier 8. 5. after. 7-44

k Some rede, heads of the pillars.

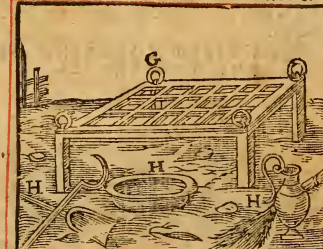
l Elv. Under the hook: meaning that it should hang downward from the hook.

m Whence into the hie birth only entered once a year. n Meaning, in the holy place.

n This hanging of vaile was betweene the holy place, and there where the people went.

a For the burnt offering.

THE ALTAR OF BURNT OFFERING.



A B The length containing five cubites.

B C The breadth as much.

A D The height three cubites.

E The four barres or four corners.

F The grate which was set within the Altar, & whereupon the sacrifice was burnt.

G Four rings to lift up the grate by, when they needed the ashes.

H The barres to carry the Altar.

I The rings through which the barres were put.

H H A

Paints, beams, fleshehooks, & barres, & such instruments appertaining to the

broad (the altar shall be four square) and the height thereof three cubites.

2 And thou shalt make it horns in the four corners thereof: the horns shall be of it selfe, and thou shalt couer it with brasfe.

3 Also thou shalt make his appurtenances for his affes, and his besomes, and his basins, &c his shew-breads, and his censers: thou shalt make all the instruments thereof of brasfe.

4 And thou shalt make vnto it a grate, like networke of brasfe: also vpon that grate thou shalt make four brazen rings vpon the four corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasfe.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boards: as God beweth thee in the mount, so shall they make it.

9 Also thou shalt make the court of the Tabernacle in the South side, euen full South: the court shall haue curtaynes of fine twined linnen, of an hundred cubites long, for one side.

10 And it shall haue twenty pillars, with their twenty sockets of brasfe: the heads of the pillars, and their fillets shall be silver.

11 Likewise on the Northside in length there shall be hangings of an hundred cubites long, and the twenty pillars thereof with their twenty sockets of brasfe: the heads of the pillars and the fillets shall be silver.

12 And the breadth of the court, on the Westside shall haue curtaynes of fiftie cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East, shall haue fiftie cubites.

14 Also hangings of fiftene cubites shall be on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fiftene cubits, with their three pillars and their three sockets.

16 And in the gate of the court shall be a vaile of twenty cubites of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, with the four pillars thereof and their four sockets.

17 All the pillars of the court shall haue fillets of silver round about, with their heads of silver, and their sockets of brasfe.

18 The length of the court shall be an hundred cubites, and the breadth fiftie at either end, and the height fve cubites, and the hangings of fine twined linnen, and their sockets of brasfe.

19 All the vessels of the Tabernacle for all manner seruise thereof, and all the pinnes thereof, and all his pinnies of the court shall be brasfe.

20 And thou shalt command the children of Israel, that they bring vnto thee pure oyle of olive for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from eu-

ning to morning before the Lord, for a statute for euer vnto their generations, to be observed by the children of Israel.

CHAP. XXVIII.

1 The Lord saith vnto Aaron & his sonnes to be Priests, 2 Their garments: 3. 29. Aaron entred into the Sanctuary in the name of the children of Israel: 30 Vm and Thummon. 31 Aaron beate the iniquity of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, glorious and beautiful.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that hee may serue mee in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.



4 Now these shall be the garments, which they shall make, a brestplate, and an ephod, and a robe, and a broidered coat, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

5 Therefore they shall take golde and blue silke, and purple, and scarlet, and fine linnen.

6 And they shall make the ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shall it be closed.

8 And the ephod, which shall be of the same ephod, which shall be vpon him, shall be of the same silke, and stuffe, euen of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets that worketh in graven stone, and shalt make them to be set and embossed.

b Of the same wood and mares not fastened vnto it.

c Or, five pinnies.

d Ebr, net.

e This was the sanctuary into the Tabernacle, where the people stood.

f They were certain hoops or circles for to beautifie the pillars.

g Meaning, certaines of fiftie cubites.

h Of the doore of the court.

i Ebr, fiftie in fiftie.

j Or, stakes, which with the curtaynes were fastened to the ground.

k Such as cometh from the pline, when it is first pressed or beaten.

l Or, of gold.

a Wherby his office may be knowne to be glorious and excellent.

A The Ephod or chiton coat, which was like cloth of gold, and was girded vnto him, wherem was the breast plate with the twelve stones, which was tied about with two changes to two Onix stones, and beneath with two laces.

B The robe which was vnto the ephod, wherem were ioyned the pomegranates and bells of gold.

C The tuniclet or broidered coat, which was vnder the robe and longer then it, and was also without sleeves.

f A stone and drisse coat with-on vpon his garments to keepe them close vnto him.

g which were about his ymoore.

h As they were to be, so should they be given in order.

wards for

That Aaron might remember the Israelites to Godward.

Of the bosses.

It was so called, because the high Priest could not give sentence in judgement without that on his breast.

The description of the breastplate.

Or, Sardine.

Or, Carbuncle.

Or, Jasper.

Eleazar's.

Which are upon the shoulder.

Which are beneath.

Aaron shall not enter into the holy place in his own name, but in the name of all the children of Israel. Vrim signifies Right, and Thummim perfection: declaring that the stones of the breastplate were most cleare, and of perfect beauty: by Vrim also is meant Knowledge, and Thummim holiness, shewing what vertues are required in the Priests.

bossed in golde.

12. And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13. So thou shalt make bosses of gold.

14. And two chaines of fine golde: at the end of wrethen worke shalt thou make them, and shalt fasten the wrethen chaines vpon the bosses.

15. Also thou shalt make the breastplate of iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of gold, blue filke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16. Four square it shall be and double, an hand breadth long and an hand breadth broad.

17. Then thou shalt set it full of places for stones, euen foures rowes of stones: the order shall be this, a sapphire, a topaze, and a carbuncle in the first row.

18. And in the second rowe thou shalt set an emerald, a saphir, and a diamond.

19. And in the third row a turkeis, an achate, and an hematite.

20. And in the fourth row a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

21. And the stones shall be according to the names of the children of Israel, twelue; according to their names, grauen in signets: every one after his name, and they shall be for the twelue tribes.

22. Then thou shalt make vpon the breastplate two chaines at the ends, of wrethen worke of pure gold.

23. Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on the two ends of the breastplate.

24. And thou shalt put the two wrethen chaines of golde in the two rings in the endes of the breastplate.

25. And the other two ends of the two wrethen chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod vpon the forside of it.

26. Also thou shalt make two rings of gold, which thou shalt put in the two other endes of the breastplate, vpon the border thereof, toward the inside of the Ephod.

27. And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it ouer against the coupling of it vpon the broidered gird of the Ephod.

28. Thus shall they bind the breastplate by his rings vpon the rings of the Ephod, with a lace of blue filke, that it may be fast vpon the broidered gird of the Ephod, and that the breastplate be not loosed from the Ephod.

29. So Aaron shall beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30. Also thou shalt put in the breastplate of iudgement, the Vrim and the Thummim, which shall be vpon Aarons heart, when hee goeth in before the Lord, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31. And thou shalt make the robe of the Ephod altogether of blue filke.

32. And the hole for his head shall be in the middes of it, hauing an edge of wouen worke round about the collar of it: so shall it be as the collar of an habergion, that it rent not.

33. And beneath vpon the skirts thereof, thou shalt make pomegranates of blue filke, and purple, and scarlet round about the skirts thereof, and bells of gold betweene them round about:

34. That is, a golden bell and a pomegranate, a golden beand a pomegranate round about vpon the skirts of the robe.

35. So shall it be vpon Aaron, when hee ministereth, and his sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, and hee shall not die.

36. Also thou shalt make a plate of pure gold, and grate thereon, as signets are grauen. HOLINES TO THE LORD.

37. And thou shalt put it on a blue filke lace, and it shall be vpon the miter, euen vpon the forefront of the miter shall it be.

38. So shall it be vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39. Likewise thou shalt imbroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a gridle of needle worke.

40. Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and boners: thou shalt make them for glory and comeliness.

41. And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and fill their hands, and sanctifie them, that they may minister vnto mee in the priests office.

42. Thou shalt also make them linnen breeches to cover their priuities: from the loynes vnto the thighs shall they reach.

43. And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place, that they commit not iniquity, and so die. This shall be a law for euer vnto him, and to his seed after him.

CHAP. XXIX.

The manner of consecrating the Priests. 38 The continual sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

1. His thing also shalt thou do vnto them, when thou consecratest them to be my Priests, Take a young calfe, and two rammes without blemish,

2. And vneatened bread, and cakes vneatened tempered with oyle, and wafers vneatened anoynted with oyle: (of fine wheat flowre shalt thou make them.)

3. Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

4. And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5. Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod,

Exod. 45, 29

Holiness appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him. Their offerings could not be so perfect, but some fault would be the sin: which sin the high Priest bare, and pacified God.

That is, consecrate them, by giving them things to offer, and then by admiting them to their office.

Or, of sin. It is nothing that their nakedness.

Leuit. 22, 28

To offer them in sacrifice.

Which was next to the Ephod.

Ephod, and the Ephod, and the brestplate, and shalt close them to him with the brodered gird of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy * crowne vpon the mitre.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coats vpon them.

9 And thou shalt gird them with girdles, both Aaron and his sonnes: and thou shalt put the bonets on them, and the Priests office shall be theirs for a perpetual law: thou * shalt also fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calf before the Tabernacle of the congregation, * and Aaron and his sonnes shall put their hands vpon the head of the calf.

11 So shalt thou kill the calf before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calf, and put it vpon the hornes of the Altar with thy finger, and shalt powre all the rest of the blood at the foote of the Altar.

13 * Also thou shalt take all the fat that conereth the inwards; and the call, that is on the liuer, and the two kidneis; and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calf, and his skin, and his young shalt thou burne with fire without the hoaste: it is a flinne offering.

15 * Thou shalt also take one ramme, and Aaron and his sonnes shall put their hand vpon the head of the ramme.

16 Then shalt thou kill the ramme, & take his blood, and sprinkle it round about vpon the Altar.

17 And thou shalt cut the ramme in pieces, and wash the iwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord for a sweet sauiour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his cloathes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that conereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the * ramme of consecration.)

23 And one lofe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of vneleuened bread that is before the Lord:

24 And thou shalt put all this in the hands of

Aaron, and the Altar, the hands of his sonnes, and shalt shake the wife thereof before the Lord.

25 * And thou shalt receiue them of their hands, and shalt offer them vpon the altar besides the burnt offering for a sweet sauiour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to * and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the flinne offering, and the shoulder of this flinne offering; which was shaken to and fro, and which was heaued vp of the ramme of the consecration which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heauie offering, and it shall be an heauie offering of the children of Israel, of their * peace offerings, euen their heauie offering to the Lord.

29 * And the holy garments which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein; and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put on ten dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 * Thou shalt take the ramme of the consecration, and see the his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 * So they shall eate these things, whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 * Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commanded thee: seven dayes shalt thou * consecrate them.

36 And shalt offer euery day a calf for a sinne offering for * reconciliation: & thou shalt cleanse the Altar, when thou shalt offer vpon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seven dayes shalt thou cleanse the Altar and sanctifie it, for the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 * Now this is that which thou shalt present vpon the altar: euen two lambs of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a * tenth part of fine flower mingled with the fourth part of oil of beaten oyle, and the fourth part of an Hin of wine for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweet sauiour vnto the Lord.

42 This shall be a continual burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

* Chap. 28. 36.
* Chap. 30. 35.

* Chap. 18. 1.
A Cr. consecrate
etern.

* Leuit. 1. 6.
Signifying that
the sacrifice was
also offered for
them, and that they
did approue it.

* Leuit. 3. 3.

* Ex. 29. 3, 4.
5. 3.

* Cr. 2. 2. 10.
which causeth
the wash of God
to scale.

* Meaning the
soft and neither
part of the eare.

* Wherewith the
Altar must be
sprinkled.

* which is offered
for the consecra-
tion of the his
priest.

h This sacrifice
the Priests did
in one tow and the
East, West, North,
and South.
I so called be-
cause it was not
enely taken to
and fro, but also
lifted vp.

k Which were
offerings to
God, offering to
God for his
benefits.

* Leuit. 8. 31
and 1. 10.
math. 12. 4.

l That is, by the
sacrifices.

* Ex. 28. 31
m To appease
Gods wrath these
saint may be pas-
sion.

* Num. 28. 3.

n That is, an O-
mer, euen Chap.
16. 16.
o which is a-
bout a plate.

Or, declare my life 10/200.

recuse of my glorious presence,

Levit. 26. 12; 2. Cor. 6. 18.

It is I the Lord, that am their God,

a Upon the which the sweet perfume was burnt, verse 24.

Of the fine wood and matter,

Or, a great and wonder

make appointment with no stones, for Aaron's children of Israel, and the place that is before me.

43 There I will appoint thee to stand before me, and thou shalt be there by my glory.

44 And I will sanctify the Tabernacle of the Congregation and the Altar: I will sanctify also Aaron and his sonnes to be my Priests,

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAPTER XXX.

The Altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brazen laver. 33 The anointing oyle. 34 The making of the perfume.

Furthermore thou shalt make an Altar of sweete perfume, of Shittim wood: thou shalt make it thus.

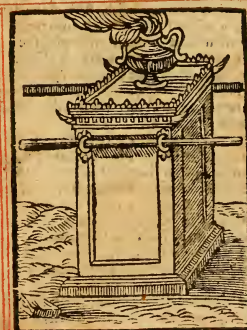
1 The length thereof a cubite, and the breadth thereof a cubite, (it shall be square) and the height thereof two cubites: the hornes thereof shalt be of the same.

2 And thou shalt overlay it with fine golde, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it a crown of golde round about.

3 Besides this, thou shalt make vnder this crowne two golde rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

4 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

THE ALTAR OF SWEETE PERFUME.



This altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be understood by the former figures.

place in h name, bar name

not is, in the Sanctuary, and not in the holiest of all.

a Meaning, when thee trimmest them, and refresheth the oyle.

Otherwise made than this, which is described.

6 After thou shalt set it before the vail, that is neere the Arke of the Testimonie, before the Mercieseat that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee dresseth the lamps thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vpon the lamps thereof, he shall burne incense, this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon,

nor burnt sacrifice, nor offering, neither powre any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekell, after the shekell of the Sanctuary: (* a shekel is twenty gerahs) the halfe shekell shall be an offering to the Lord.

14 All that are numbered from twenty yeeres olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekell, when yee shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lord, for the redemption of your liues.

THE LAVER OF BRASSE.



Because the manner of this figure is not particularly described, we haue put it in this forme: aswell for that it agrees with the text, as also it is after this fashion in other copies of sundry languages.

17 Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a Lauer of brasie, and his foot of brasie so wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall wash their hands, and their feete thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister, and to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, leaft they die.

21 So they shall wash their hands & their feete that they die not: and this shall be to them an ordinance for euer, both vnto him and to his feede throughout their generations.

22 Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe five hundredth m shekels, of sweete cinamon halfe so much, that is, two hundredth and fiftie, and of sweete calamus, two hundredth, and fiftie.

a signifying, that hee cometh to God, must be washed from all sinne and conuulsion.

So long as the Priesthood shall last.

m Weighing so much. It is a kinde of reede of a very sweete savor within, and it is in weight 2 poundes.

* Chap. 29. 49.

o All things which appertaine to the Tabernacle.

p Neither at their burials nor otherwise.

q Either a stranger or an Israelite, save onely the Priests. r In Hebrew, Sheheleth, which is a sweete kinde of gumme and thinned as the saile.

f Onely dedicate to the use of the Tabernacle.

a I have chosen and made meere, chap. 35. 30.

b This sheweth that handicrafts are the gifts of Gods spirit, and therefore ought to be esteemed.

c I have instructed them, and instructed their knowledg. d So called, because of the cunning and art used therein, or because the whole was beaten out of one piece.

24 Also of Cassia tree hundreth, after the shekell of the Sanctuarie, and of oyle olive an * Hin.
25 So thou shalt make of it the oyle of holy oymnt, *even* a most precious oymnt after the arte of the Apothicary: this shall be the oyle of holy oymnt.

26 And thou shalt anoynt the * Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlestick, withall the instruments thereof, and the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover thou shalt speake vnto the children of Israel, saying, This shall be an holy ointing oyle vnto me, throughout your generations.

32 None shall anoint * mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

33 Whofoever shall make the like oymnt, or whofoever shall put any of it vpon a stranger, *even* he shall be cut off from his people.

34 And the Lord said vnto Moyses, Take vnto thee *these* spices, pure myrrhe and * cleare gumme and galbanim, *these* odours with pure frankincense of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the apothicarie, mingled together, pure and holy.

36 And thou shalt beate it to powder, and shalt put it before the *Arke* of the Testimonie in the tabernacle of * congregatiõ, where I will make appointment with thee: it shall be vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the * Lord.

38 Whofoever shall make like vnto that to smell thereto, *even* he shall be cut off from his people.

CHAP. XXXI.

a God maketh Bezaleel and Aholiab meere for his worke. 33 The Sabbath day is the signe of four sanctification. 38 The Table written by the finger of God.

A Nd the Lord spake vnto Moyses, saying,
2 Behold, I a haue called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

3 Whom I have filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all * workmanship:

4 To find out curious workes to worke in golde, and in silver, and in brasse,

5 Also in the art to set stones, and to carue in timber, and to worke in all manner of workmanship.

6 And behold, I have ioyned him with Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are wise hearted, haue put wisdom to make all * I I have commanded thee:

7 That *it*, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie-seate that shall be therevpon, withall instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the * pure Candlestick with all his instru-

ments, and the Altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, and the Lauer with his foote;

10 Also the garments of the ministration, and the holy garment for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the * anoynting oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

12 * Afterward the Lord spake vnto Moyses, saying,

13 Speake thou also vnto the children of Israel, and say, I Notwithstanding keepe ye my Sabbaths: for it is a signe betwene mee and you in your generations, that ye may know that I the Lord do sanctifie you.

14 * Ye shall therefore keepe the * Sabbath: for it is holy vnto you: he that defleth it, shall die the death: therefore whofoever worketh therein, the same person shall be *even* cut off from among his people.

15 Six dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whofoever doth any worke in the Sabbath day, shall die the death.

16 Wherefore * children of Israel shall keepe * Sabbath, that they may observe the * rest throughout their generations for an everlasting Covenant.

17 It is a signe betwene me and the children of Israel for euer, * for in six dayes the Lord made the heauen and the earth, and in the seventh day he ceased and rested.

18 Thus (when the Lord had made an end of communing with Moyses vpon mount Sinai) * he gaue him two Tables *of* the Testimony, *even* tables of stone, written with the finger of God;

CHAP. XXXII.

4 The Israelites impute their delinquencie to the calfe. 14 God is displeased wth Moyses prayer. 19 Moyses breaketh the Tables.

B Y when the people sawe, that Moyses taried long or he came downe from the mountaine, the people gathered themselves together against Aaron, and said vnto him, Vp, * make vs gods to go before vs: for of this Moyses (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, b Plucke off the golden eareings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto mee.

3 Then all the people plucked from themselves the golden eareings, which were in their eares, and they brought them vnto Aaron.

4 * Who receiued them at their hands, and fashioned it with the graving tooke, and made of it a molten calfe: *th* they said, * These be thy gods, O Israel, which brought thee out of * land of egypt.

5 When Aaron saw that, hee made an Altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they role vp the next day in the morning, and offered burnt offerings, &c brought peace offerings also: * the people set them downe to eate and drinke, and role vp to play.

7 ¶ Then the Lord said vnto Moyses, * Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes,

e Which onely was to anoint the Priests & the instruments of the tabernacle, and not to burne.

f Though I command their workes to be done, yet will I not that you breake my Sabbath dayes.

* Chap. 30. 12.

g God repeath this point: because the whole keeping of the law standeth in the true vye of the Sabbath, which is to cease from out workes, and to obey the will of God.

h On Sabbath.

i Gen. 31. and t. 1. from creating his creatures, but not from governing and p^{ro}viding them.

j Wherby he declared his will to his people.

a The root of idolatry is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that he would rather forge idolatry, then to reigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

* Psa. 106. 19.

d They smelled of their leauen of Egypt, where they the calves, oxen and ferments worst shipped.

* 1. King. 12. 28.

* 1. Cor. 10. 7.

* Dent. 9. 13.

Whereby we see what necessity wee have to pray earnestly to God, & to keep vs in his true obedience, and to lead vs good guides.

* 1 King. 12. 28.

* Chap. 33. 3.

Dent. 9. 17.

1. God is with them the payers of the godly way his punishment.

* Num. 14. 23.

* Or, liftpirne.

1. Or, repent.

g That is, thy promise made to Abraham.

* Gen. 12. 7. and

15. 7. and 18. 14.

h All these expectations be w how excellent a thing they detoured themselves al by their idolatry.

i Partly to disprove them of their idolatry, and partly that they should have none occasion to remember it afterward.

j Such desire of good labour, and an occasion to their remembrance to speak of their God.

8 They * are soone turned out of the way, which I commanded them: for they have made them a molten calfe, and have worshipped it, and have offered thereto, saying, * These be thy gods, O Israel, which have brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, * I have seene this people, and behold, it is a stiffnecked people.

10 Now therefore let mee alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.

11 * But Moses praised vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 * Wherefore shall the Egyptians I speake, and say, He hath brought them out maliciously for to stay them in the mountains, and to consume them from the earth: I turne from thy fierce wrath, and I change thy mind from this euill toward thy people.

13 Remember * Abraham, Izhak, and Israel thy seruants, to whom thou swearst by thine owne selfe, and saydest vnto them, * I will multiply your feede, as the stires of heauen, and all this land, that I have spoken of will I giue vnto your feede, and they shall inherite it for euer.

14 Then the Lord changed his mind from the euill, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, he sayd vnto Moses, There is a noyse of ware in the hoaste.

18 Who answered, It is not the noyse of them that haue the victory, nor the noyse of them that are overcome: but I do heare the noyse of singing.

19 Now, as soone as he came neere vnto the hoast, he saw the calfe and the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in peeces beneath the mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are euen for on mischief.

23 And they sayd vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said vnto them, Ye that haue golde, plucke it off: and they brought it mee, and I did cast it into the fire, and therewith came this calfe.

25 Moses therefore saw that the people were naked (for Aaron had made them naked vnto their shame among their enemies).

26 And Moses stood in the gate of the camp, and said, Who pertaineth to the Lord? let him come to me. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel: Put euery man his sword by his side, & goe to and fro, from gate to gate, through vs hoast, and I slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day euen euery man vpon on his m sonne, and vpon his brother, that there may be given you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grievous crime: but now I will go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, rade me out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned gainst me, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angell shall goe before thee, but yet in the day of my visitation I will visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make y calves: which he made.

CHAP. XXXIII.

1 God promiseth to feed an Angell before his people. 2. Then are said things for the Lord desireth to go vp with him. 3. Moses talketh familiarly with God. 4. He prayeth for the people.

A fterward the Lord said vnto Moses, Depart: goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I swore vnto Abraham, to Izhak, and to Iakob, saying, * Vnto thy seed will I giue it.

2 And * I will send an Angell before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffnecked people, least I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, & no man put on his best raiment. 5 (For the Lord had said vnto Moses, Say vnto the childre of Israel, Ye are a stiffnecked people, I will come suddenly vpon thee & consume thee: therefore now put thy costly rayment from thee, that I may know * what to doe vnto thee.)

6 So the children of Israel lay their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the host far off from the hoast, and called it * Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the

This fact did to please God, that he turned the crime of Iakob against Leui to a blessing, Dent. 33. 9

m Intemperance God glory, we must have no respect to person, but put off all carnall affection.

n So much he esteemed the glory of God, that he preferred it to his own salvation, so I will make it known that he was neuer possessed in mine eternal comfort to life everlasting. This declares how glorious a thing idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entered into it, must passe vp by the hills. * Gen. 12. 7. * Chap. 23. 27. Ios. 24. 11. Dent. 7. 12.

* Chap. 32. 9. Dent. 9. 13.

b That either I shew thee mercy, if thou repent, or else punish thy rebellion.

c That is the Tabernacle of the Congregation, so called, because the people resorted thither, when they would be instructed of the Lords will.

the Congregation, which was without the hoste.

8 And when Moses went vnto the Tabernacle, all the people rose vp, and stood every man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And asfoone as Moses was entred into the Tabernacle, the clouddie pillar descended & stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people sawe the clouddie pillar stand at the Tabernacle doore, all the people rose vp, & worshipped every man in his tent doore.

11 And the Lord spake vnto Moses, 4 face to face, as a man speaketh vnto his friend. After hee turned againe into the hoste, but his seruant Iosua the sonne of Nun a yong man, departed nor out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See thou sayest vnto me, Lead this people forth, and thou hast not shewed me whom thou wilt send with mee: thou hast sayd morouer, I know thee by a name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe mee now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My ff presence shall go with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, we can not hence.

16 And wherein now shall it be knowne, that I and thy people haue found fauour in thy sight: shall it not be when thou goest with vs: so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord sayd vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he sayd, I beseech thee, shewe mee thy glory.

19 And he answered, I will make all my h good go before thee, and I will ¶ proclaime the Name of the Lord before thee: * for I will shew ¶ mercie to whom I will shew mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he sayd, Thou canst not see my face, for there shall no man see me, and I liue.

21 Also the Lord said, Behold, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my backe parts: but my face shall not be seene.

CHAP. XXXIV.

1 The Tables are remoued. 2 The description of God. 3 All fellowship with idolaters is forbidden. 4 The feast. 5 Moses is 40 dayes in the mount. 30 His face shineth, and he conuerseth with a viile.

And the Lord sayd vnto Moses, * Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayest come vp early vnto the mount of Sinai, and ¶ waite there for me in the top of the mount,

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede ¶ before this mount.

4 ¶ Then Moses hewed ¶ two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord:

6 So the Lord passed before his face, and ¶ cried, The Lord, the Lord, strong, mercifull, & gracious, slow to anger, and abundant in goodnesse and truth,

7 ¶ Referring mercie for thousands, forgiving iniquitie, and transgression and sinne, & not ¶ making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (b for it is a stiffnecked people), and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, * I will make a covenant before all thy people, and will doe marvels, such as haue not bene done in all ¶ world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I command thee this day: Behold, I will call out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuities, and the Iebutites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they bee the cause of mine among you:

13 But yee shall overthrow their altars, and breake their images in pieces, and cut downe their ¶ grones,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is ¶ Ielous, is a ielous God.)

15 Least thou make a * compact with the inhabitants of the land, and when they goe whoring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou ¶ eate of his sacrifice.

16 And least thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of ¶ metall.

18 ¶ The feast of ¶ vneauened breade that thou keepe: Ieney dayes shalt thou eat vneauened bread, as I commaunded thee, in the time of the ¶ moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 ¶ Every male that first openeth the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned mine, both of beeties and sheepe.

20 But the first of ¶ asse thou shalt buy out with a lambe: and if thou redeeme him not, then thou

4 Most plainly and familiarly of all others, Num. 12. 7. 8. den. 34. 10.

6 I care for thee and will preserve thee in this thy vocation.

7 Ex. face. 8 Signifying that the Israelites should excell through Gods fauour all other people, ver. 16.

8 Thy face, thy substance, and thy mercy. 9 My mercy and fatherly care. 10 Read Chap. 34. ver. 6. 7. 11 For finding nothing in man that can deserve mercy, he will freely saue him. 12 For Moses sawe not his face in full maiesty, but as mans weaknesse could beare. 13 In mount Horeb. 14 So much of my glory as in this mount all life thou are able to see.

15 Num. 10. 7.

16 Ex. stand to me.

¶ Or, thou.

¶ Or, selfe.

3 This ought to be referred to the Lord, and not to Moses: proclaiming, at Chap. 31. ver. 19. 4 Ex. a speaking man. 5 Dist. 5. 9. lxxx. 31. 10.

6 Seeing the people are thus of name, the misery hath need to call vpon God, that hee would alwayes bee present with his Spirit. 7 Dist. 5. 8.

8 Dist. 7. 2. 1

9 If thou follow their wickednesse, and pollute thy selfe with their idolatry. 10 Which pleasant places they chuse for their idoles. 11 Chap. 20. 5.

12 Chap. 23. 25. 13 Dist. 7. 2. 3.

14 1 Cor. 10.

15 1 King 11. 8.

16 As gold, silver, brasse, or any thing that molten: And herein is condemned all manner of idole, whatsoever they be made of. 17 Chap. 23. 15. 18 Chap. 13. 4. and 22. 37. 19 Ex. 34. 30.

shalt breake thy necke : all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * temple.

21 ¶ Six dayes shalt thou worke, and in the seuenth day thou shalt rest : both in eareing time, and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of weekes in the time of the first frutes, of wheate harvest, and the feast of gathering frutes in the end of the yeere.

23 ¶ I thriue in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall desire thy land, when thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

25 ¶ Thou shalt offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passouer be left vnto the morning.

26 The first ripe frutes of thy land thou shalt bring vnto the house of the Lord thy God : yet shalt thou not sheeth i kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words : for after the tenor of * these words I haue made a couenant with thee & with Israel.

28 So he was there with the Lord 4 fourtie dayes & forty nights, and did neither eate bread nor drinke water, & he wrote in the Tables * the words of the couenant, euen the Ten commandments.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as hee descended from the mount : (now Moses wist not that the skinne of his face shone bright, after that God had talked with him.)

30 And Aaron and all the children of Israel looked vpon Moses, and beheld, the skin of his face shone bright, and they were afraid to come neere him.

31 But Moses called them : and Aaron and all the chiefe of the congregation returned vnto him : and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

34 But, when Moses came in before the Lord to speake with him, he tooke off the couering vntill he came out : then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright, therefore Moses put the couering vpon his face, vntill he went to speake with God.

CHAP. XXXV.

The Sabbath, the five gifts are required. 21 The reason of the Sabbath offer. 30 Bezileth and Ahiaha are praised of Moses.

Then Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the wordes which the Lord hath commanded, that ye should doe them :

2 ¶ Sixe dayes thou shalt worke, but the seuenth day thou shalt vnto the holy Sabbath of rest vnto the Lord, whoeuer doth any worke therein, shall die.

3 Ye shall kinde no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Again, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord : whoeuer is of a * willing heart, let him bring this offering to the Lord, namely golde, and siluer, and brasse :

6 And blew silke, and purple, and skarlet, and fine linnen, and goats haire,

7 And rams skins died red, and badgers skins with Shittim wood :

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onyx stones, and stones to be set in the Ephod, and in the breest plate,

10 And all the wise & hearted among you, shall come and make all that the Lord hath commanded :

11 That is, the * Tabernacle, the paullion thereof, and his conering, & his taches, and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof * the Mercie-seate, and the vail that * couereth it.

13 The Table, and the barres of it, and all the instruments thereof, and the shewbread :

14 Also the Candlestick of light & his instruments, and his lampes with the oyle for the light :

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vail of the doore at the entering in of the Tabernacle,

16 The * Altar of burnt offering with his brazen grate, his barres and all his instruments, the lauer and his foote,

17 The hangings of the court, his pillars & his sockets, and the vail of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes.

19 The 4 ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart * encouraged him, & euery one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought taches & eareings, and rings, and bracelets, all * were jewels of gold : and euery one that offered an offering of gold vnto the Lord :

23 Euery man also, which had blew silke, and purple, and skarlet, and fine linnen and goats haire, and rammes skines died red, and badgers skins, brought them.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lord : and euery one, that had Shittim wood for any manner worke of the ministration, brought it.

25 And all the women that were * wise hearted, did spin with their hands, and brought the spun worke, euen the blew silke, and the purple, the skarlet, and fine linnen.

* Chap. 13. 25.
Exodus. 35. 4.
* Without offering something.
* Chap. 23. 12.
* Chap. 23. 16.

g Which was in September, when the sunne declined, which in the count of politicall things they called the end of the yeere.

* Deut. 16. 16.
Chap. 21. 14. 17.
h God promisseth to defend them and sheirs, which obey his commandement.
* Chap. 23. 18.

i Read Chap. 23. 15.
Deut. 16. 21.
* Chap. 24. 18.
Aut. 9. 9.
k This miracle was to confirme the authority of the law, and ought no more to be followed then other miracles.
* Deut. 4. 23.
l Or, words.

† Read 1. Cor. 3. 7.

* 1. Cor. 3. 13.
m Which was in the Tabernacle of the congregation.

* Chap. 25. 6.

b Read Chap. 25. 3.

* Chap. 26. 31.

e Which hanged before the Mercy-seate that it could not be seene.

* Chap. 30. 11.

* Chap. 27. 1.

d Such as appertaine to the leuitice of the Tabernacle.

e He, lifted him up.

f Or, bookes.

g He, with whom was found, which were witty and expert.

f That is, which were good spinners.

* Chap. 30. 23.

g Vnto Moses as a minister thereof.

* Chap. 31. 6.

Or, with the spirit of God,

h Pertaining to graving, or carving, or such like.

* Chap. 26. 1.

i Eiv. misfen heart.

k By the Sanctuary he meant here all the Tabernacle.

l Meaning, the Israelites.

m A rare example and notable to see the people to ready to serve God with their goods.

* Chap. 26. 3. 4. d Which were kind pictures with wings in the form of children.

26 Likewise all the women, whose hearts were moued with knowledge, spun goats haire.

27 And the rulers brought onyx stones, and stones to be set in the Ephod, & in the brest plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the sweet perfume.

29 Every man and woman of the children of Israel, whose heartes were moued them willingly to bring for all the worke which the Lord had commanded them to make by the hand of Moses, brought a free offering vnto the Lord.

30 ¶ Then Moses sayde vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

31 And hath filled him with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all manner worke,

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in graving stones to set them, and in carving of wood, euen to make any manner of fine worke.

34 And he hath put in his heart that he may teach other: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisdom of heart to worke all manner of cunning * and broidred, and needle worke: in blew silk, and in purple, in skarlet: and in fine linnen and weaving, euen to doe all manner of worke and subtil inventions.

CHAP. XXXVI.

1 The great readiness of the people. 2 The curtains made. 3 The coverings. 4 The boards. 5 The tabernacle. 6 The vails.

¶ Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lord gaue wisdom, & vnderstanding, to know how to worke all manner of worke for the seruice of the Sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also they brought still vnto him free gifts every morning.

4 So all the wise men, that wrought all the holie worke, came every man from his worke which they wrought.

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaymed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workmen, made for the Tabernacle ten curtains of fine twined linnen, and of blew silk, and purple, and skarlet. Cherubims of broidred worke made they vpon them.

9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain foure cubites: and the curtains were all of one sile.

10 And hee coupled five curtains together, and other five coupled he together.

11 And hee made strings of blew silk by the edge of one curtain, in the seluedge of the coupling: likewise hee made on the side of the other curtain in the seluedge in the second coupling.

12 * Fifty strings made he in the one curtain, and fifty strings made he in the edge of the other curtain, which was in the second coupling: the strings were let one against another.

13 After hee made fiftie taches of golde, and coupled the curtains one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtains of goats haire for the covering vpon the Tabernacle: he made them to the number of eleuen curtains.

15 The length of one curtain had thirtie cubites, and the breadth of one curtain foure cubites: the eleuen curtains were of one sile.

16 And hee coupled five curtains by themselves, and fixe curtains by themselves.

17 Also hee made fiftie strings vpon the edge of one curtain in the seluedge in the coupling, and fiftie strings made he vpon the edge of the other curtain in the second coupling.

18 He made also fiftie taches of brasse to couple the covering that it might be one.

19 And hee made a covering vpon the pavilion of rammes skinned red, and a covering of badgers skinned about.

20 ¶ Likewise hee made the boards for the Tabernacle, of Shittim wood to stand vp.

21 The length of a board was ten cubites, and the breadth of one board was a cubite & an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made hee vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twentie boards.

26 And their forty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the Westside of the Tabernacle he made fixe boards.

28 And two boardes made he in the corners of the Tabernacle for either side,

29 And they were * ioyned beneath, and likewise were made fure about with a ring: this hee did to both in those corners.

30 So there were eight boards, & their sixteene sockets of siluer, vnder every board two sockets.

31 ¶ After hee made * barres of Shittim wood, five for the boards in the one side of the Tabernacle,

32 And five barres for the boards in the other side of the Tabernacle, and five bars for the boards of the Tabernacle on the side toward the West.

33 And hee made the middelt barre to thooze through the boards, from the one end to the other.

34 He overlaid also the boards with gold, and made their rings of gold for places for the barres.

* Chap. 26. 10.

Or, looker.

Or, gailther.

These two were about the covering of goats haire,

¶ And to beare vpon the curtains of the Tabernacle,

g Or, toward the Sea, which was the Sea called Mediterranean.

h Westward from Ierusalem.

* Chap. 26. 24.

* Chap. 26. 28. and 30. 4. 5.

E 3 and

h Which was betweene the Sanctuary and the Holiest of all.

h Or, braile.

i Which was betweene the court and the Sanctuary.

h Or, golden lavers.

* Chap. 25. 10.

h Like battlements.

* Chap. 25. 17.

b Of the selfe same matter that the Mercileafe was.

h Or, foure fingers

* Chap. 25. 22.

and couered the barres with golde.

35 Moreover he made a vaile of blew silke and purple, and of skarlet, and of fine twined linnē; with Cherubims of broyered worke made he it:

36 And made thereunto foure pillars of Shittim, & overlaid them with gold; whose hooks were also of gold, and hee cast for them foure sockets of filver.

37 And he made an hanging for the Tabernacle doore, of blew silke, and purple, and skarlet, and fine twined linnen and needie worke.

38 And the tye pillars of it with their hookes, and overlaid their chippers and their filets with golde, but their fise sockets were of brasile.

CHAP. XXXVII.

1 The Arke. 2 The Mercileafe. 3 The Table. 4 The Candlestike. 5 The altar of incense.

AFTER this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high:

2 And overlaid it with fine golde within and without, and made a crowne of gold to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 And he made the * Mercileafe of pure gold: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two ends of the Mercileafe: even of worke beaten with the hammer made he them.

8 One Cherub on the one end, y and another Cherub on the other end: of the Mercileafe made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on high, & couered the Mercileafe with their wings and their faces were one towards another toward the Mercileafe were the faces of the Cherubims.

10 And he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he overlaid it with fine golde, and made thereto a crowne of gold round about.

12 Also he made thereto a border of an halfe breadth round about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were the rings as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

16 Also he made the instruments for the Table of pure gold: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be couered.

17 Likewise he made the Candlesticke of pure gold: of worke beaten out with the hammer made he the Candlesticke: and his shaft, and his branche, his bolles, his knops, & his floures were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bolles made like almonds, a knop and a floure; and in another branch three bolles made like almonds, a knop and a floure: and so throughout the sixe branches that proceeded out of the Candlesticke.

20 And vpon the Candlesticke were foure bolles after the fashion of almonds, the knoppes thereof and the floures thereof.

21 That is, vnder euery two branches a knop made thereof, & a knop vnder the second branch thereof, & a knop vnder the third branch thereof, according to the six branches coming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure gold.

23 And he made for it seauen lampes with the snuffers, and snuffdishes thereof of pure gold.

24 Of a talent of pure gold made he it with all the instruments thereof.

25 Furthermore he made the * perfume altar of Shittim wood: the length of it was a cubite, & the breadth of it a cubite (it was square) and two cubites high, & the horns thereof were of the same.

26 And he couered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and overlaid them with golde.

29 And he made the holy * anynting oyle, and the sweet pure incense after the apothecaries art,

CHAP. XXXVIII.

6 The altar of burnt offering. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offered.

ALSO he made the altar of the burnt offering * of Shittim wood: five cubites was the length thereof, and five cubites the breadth thereof: it was square and three cubites high.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he overlaid it with brasile.

3 Also he made all the instruments of the altar: the * ashpans, and the besoms and the basins, the fleshhookes, and the * censers: all the instruments thereof made he of brasile.

4 Moreover, he made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the middes of it.

5 And cast foure rings of brasile for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasile.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow within the boordes.

8 Also he made the lauer of brasile, and the foote of it of brasile of the * glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 Finally, he made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing an hundred cubites,

to This

* Chap. 25. 30.

6 Reade Chap. 25. 30.

* Chap. 30. 1. 2. 3. 4.

* Chap. 30. 33. 34.

* Chap. 27. 1.

h Or, fire-pans.

* Chap. 27. 3.

a So that the gridiron or grate was halfe so high as the altar, and stood within it.

* Chap. 27. 8. b R. Kimhi saith, that the women brought their looking glasses, which were of brasile or fine metall, and offered them freely vnto the thefe of the Tabernacle: which was a bright thing and of great make.

10 Their pillars *were* twentie, and their brassen sockets twentie : the hookes of the pillars, and their fillets *were* of filuer.

11 And on the Northside the hangings *were* an hundred cubites : their pillars twentie, and their sockets of brasse twentie, the hookes of the pillars and their fillets of filuer.

12 On the westside also *were* hangings of fiftie cubites, their ten pillars with their ten sockets : the hookes of the pillars and their fillets of filuer.

13 And toward the Eastside, full East *were* hangings of fiftie cubites.

14 The hangings of the one side *were* fiftene cubites, their three pillars, and their three sockets:

15 * And of the other side of the court gate on both sides *were* hangings of fiftene cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about *were* of fine twined linnen.

17 But the sockets of the pillars *were* of brasse: the hookes of the pillars and their fillets of filuer, and the covering of their chapters of filuer : and all the pillars of the court were hooped about with filuer.

18 He made also the hanging of the gate of the court of needlerworke, blew fiske, and purple, and skarlet, and fine twined linnen, even twentie cubites long, and five cubites in height & breadth, 1 like the hangings of the court.

19 And their pillars *were* four with their four sockets of brasse: their hooks of filuer, and the covering of the chapters, and their fillets of filuer.

20 But all the * pinnes of the Tabernacle and of the court round about were of brasse.

21 † These are the parts of the Tabernacle, I *meane*, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the * Leuites, by the hand of Ithamar sonne to Aaron the Priests.

22 So Bazeleel the sonne of Uri, the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workman, and an embroiderer, and a worker of needlerworke in blew fiske, and in purple, and in skarlet, & in fine linnen,

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents and seven hundredth and thirtie shekels, according to the shekel of the Sanctuary.

25 But the filuer of them that were numbred in the Congregation, *was* an hundredth talents, & a thousand seven hundredth seuentie and five shekels, fier the shekel of the Sanctuary.

26 A portion for aman, *that is*, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeere old and above, among fixe hundredth thousand, and three thousand, and five hundredth and fiftie men.

27 Moreover there were an hundredth talents of filuer, to cast the sockets of the Sanctuary, and the sockets of the vaile; an hundredth sockets of an hundredth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seven hundredth and seuentie and five shekels, and overlaid their chapters, and made fillets about them.

29 Also the brasse of the offering *was* seuentie

* talents, and two thousand, and four hundredth shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brassen altar, and the brassen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pinnes of the Tabernacle, and all the pinnes of the court round about.

C H A P. XXXIX.

† The apparel of Aaron and his sonnes. 32 All the the Lord commanded a was made, and finished. 43 Moses blessed the people.

Moreouer they made * garments of ministration to minister in the Sanctuarie of blew fiske, and purple, and skarlet: they * made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blew fiske and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, and cut it into wiers, to worke it in 5 blew fiske and in the purple, and in the skarlet, and in the fine linnen, with broidered worke.

4 For the which they made thoulders to couple together : for it was clofed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him, was of the same stuff, and of like worke: *even* of gold, of blew fiske, and purple, and skarlet, and fine twined linnen, as the Lord had commanded Moses.

6 ¶ And they wrought * *twelve* Onyx stones clofed in ouches of golde, and grained, as b signets are grauen, with the names of the children of Israel.

7 And put them on the shoulders of the Ephod, as stones for * a remembrance of 5 children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the breastplate of broidered worke like the worke of the Ephod : *to wit*, of gold, blew fiske, and purple, and skarlet, and fine twined linnen.

9 They made the breastplate double, and it was square, an hand breadth long, and an hand breadth broad : *it was also* double.

10 And they filled it with four rowes of stones. The order *was thus*, a Rubie, a Topaze, and a Carbuncle in the first rowe :

11 And in the second rowe an Emeraud, a Sapphire, and a Diamond:

12 Also in the third rowe * a Turkeis, an Achate, and an Hematite:

13 Likewile in the fourth rowe a Chrysolite, an Onyx, and a Iasper, clofed and set in ouches of golde.

14 So the stones *were* according to the names of the children of Israel, *even* twelue 4 after their names, grauen like signets, every one after his name, according to the twelue tribes.

15 After, they made vpon the breastplate chains at the ends, of wrenn worke and pure gold.

16 They made also two bottles of gold, and two good rings, and put the two rings in the two corners of the breastplate.

17 And they put the two wrenn chains of gold in the two rings in the corners of the breastplate.

18 Also the two *other* ends of the two wrenn

* Reside the weight of a talent, Chap. 35. 30.

* Chap. 27. 19.

* As countings for the Aike, the Candell-tike, the Altars, and such like.

* Chap. 3. 10.

AND 35. 20.

* Chap. 28. 9.

b That is, of very fine and curious workeman ship,

* Chap. 28. 12.

c Or a figure, which stone authors write that it cometh from the breast called Lyons.

d That is, every tribe had his name written in a stone,

* Chap. 35. 14.

† Ebi. ouer againe.

* Chap. 29. 17.

e That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3. 4.

d As a graver, or expenier, Chap. 35. 4.

¶ Or, halfe a shekel.

then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod: beneath on the forefide of it, and ouer against his coupling about the broidered gard of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew filke, that it might be *fast* vpon the broidered gard of the Ephod, and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 *¶* Moreover, he made the robe of the Ephod of women worke, altogether of blew filke.

23 And the hole of the robe *was* in the mids of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew filke & purple, and scarlet, and fine linnen twined.

25 They made also *bels of pure gold, and put the bels betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 *¶* After, they made coates of fine linnen, of women worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

29 *¶* And the girdle of fine twined linnen, and of blew filke, and purple, and scarlet, *even* of neede worke, as the Lord had commanded Moses.

30 *¶* Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the graving of a signet, * H O L I N E S T O T H E L O R D.

31 And they tied vnto it a lace of blew filke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 *¶* This was all the worke of the Tabernacle, *even* of the * Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 *¶* Afterward they brought the Tabernacle vnto Moses, & Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammes skintnes: died red, and the couering of badgers skintnes, and the *g* couering vaile,

35 The Arke of the testimony, and the barres thereof, and the Mercie-seate.

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlestick, the lamps thereof, *even* the Lampes *¶* set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar, and the anoynting oyle, and the sweete incense, and the hanging of the Tabernacle doore,

39 The braien Altar with his grate of brasie, his barres and all his instruments, the Lauer and his foote,

40 The curtains of the court with his pillars, and his sockets, and the hanging to the court gate, and his cords, and his pines, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to every point that the Lord had *¶* commanded Moses, to the children of Israel made all the worke.

43 And Moses beheld all the worke, and beheld they had done it as the Lord had commanded: so had they done: And Moses *¶* blessed them.

CHAP. XL.

1 The Tabernacle with the apparences is reared up. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

Then the Lord spake vnto Moses, saying,

2 In the *1st* day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and coner the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lampes.

5 And thou shalt set the incense Altar *¶* of gold before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an altar most holy.

11 Also thou shalt anoynt the Lauer, and his foore, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office:

14 Thou shalt also bring his sonnes & cloathe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto mee in the Priests office: for their anoynting shall bee a *¶* signe, that the Priesthood *¶* shall bee euerslasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he, *¶*

¶ Signifying that in Gods matters man may neither add, nor diminish, & praised God for the peoples diligence, and prayed for them,

¶ After that Moses had bene 40 dayes, and 40 nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abid, which moneth containeth halfe March and halfe April.

¶ Reside Chap. 25.

¶ This is, the Altar of perfume, or to burne incense on.

¶ This hanging or vaile was betweene the Sanctuary & the court.

¶ This is, the Altar of perfume, or to burne incense on.

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¶ This is, the Altar of perfume, or to burne incense on.

¶ This is, the Altar of perfume, or to burne incense on.

¶ Which was next vnder the Ephod. *¶* Where hee should put thorow his head.

* Chap. 28. 33.

* Chap. 28. 42.

* Chap. 28. 36.

* Chap. 27. 21.

¶ So called, because it hanged before the Mercie-seate and covered it from sight, Chap. 25. 12.

¶ Or, which Aaron dressed and refreshed with oyle every morning, Chap. 30. 7.

* Num. 7. 1.
* After they came
out of Egypt,
Num. 7. 1.

17 * Thus was the Tabernacle reared vp the first day of the first month in the second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, & reared vp his pillars.

19 And he spread the covering ouer the Tabernacle, & put the covering of that covering on high about it, as § Lord had commanded Moses.

20 ¶ And hee tooke and put the 7 Testimonie in the Arke, and put the barres in the rings of the Arke, & set the Mercy-seate on high vpon the Arke.

21 He brought also the Arke into the Tabernacle, & hanged vp the * covering vaile, and covered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the North-side of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And hee § lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the § doore of the Tabernacle.

29 After, he set the burnt offering Altar vwith-

out the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering & the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Laver between the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle & the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ Then the cloude covered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloude ascended not, then they journeyed not till the day that it ascended.

38 For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

* Num. 9. 15.
1. King. 8. 10.

h Thus the presence
of God preiudged
and guided them
night and day till
they came to the
land promised.

¶ That is, the Ta-
bles of the lawe.
Chap. 31. 18. and
34. 29.

* Chap. 35. 18.

§ Or, set vp.

§ Between the
Sanctuary and the
court.

* Because in this
booke it chiefly in-
treated of the Le-
uites, and of things
pertaining to their
office.

THE THIRD BOOKE OF MOSES, CALLED * LEVITICYS.

THE ARGVMENT.

AS God day by most singular benefites declareth himselfe to be mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordeined diuers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreover, hee declareth by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can bee no forgiveness of sinnes. And because they should giue no place to their owne inuentions (vvhich thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what bestes they should offer and eate: what diseases were contagious and to be avoided: what order they should take for all manner of filthinesse and pollution to purge it: vvhose company they should flee: what marriages were lawfull: and what politike lawes were profitable. VVhich things declared, he promised fauour and blessing to them that keepe his lawes, and threatened his curse to them that transgressed them.

CHAP. I.

1 Of burnt offerings for particular persons. 3 10 and 14 The manner to offer burnt offerings: as well of bullocke, as of sheepe and kid.

Now the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,
2 Speake vnto the children of Israel, & thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of cattell, as of beees and of the sheepe,



3 * If his sacrifice be a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, and it shalbe accepted ¶ to the Lord, to be his atonement.

5 And he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

* Exod. 29. 30.

¶ Meaning, within the court of the Tabernacle.

¶ Or, to him.

¶ The Priest or Leuite.

¶ Of the burnt-offering, Exod. 29. 12.

6 Then

2 Heresy Moses declareth that hee taught nothing to the people but what which hee received of God.
3 So they could offer of none other sort, but of these which were commanded.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the 8 shall vpon the wood that is in the fire which is vpon the altar.

9 But the inward parts thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete sauour vnto the Lord.

10 8 And if his sacrifice be the burnt offering be of the flocks (as of the sheepe, or of the goats) he shall offer a male without blemish.

11 8 And he shall kill it on the Northside of the altar 8 before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

12 And he shall cut it in 8 pieces, separating his head and his 8 kall, and the Priest shall lay them in order vpon the wood that lyeth in the fire which is on the altar:

13 But he shall wash the inward parts, and the legges with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 8 And if his sacrifice be a burnt offering to the Lord of the fowles, then shall he offer his sacrifice of the turtle doves, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and i wring the necke of it afunder, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the 8 East part in the place of the ashes.

17 And he shall cleaue it with his wings, but not diuide it afunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

CHAP. II.

8 The meate offering is after these sortes of fine flour vnto the Lord. 4 Of bread baked.

And when any will offer a meate offering vnto the Lord, his offering shall be of fine flour, and he shall powre oyle vpon it, and put incense thereon.

2 And shall bring it vnto Aarons sonnes the Priests, and 8 he shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the altar: for it is an offering made by fire for a sweete sauour vnto the Lord.

3 8 But the remnant of the meate offering shall be Aarons and his sonnes: for it is 8 most holy of the Lords offerings made by fire.

4 8 If thou bring also a meate offering baken in the oven, it shall be an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anyointed with oyle.

5 8 But if thy meate offering be an oblation of the frying pan, it shall be of fine flour unleavened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meate offering.

7 8 And if thy meate offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offering a memoriall of it, and shall burne it vpon the altar: for it is an oblation 8 made by fire for a sweete sauour vnto the Lord.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lord, shall be made without leauen: for ye shall neither burne leauen nor hony in any offering of the Lord made by fire.

12 8 In the oblation of the first fruites ye shall offer it vnto the Lord, but they shall not be burnt 8 vpon the altar for a sweete sauour.

13 (All the meate offerings also shalt thou season with 8 salt, neither shalt thou suffer the lack of the 8 covenant of thy God to be lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt.)

14 If then thou offer a meate offering of thy first fruites vnto the Lord, thou shalt offer for thy meate offering of thy first fruites 8 eares of come dried by the fire, and wheate beaten out of 8 the Greene eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meate offering.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

8 The meate of peace offerings, and leuities for the same. 27 The 8 sacrifice may not eat for a whole blood.

Also if his oblation be a peace offering, if he will offer of the drone (whether it be male or female) he shall offer such as is without blemish, before the Lord.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priest shall sprinkle the blood vpon the altar round about.

3 So he shall offer 8 part of the peace offering, as a sacrifice made by fire vnto the Lord, euen the 8 fat that covereth the inward parts, and all the fat that is vpon the inward parts.

4 He shall also take away the two kidneis, and the fat that is on them, and vpon 8 the flanks, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood that is on the fire: this is a sacrifice made by fire for a sweete sauour vnto the Lord.

6 8 Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he shall offer it without blemish.

7 If he offer a Lamb for his oblation, then he shall bring it before the Lord.

8 And iay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

10 The body of the beast, or the fat.

11 Or a favour of 8, which pacifieth the anger of the Lord.

12 Read verse 5. 8 Before the altar of the Lord.

13 Else into his pitcher. 8 Or, fat.

14 The shewe word signifieth to pinch off with the nail. 8 Or, brinsd, or pressed. 8 On the side of the counte in the panes, which Good with shew. Exod. 17. 3.

15 Because the burnt offering could not be without the meate offering.

16 The Priest. 8 To signify that God remembereth him that offereth.

17 Eoia. 7. 31. d Therefore none could eat of it but the Priest.

18 Which is a gift offered to God to pacify him.

8 Verse 1. 8 End. 12. 18.

19 That is, fruites, which were sweete & hony, ye may offer. 8 Retained for the Priests. 8 Mark 9. 49. In which they were bound (as by covenant) to vie all sacrifices. Num. 18. 12. 8 Chron. 13. 5. 8 Ezech. 34. 24. Or it meaneth a fine and pure covenant. 8 Chap. 23. 14. 8 Offer all eares for the meate offering: the fruitfull field. Rom. 1. Chap. 10. 10. In the meate.

20 A sacrifice of thanksgiving offered for peace and prosperity, either generally or particularly.

21 One part was burnt, another was to the Priest, and the third to him that offered.

22 Eoia. 12. 18. 8 Or, the wife 8 kidneis are were the flanks. 8 In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the male: to here can be offered no oides, but in the burnt offering. 8 might all there was consumed with fire, and in the peace offering but a part.

The burnt offering was wholly consumed, and the offering made by fire wholly the inwards, &c. were burnt: the shoulder and breast, with the two kidneys and the mawe were the Priests, and the rest his that offered.

* Verse 4.

e Meaning, at the northside of the Altar, Chap. 13, 14.

* Chap. 7, 15. f By eating fat, was meant to be small, and by blood eating, was signified cruelly. * Gen 9, 4. Chap. 17.

g Lev. 4, 15. a That is, of negligence or ignorance especially in the ceremonial law: for otherwise the punishment for crime are appointed according to the transgression, Num. 15, 23. b Meaning, the high Priest.

c Hereby confessing that he deserved the same punishment which the beast suffered.

d Which was between the Holies of all, and the Sanctuary. e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court. * Chap. 5, 9.

9 After, of the peace offerings he shall offer ^d an offering made by fire vnto the Lord: he shall take away the fat thereof, and the rump altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards. 10 Also hee shall take away the two kidneys, with the fat that is vpon them, and vpon the 2 flanks, and the kall vpon the liuer with the kidneys.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then hee shall offer thereof his offering, ^{euen} an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneys, and the fat that is vpon them, and vpon the flanks, and the call vpon the liuer with the kidneys.

16 So the Priest shall burne them vpon the altar, as the meate of an offering made by fire for a sweete flavour: * all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings: so that ye shall eate neither fat nor blood.

CHAP. IV.

a Offering for sinne done in ignorance. 3 For the Priest, the Congregation, the ruler, and private man.

M ^{oreover}, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If ^{any} shall finne through ignorance, in any of the commandments of the Lord, (which ought not to be done) but shall doe ^{contrarie} to any of them,

3 If ^{the} Priest that is anointed do sinne (according to the sinne of the people) then shall he offer, for his sinne which hee hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering.

4 And he shall bring the bullocke vnto ^{the} doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, &c. sprinkle of the blood seuen times before the Lord, before the vaile of the ^d Sanctuary.

7 The Priest also shall put ^{some} of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the Tabernacle of the Congregation, then shall hee powre * all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fuxe of the bullocke for the sinne offering: to wit, the fat that couereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneys, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneys.

10 As it was taken away from the bullocke of

the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung ^{shall be burnt}.

12 So he shall cary the whole bullocke out of the ^h holste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the whole Congregation of Israel shall finne through ignorance, and ^{any} thing be ^{hid} from the eyes of ^{the} multitude, and haue done ^{against} any of the commandments of the Lord which should not be done, and haue offended:

14 When the ^h hnnce which they haue committed shall be known, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and ^{the} hee shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation.

17 And the Priest shall dippe his finger in the blood, and sprinkle it seuentimes before the Lord, ^{euen} before the vaile.

18 Also he shall put ^{some} of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre ^{the} rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and ^{burn} it vpon the altar.

20 And ^{the} Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so shall he doe with this: so ^{the} Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall cary the bullocke without the holste, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance ^{against} any of the commandments of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which hee hath committed, then shall he bring for his offering an ^{he} hee goate without blemish.

24 And shall lay his hand vpon the head of the hee goate, and kill it in ^{the} the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre ^{the} rest of his blood at the foote of the burnt offering altar.

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make ^{an} an atonement for him, concerning his sinne, and it shall be forgiven him.

27 ¶ Likewise if any of the people of the land shall sinne through ignorance in doing ^{against} any of the commandments of the Lord, which should not be done, and shall offend,

28 If one shewe him his sinne which he hath committed,

* Exod. 29, 24. * Num. 19, 5.

* Lev. 13, 11.

The multitude couereth not the sinne, but if all haue inned, they must all be punished. * Chap. 5, 23, 24.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation. h Or, the Priest.

i Or, make a person sinne with it.

k Or, the male goats of the folds. l That is, the Priest shall kill it, for it was not lawfull for any one of that office to kill the beast.

m Wherein hee presented himselfe here. n Or, private person.

Or, the female
of the goat.

2 Rade verse 14

* Exod. 1 p. 18.

1 Meaning, that the
punishment of his
sinne should be
laid vpon that
beast, or, that he
had received all
things of God, and
offered this
willingly.

an Or, besides this
burnt offering,
which were dayly
offered to the Lord,

1 Ebr. a fault.
2 Or, if the thing
hath taken an oath
of any other.
3 Wherby it is
commanded to
beare witness to
the truth, and dis-
close the iniquity
of the vngodly.

b Or, vow rashly
without iust exa-
mination of the
circumstances, and
not knowing what
shall be the issue
of the same.
c Which have been
mentioned before
in this Chapter.

† Ebr. if his hand
annointed touch, mea-
ning he was guilty.
* Comp. 1 p. 18.

committed, then he shall bring for his offering a
shee goat without blemish for his sinne which he
hath committed.

29 And he shall lay his hand vpon the head
of the sinne offering, and slay the sinne offering in
the place of burnt offering.

30 Then the Priest shall take of the blood
thereof with his finger, & put it vpon the hornes
of the burnt offering altar, and powre all the rest of
the blood thereof at the foote of the altar.

31 And shall take away all his fat, as the fat of
the peace offerings is taken away, and the Priest
shall burne it vpon the altar for a * sweete sauour
vnto the Lord, and the Priest shall make an atone-
ment for him, and it shall be forgiven him.

32 And if he bring a lambe for his sinne of-
firing, he shall bring a female without blemish.

33 And shall lay his hand vpon the head of
the sinne offering, and he shall slay it for a sinne
offering in the place where he should kill the
burnt offering.

34 Then the Priest shall take of the blood of
the sinne offering with his finger, and put it vpon
the hornes of the burnt offering altar, and shall
powre all the rest of the blood thereof at the foote
of the altar.

35 And he shall take away all the fat thereof,
as the fat of the lambe of the peace offerings is ta-
ken away: then the Priest shall burne it vpon the
altar with the oblations of the Lord made by
fire, and the Priest shall make an atonement for
him concerning his sinne that he hath commit-
ted, and it shall be forgiven him.

CHAP. V.

a Of him that resisteth the trespas. b Of him that somewhat resisteth.
c Of him that by ignorance withdraweth any thing dedicate to the
Lord.

Also if ^a any haue sinned, that is, ^b if he haue
heard the voyce of an oath, and hee can be a
witness, whether he hath sene or a known of it,
if he doe not vter it, he shall beare his iniquity:

2 Either if one touch any vncleane thing,
whether it be a carion of an vncleane beast, or a
carion of vncleane cattell, or a carion of vncleane
creeping things, and is not ware of it, yet hee is
vncleane, and hath offended:

3 Either if he touch any vncleannesse of man
(whatsoever vncleannesse it be, that he is defiled
with) and is not ware of it, and after cometh to
the knowledge of it, he hath sinned:

4 Either if any ^a sweare and pronounce with
his lippes to doe euill, or to do good (whatsoever
it be) that a man shall pronounce with an oath: & if
he hid from him, and after knoweth that he hath
offended in one of these points,

5 When he hath sinned in any of these things,
then he shall confesse that he hath sinned therein.
6 Therefore shall he bring his trespas offering vnto
the Lord for his sinne which he hath committed,
either a female from the flocke, be it a lambe or
a goatte for a sinne offering, and the Priest shall
make an atonement for him concerning his sinne.

7 But if he be not able to bring a sheep, he
shall bring for his trespas which he hath commit-
ted, two turtle doves, or two young pigeons
vnto the Lord, one for a sinne offering, & the other
for a burnt offering.

8 So he shall bring them vnto the Priest, who
shall offer the sinne offering first, and ^a wing the

necke of it asunder, but not plucke it

9 After hee shall sprinkle of the blood of the
sinne offering vpon the side of the altar, & the rest
of the blood shall be ^a shed at the foote of the al-
tar: for it is a sinne offering.

10 Also he shall offer the second for a burnt
offering ^a as the manner is: so shall the Priest make
an atonement for him (for his sinne which hee
hath committed) and it shall be forgiven him.

11 But if hee ^a be not able to bring two tur-
tle doves, or two young pigeons, then he that hath
sinned, shall bring for his offering the tenth part of
an Ephah of fine flour for a sinne offering, hee
shall put none oyle thereto, neither put any in-
cense thereon: for it is a sinne offering.

12 Then shall hee bring it to the Priest, & the
Priest shall take his handful of it for the * re-
membrance thereof, and burne it vpon the altar
with the offerings of the Lord made by fire: for
it is a sinne offering.

13 So the Priest shall make an atonement for
him, as touching his sinne, that he hath commit-
ted in one of these points, and it shall be forgiven
him: and the remnant shall be the Priests, as the
meate offering.

14 And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through
ignorance ^a by taking away things consecrated
vnto the Lord, he shall then bring for his trespas-
se offering vnto the Lord a ramme without
blemish out of the flocke, worth two shekels of
silver ^b by thy estimation after the shekel of the
Sanctuary for a trespas offering.

16 So he shall restore that wherein he hath
offended, in taking away of the holy thing, and
shall put the fifth part more thereto, and giue it vnto
the Priest: so the Priest shall make an atone-
ment for him with the ramme of the trespas of-
firing, and it shall be forgiven him.

17 Also if any sinne and ^a doe against any
of the Commandements of the Lord, which ought
not to be done and know not, and ^a sinne and beare
his iniquity.

18 Then shall he bring a ramme without blemish
out of the flocke, in thy estimation worth
two shekels for a trespas offering vnto the Priest:
and the Priest shall make an atonement for him
concerning his ^a ignorance wherein he erred, and
was not ware: so it shall be forgiven him.

19 This is the trespas offering for the trespas
committed against the Lord.

CHAP. VI.

6 The offering for sinne which are done willingly. 7 The law of
the burnt offerings. 8 The fire must abide euermore vpon the
altar. 9 The law of the meate offering. 10 The offerings of
Aaron, and his sinnes.

And the Lord spake vnto Moses, saying,
2 If any sinne and commit a trespas against
the Lord, & denie vnto his neighbour that
which was taken him to keep, or that which was
put to him ^a of trust, or doeth by ^b robbery, or by
violence oppress his neighbour,

3 Or hath found that which was lost, and de-
nieth it, and sweareth falsely, ^a for any of these
things that a man doeth, ^a wherein he sinneth:

4 When I say, he thus sinneth and trespasseth,
he shall then restore the robbery that he robbed, or
the thing taken by violence which hee tooke by
force, or the thing which was deliuered him

Or, poured.

Or, according to
the law.
Or, declare him
to be purged of that
sinne.
1 Verse 7.

Which was about
2 pottell.
As in the meate
offering, Chap. 2. v. 14

Chap. 2. 2.
Chap. 4. 35.

As touching the
best fruits or either,
due to the Priests
and Leuites.

By the estimati-
on of the Priest,
Chapter 17. 12.

That is, afterwar-
d he shall sinned
when his consci-
ence doth accuse
him.
Exod. 30. 13.

Els if his sinne
against God come
of malice, he must
die, Num. 15. 30.

To bestow, and
accept for the vse
of him that gave it.
By any guile, or
unlawfull meanes.

Num. 5. 6.
Wherein he can-
not but sinne: or
wherein a man ac-
cuometh to sinne
by perjury or such
like thing.

to keepe, or the lost thing which he found,

5 Or for whatsoever he hath sworne falsely, he shall both restore it in the whole * summe, and shall add the fifth part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

6 Also he shall bring for his trespasse vnto the Lord a ramme without blemish out of the * flock in thy estimation *worth two shekels* for a trespasse offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying, 9 Command Aaron and his sonnes, saying, This is the lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar.)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon his shies, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After he shall put off his garments, and put on other raiment, and carry the ashes forth without the hoate vnto a cleane place.

12 But the fire vpon the altar shall burne thereon, and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euery burne vpon the altar, and neuer goe out.

14 ¶ Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 Hee shall euen take thence his handfull of fine flour of the meate offering and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweete savour, as a memoriall therefore vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eat: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eat it.

17 It shall not be baked with leauen: I haue giuen it for their portion of mine offering made by fire: for it is as the sinne offering, and as the trespasse offering.

18 All the males among the children of Aaron shall eat of it: *it shall be a statute for euer* in your generations concerning the offerings of the Lord made by fire: * whatsoever toucheth them, shall be holy.

19 ¶ Against the Lord spake vnto Moses, saying, 20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an Ephah of fine flour, for a meate offering, perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, and shalt offer the baked pieces of the meate offering for a sweete savour vnto the Lord.

22 And the Priest that is anointed in his stead, among his sonnes shall offer it: *it is the Lords ordinance for euer*, it shall be burnt altogether.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offering. In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: & when there dropeth of the blood thereof vpon a garment, thou shalt wash that whereon it dropeth in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brazen pot, it shall both be scoured, and washed with water.

29 All the males among the Priests shall eat thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, but shall be burnt with fire.

CHAP. VII.

1 The lawe of the trespasse offering. 2 Also of the peace offering. 3 The fat an. the cloud may not be eaten.

Likewise this is the lawe of the trespasse offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespasse offering, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall he offer, the rumpe, and the fat that couered the inwards.

4 After, hee shall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kail on the iouer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eat thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespasse offering, one law serueth for both: & that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinn of the burnt offering which he hath offered.

9 And all the meate offering that is baked in the oven, and that is dressed in the pan, and in the frying panne, shall the Priests that offereth it.

10 And euery meate offering mingled with oyle, and that is dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to give thanks, then he shall offer for his thanks offering, unleavened cakes mingled with oyle, and unleavened cakes anointed with oyle, & fine flour fried with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leauened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shall offer one cake for an heauce offering vnto the Lord, and

* Num. 5.7.

* Chap. 5.15.

d That is, the ceremonies which ought to be observed therein.

e Vpon his secret parties, Exod. 18.43. f In the suppers appointed for that vice.

* Chap. 2.7. Num. 15.4.

* Chap. 2.9.

g Or, knead with leauen and after baked.

* Exod. 19.37.

* Exod. 16.36. h So oft as the high Priest shall be elected and anointed.

i Or, a friend. j His sonne that shall succeed him.

k Meaning, the garment of the Priest.

l Which was in the iouer, Exod. 30.18.

* Chap. 4.5. vber. 3.11.

m Out of the temple, Chap. 4.13.

n Which is for the smaller sinnes, and such as are committed by ignorance. o At the count gate.

p The high Priest.

d The same ceremonies, notwithstanding that this word trespasse lignifieth lesse than sinne. e Meaning, the vest which is left and not burnt.

f Because it had no oyle nei leuen.

g Peace offerings containe a confession and thanksgiving for a benefit received, and also a vow, and free offering to recense a benefit.

it shall be the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of this peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall beare his iniquity.

19 The flesh also that toucheth any vncleane thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his * vncleanness vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleanness of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeuies, nor of sheepe, nor of goates.

24 Yet the fat of the dead beast, and the fat of that, which is come with beaſte, shall be occupied to any use, but ye shall not eate of it.

25 For whosoever eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither * shall ye eate any blood, either of foule, or of beast, in all your dwellings.

27 Every person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings.

30 His * hands shall bring the offerings of the Lord made by fire: euen the fat with the breast shall be bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar, and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the * anointing of Aaron, and the

anoynting of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the * consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

1 The anoynting of Aaron, and his sonnes, with the sacrifice concerning the same.

AFTERWARD the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments, and the * anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vneleauened bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broyded garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breastplate thereon, and put in the breastplate * the Vrim and the Thummim.

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the * holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anoynting oyle, and anoynted the Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seven times, and anoynted the altar and all his instruments, and the lauer, and his foote, to sanctifie them.)

12 * And hee powred of the anoynting oyle vpon Aarons head, and anoynted him to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the home of the * Altar, round about with his finger, & purified the altar, & powred the rest of the blood at the foote of the altar: so he sanctified it, to make reconciliation vpon it.

16 Then

h If he make a vow to offer: for els the flesh of the peace offerings must be eaten the same day.

¶ The sinne wherefore he offered shall remaine.

* After it be sacrificed.

¶ Of the peace offering that is release.

* Chap. 15. 3.

* Chap. 13. 17.

* Gen. 9. 4. & 17. 14.

m And should not send it by another * Euid. 19. 24.

n That is, his privilege, reward and portion.

o which sacrifice was offered when the Priests were consecrated, Exod. 29. 22.

* Euid. 18. 1. & 4. * Euid. 30. 24.

* Euid. 69. 34.

* Euid. 28. 30.

a So called, because his intercession, Holiness to the Lord, was greater in it.

b That is, the Holiest of all, the Sanctuary and the court.

* Euid. 45. 25. * Euid. 133. 2.

* Euid. 39. 24. * Euid. 9. 2.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then hee tooke all the fat that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, which Moses burned vpon the altar.

17 But the bullocke and his hide, and his flesh, and his doing, hee burnt with fire without the house as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: so Moses burnt the ramme enery whit vpon the Altar: for it was a burnt offering for a sweete fauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After he brought the other ramme, the ramme of consecrations, & Aaron and his sonnes layed their hands vpon the head of the ramme,

23 Which Moses slew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbs of their right handes, and vpon the great toes of their right feete, and Moses sprinkled thereof the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vneleavened bread, that was before the Lord, one vneleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sons hands, & took it to & fro before the Lord.

28 After Moses took them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete fauour, which were made by fire vnto the Lord.

29 Likewise Moses tooke the breest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord hath commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations bee at an end: * for seven dayes, said the Lord, shall hee * consecrate you,

34 As he hath done this day: so the Lord hath commanded to doe, to make an atone ment for you, 35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation, day and night, seven dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses,

CHAP. IX.

8 The first offerings of Aarons. 22 Aaron blisseth the people. 23 The glory of the Lord is shewed. 24 The fire cometh from the Lord.

And in the * eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then hee said vnto Aaron, Take thee a yong calfe for a sinne offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offering.

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for today the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew neere, & stood before the * Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that yee should doe, & the glory of the Lord shall appeare vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and poured the rest of the blood at the foote of the Altar.

10 But the fat and the kidneis, and the kall of the liuer of the sinne offering, he * burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide he burnt with fire without the house.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwardes and the legs, and * burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, and tooke a goate, which was the sinne offering for the people, & slew it, & offered it for sinne as the first:

16 So hee offered the burnt offering, and prepared it, according to the manner.

17 He presented also the meate offering, and filled his hand thereof, and * beside the burnt sacrifice of the morning, he burnt this vpon the altar.

18 Hee

Or, as I haue done.

By commission given to Moses,

a After their consecration: for the seven dayes before, the Priests were consecrate.

b Aaron entred into the possession of the Priesthood: and offered the four principall sacrifices, the burnt offering, the sinne offering, the peace offerings, and the meate offering.

c Before the Altar where his glory appeared.

d Readie for the vnderstanding of this peace, Heb 5, 3, and 7, 17.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt aliege, verse 24.

* Eord. 29, 38

8 In other burnt offerings, which are not of consecration or offering for himselfe, the Priest hath the share, Chap. 7, 8.

* Eord. 29, 31

10 Moses did this because that the Priests were not yet established in their office.

* Eord. 29, 31

* Eord. 29, 32

g At the doore of the court.

* Eord. 29, 32

h Eord. 29, 32

* Eord. 29, 32

i Eord. 29, 32

13 Hee slew also the bullocke, and the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him \S blood, which he sprinkled vpon the Altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inward, and the kidneys, and the kall of the liuer.

20 So they laied the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the \S breasts and the right shoullder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and \S came downe from offering the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came our, and \S blessed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire our from the Lord, and consumed vpon the Altar the burnt offering and the fatte: which when all the people sawe, they \S gaue thanks, and fell on their faces.

CHAP. X.

\S Nadab and Abihu are burnt. \S Israel mourneth forthem, \S The Priests are forbidden wine.

B Vt * Nadab and Abihu, the sonnes of Aaron, tooke either of their since, and put fire therein, and put incense therevpon, and offered \S strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee \S sanctified in them, that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mihael and Elzaphan the sonnes of Yzziel, the vnclane of Aaron, and said vnto them, Come neere, carie your \S brethren from before the Sanctuarie out of the hofte.

5 Then they went, and caried them in their coats out of the hofte, as Moses had commanded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, \S Vncouer not your heads, neither rent your cloathes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath \S kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation least ye die: for the anointing oyle of the Lord \S vpon you: and they did according to Moses commandement.

8 \S And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor \S strong drinke, thou nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, least ye die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholie, and betweene the cleane and the vnclane,

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the \S hand of Moses.

12 \S Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the of-

frings of the Lord made by fire, and eate it without leuen beside the altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy duectie and thy sonnes duectie of the offerings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heauie shoullder shall ye eate in a \S cleane place: thou, and thy sonnes, and thy \S daughters with thee: for they are given as thy \S duectie & thy sonnes duty, of the peace offerings of the children of Israel.

15 The heauie shoullder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shall be thine, and thy sonnes with thee by a law for euer, as the Lord hath commanded.

16 \S And Moses fought the goate that was offered for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were sleft \S aliue, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most Holy: and God had given it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord,

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

19 And Aaron said vnto Moses, Beholde, this day \S haue they offered their sinne offering, and their burnt offering before the Lord, and such things as thou \S knowest are come vnto me. If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, he was \S content.

CHAP. XI.

\S Of beasts, fishes and birds, which be cleane, and which be vnclane.

AFTER, the Lord spake to Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which yee \S shall eate, among all the beastes that are on the earth.

3 Whatsoeuer parteth the \S hoofe, and is clouen footed, and cheweth the cud, among the beastes, that shall ye eate:

4 But of them that chewe the cud, or diuide the hoofe onely, of them ye shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, he shall be vnclane vnto you,

5 Likewise the conie, because he cheweth the cud, and diuideth not the hoofe, hee shall be vnclane to you.

6 Also the hare, because he cheweth the cud, \S diuideth not \S hoofe, hee shall be vnclane to you,

7 * And the swine, because hee parteth the hoofe and is clouen footed, but cheweth not the cud, hee shall be vnclane to you.

8 Of their \S flesh shall ye not eate, and their carkeise shall ye not touch: for they shall be vnclane to you.

9 These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and scales in the waters, in the seas: or in the riuers, them shall ye eate.

10 But all that haue not finnes nor scales in the seas, or in the riuers, of all that \S mooueth in the waters, and of all \S liuing things that are in the waters, they shall be an abomination vnto you,

11 They, I say, shall be an abomination to you: ye

* Exod. 29, 24.

* Or, where is no vnclane ff.

* For the breast and shoullders of the

peace offerings

might be brought

to their families, so

that their daughters

might eat of them,

as also of the offerings

of first fruit,

the first borne,

and the Easter lambe.

Reade chap. 22, 12, 13.

* Or, right or portion.

* 2. Mac. 2, 32.

* And not confirmed

as Nadab and

Abihu,

\S Of the bullocke and the ramme.

\S Because the altar was neere the Sanctuarie, which was the upper end, therefore he is said to come downe.

* Or payed for the people.

* 2. Mac. 2, 8.

* Gen. 4, 4.

* King. 18, 38.

* Chron. 7, 1.

* 2. Mac. 2, 10, 32.

* Or, came about forioy.

* Num. 3, 4, and 2, 6, 1.

* 2. Cor. 2, 2.

* Not taken of the altar, which was sent from heauen, and endured till the captivity of Babylon.

\S I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praife my iudgements.

\S Or, confuses.

\S As though ye lamented for them, preferring your euill affection to Gods iust indignation.

Chap. 19, 18.

Deut. 12, 1.

\S In detroying Nadab and Abihu the chiefe, and increasing the rest, except they repent.

* Or, drinke that maketh drunke.

* Or, vnto min.

* Chap. 6, 2, 6.

* That is, Nadab and Abihu.

* Moses bare with his infirmity, considering his great sorrow, but doth not leape an example to forgive them that maliciously transgress the commandment of God.

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatfoeuer hath nor finnes nor scales in the waters, that shall be abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten, for they are an abomination, the eagle, and the ¶ gofhauke, and the oseyre :

14 Also the vultur, and the kite after his kind, 15 Also the rauens after their kinde.

16 The ostrich also, and the night-crow, and the ¶ seamew, and the hawk after his kind :

17 The little owle also, and the cormorant, and the great owle :

18 Also the ¶ redshanke, and the pelicane, and the swan :

19 The storke also, the heron after his kinde, and the lapwing and the bakke :

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth, and goeth vpon all foure which ¶ haue their feet and legs all of one to leape withall vpon the earth.

22 Of them ye shall eate these, the grasshopper after his kind, and the ¶ folean after his kind, the hargol after his kind, &c the hagab after his kind.

23 But all other foules that creepe and haue foure feet, they shall be abomination vnto you.

24 For by such ye shall be polluted; whosoever toucheth their carkeis, shall be vnclane vnto the eueniug.

25 Whosoever also ¶ beareth of their carkeis, shall wash his clothes, &c be vnclane vntill euen.

26 Euery beast that hath claws diuided, and is ¶ not clouten footed, nor cheweth the cud, such shall be vnclane vnto you: euery one that toucheth them, shall be vnclane.

27 And whatfoeuer goeth vpon his pawes among all manner beasts that goeth on all foure, such shall be vnclane vnto you: who so doth touch their carkeis, shall be vnclane vntill the euen.

28 And hee that beareth their carkeis, shall wash his clothes, and be vnclane vntill the euen: for such shall be vnclane vnto you.

29 ¶ Also these shall be vnclane to you among the things that creepe & mooue vpon the earth, the weasell, and the mouse, and the ¶ frog, after his kinde :

30 Also the rat, and the lizard, and the chameleon, and the stello, and the melle.

31 These shall be vnclane to you among all that creepe: whosoever doeth touch them when they be dead, shall be vnclane vntill the euen.

32 Also whatfoeuer any of the dead carkeises of them doth fall vpon, shall be vnclane, whether it be vessell of wood, or rayment, or ¶ skinne, or sacke: whosoever vessell it be that is occupied, it shall be put in the water as vnclane vntill the euen, and so be purified.

33 But euery earthen vessell, wherein any of them falleth, whatfoeuer is within it shall be vnclane, and ¶ ye shall breake it.

34 All meate also that shall be eaten, if any such water come vpon it, shall be vnclane: and all drinke that shall be drinke in all such vessels shall be vnclane.

35 And euery thing that their carkeis fall vpon, shall be vnclane: the fornace or the pot shall be broken: for they are vnclane, and shall

be vnclane vnto you.

36 Yet the fountaines and welles where there is plentie of water shall be cleane: but that which ¶ toucheth their carkeises, shall be vnclane.

37 And if there fall of the dead carkeis vpon any feede, which vleth to be sowne, it shall be vnclane.

38 But if any ¶ water be powred vpon the feed, and there fall of the dead carkeis thereon, it shall be vnclane vnto you.

39 If also any beast, whereof ye may eate, die, hee that toucheth the carkeis thereof, shall be vnclane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vnclane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vnclane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shall be an abomination, and not be eaten.

42 Whatfoeuer goeth vpon the broad, and whatfoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vnclane with them, neither defile your selues thereby: ye shall not, I say be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be ¶ holy, for I am holy, and defile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery living thing that mooueth in the waters, and of euery thing that creepeth vpon the earth :

47 That there may be a difference betwene the vnclane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

A law how women should be purged after their deliuerance.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth feede, and borne a man child, the shall be vnclane a fewen dayes, like as the is vnclane when the is put apart for her ¶ diseafe.

3 (* And in the eight day the foreskin of the childes flesh shall be circumcised *)

4 And she shall continue in the blood of other purifying three ¶ and thirtie dayes: she shall touch no ¶ hallowed thing, nor come into the ¶ Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vnclane two weekes, as when she hath her diseafe: and shee shall continue in the blood of her purifying threecore and sixe dayes.

6 Now when the dayes of other purifying are out (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the ¶ Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood: this is the law for her that hath borne a male or female.

¶ So much of the water as cooetheth it.

¶ Hee flesheth of feede that is lawd to sleepe belowe it be lowen.

¶ He sheweth why God did chuse them to be his people, 1 Pet, 1, 2.

¶ So that her husband for that time could not refore to her.

¶ Or, flower. * Chap. 15, 19.

* Luke 1, 4.

¶ 1 Pet, 1, 2.

¶ Besides the first seven dayes.

¶ As sacrifice, or such like.

¶ That is, into the court gate, till after foure dayes.

¶ Twile so long as if she bare a man-child.

¶ where the burnt offerings were wont to be offered.

4. *Ele. if he had
did not the words
of a leme.*
* Luke. 2. 24.

8 But if shee t be not able to bring a lembe, she shall bring two * turtles, or two young pigeons : the one for a burnt offering, and the other for a sinne offering : and the Priest shall make an atonement for her : so she shall be cleane.

C H A P. XIII.

2 What consideration the Priest is ought to have in looking the leprosie. 20 The blacke spot, or scab, 47 And the leprosie of the garment.

Moreouer, the Lord spake vnto Moses and to Aaron, saying..

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinn of his flesh it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skin of his flesh : if the haire in the sore be turned into white, and the sore seeme to be lower then the skinn of his flesh, it is a plague of leprosie : therefore the Priest shall looke on him, and t pronounce him vnclene.

4 But if the white spot be in the skinn of his flesh, and seeme not to be lower then the skinn, nor the haire thereof be turned into white, then the Priest shall shut vp him that hath the plague, seven dayes.

5 After, the Priest shall looke vpon him the seventh day : and if the plague seeme t to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seven dayes more.

6 Then the Priest shall looke on him againe the seventh day, and if the plague be darke, and the sore grow not in the skin, then the Priest shall t pronounce him cleane for it is a scab : therefore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest for to be purged, hee shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab t grow in the skin, then the Priest shall pronounce him vnclene : for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him : and if the swelling be white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh : and the Priest shall pronounce him vnclene, and shall not shut him vp for he is vnclene.

12 Also if the leprosie t breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, wheresoeuer the Priest looketh,

13 Then the Priest shall consider : and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into whitenesse : so hee shall be cleane.

14 But if there be raw flesh on him when he is seene, hee shall be vnclene.

15 For the Priest shall see the raw flesh, and declare him to be vnclene : for the raw flesh is vnclene, therefore it is the leprosie.

16 Or if the raw flesh change and be turned into white, then hee shall come to the Priest,

17 And the Priest shall behold him : and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whole skin there is a hile, and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinn, and the haire thereof be changed into white, the Priest then shall pronounce him vnclene : for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seven dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vnclene : for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile : therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hore burning, and the quick flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it : and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning : therefore the Priest shall pronounce him vnclene : for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seven dayes.

27 After, the Priest shall looke on him the seventh day : if it be grown abroad in the skinn, then the Priest shall pronounce him vnclene : for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinn, but is darke, it is a trifling of the burning : the Priest shall therefore declare him cleane : for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore : and if it appeare lower then the skin, and there be in it a small yellow haire, then the Priest shall pronounce him vnclene : for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinn, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the sore of the blacke spot, seven dayes.

32 After, in the seventh day the Priest shall looke on the sore : and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then hee shall be shauen, but the place of the blacke spot shall hee not shauie : but the Priest shall shut vp him that hath the blacke spot, seven dayes more.

34 And the seventh day the Priest shall looke on the blacke spot : and if the blacke spot grow not in the skinn, nor seeme lower then the other skin, then the Priest shall cleanse him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it : and if the blacke spot grow in the skinn, the Priest shall not seeke for the yellow haire : for he is vnclene.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

g None were exempted, but if the Priest pronounced him vnclene, he was put out from among the people : as appeareth by Mary the prophesie, Num. 12. 14. and by King Vaziah, 1 Chron. 24. 20.

h If he haue a white spot in the place where the burning was, and was after healed,

i Or, swelling.

j Which was not went to be there, or els himselfe there in any other part of the body,

k He shall not see whether the yellow haire be there or no.

a That it may be suspected to be the lepie.

b That is, brenke in, and be lower then the rest of the skinn.

c Ele. shall pollute him.

d Ele. in his eyes.

e As having the skin drawn together, or blackish.

f Ele. shall cleanse him.

g Or, be spread abroad.

h As touching his bodily disease : for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

i Or, bad.

j For it is not that contagious lepie that infecteth, but a kinde of scule, which hath not the flesh raw as the leprosie.

k There is declared that the flesh is not found, but is in danger to be leprous.

l Or, impossible.

spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinnē of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinnē: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the haire on the forefront, and be balde before, he is cleane.

42 But if there be in his balde head, or in the balde forehead a white reddish fore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the fore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinnē of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: for the fore is in his head.

45 The leper also in whom the plague is, shall haue his clothes *ment*, and his head bare, and shall put a covering vpon his *a* lips, and shall cry, *I am vncleane, I am vncleane.*

46 As long as the disease *shall* vpon him, hee shall be polluted, for he is vncleane: he shall dwell alone, *a* without the campe *shall* his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skinnē, or in any thing made of skinnē,

49 And if the fore be Greene or somewhat reddish in the garment or in the skin, or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp *it* that hath the plague, seven dayes,

51 And shall looke on the plague the seventh day: if the plague grow in the garment or in the warp, or in the woofe, or in the skinnē, or in any thing that is made of skinnē, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie; *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague *a* grow not in the garment, or in the woofe, or in whatsoeuer thing of skinnē it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fret inward, *a* whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinnē, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment: or in

the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skinnē it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

CHAP. XIV.

3 The cleansing of the leper. 34 And as the house that he is in.

And the Lord spake vnto Moses, saying, 2 * This is the *a* law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shall consider *him*: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for *him* that is cleansed, two *a* sparrows alieue and *b* cleane, and cedar wood and a skarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds ouer *a* pure water in an earthen vessel.

6 After, hee shall take the liue sparrow with the cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the liue sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, &c. cleanse him, and shall *a* let goe the liue sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and shau off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the host, and shall tary without his tent seven dayes.

9 So in the seventh day he shall shau off all his haire *both* his head and his beard, and his eye browes: euen all his haire shall he shau, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eighth day he shall take two hee lambs without *a* blemish, and an ewe lambe of a yeere old without blemish, and three tent deales of fine flour for a meate offering, mingled with oyle, *a* and a pinte of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and *a* shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the *a* sinne offering is the Priests, *a* is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the legge of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle,

f To the intent that the leprosie was departed, and that all occasion of infection might be taken away.

* Matthe 8, 2 mark 1, 40 Luke 5, 12 a Or the ceremonie which shall be used in his purgation.

g Or, little birds. b Of birds which were permitted to be eaten.

c Running water, or of the fountain.

d Signifying, that he that was made cleane, was set as libertie, and referred to the company of others.

e Which hath no imperfection in any member.

f This measure is Ebrew, it called Og, & containeth fine egges in measure.

* Exod. 29, 24

* Chap 7, 7

1 dyckenesse, or any oth or infection,

m In sight of sorrow and lamentation. n either in token of mourning, or for feare of infecting others. * Num. 5, 2. o King. 15, 5.

o Whether it be garment, vessel, or instrument,

p But abide still in one place, as verse 37.

q Not remaine as it did before. r Or, whether it be in any bare place before, or behind.

† Elev the fingers of his right hand.

and powre it into the palme of his left hand,
16 And the Priest shall dip his † right finger in the oyle that is in his left hand, & sprinkle of the oyle with his finger seven times before the Lord.

† Elev upon the blood of the trespass offering.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleaneesse: then after shall hee kill the burnt offering.

20 So the Priest shall offer the burnt offering and the meate offering vpon the Altar: and the Priest shall make an atonement for him: so hee shall be cleane.

† Elev his hand cannot take it. g which is an Omer, reade Exod. 16, 16.

21 But if he be poore, and not † able, then he shall bring one lambe for a trespass offering to be shaken, for his reconciliation, and a tenth deale of fine flower mingled with oyle, for a meate offering, with a pinte of oyle.

22 Also two turtle doves, or two young pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before † Lord.

† Or, shall offer them as the offering that is shaken to and fro.

24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall shake them to and fro before the Lord.

25 And hee shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

† Elev into the palme of the Priests left hand.

26 Also the Priest shall powre of the oyle into the palme of his owne † left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place of the blood of the trespass offering.

† Or, where the blood of the trespass offering was put, as vs 17.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doves, or of the young pigeons, † as he is able.

† Whether of these he can get.

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering, † with the meate offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

† Or, besides the meate offering.

32 This is the Law of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

† This order is appointed for the women.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Cana-

an which I giue you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to empty the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house.

37 And he shall marke the plague: and if the plague be in the wals of the house, and that there be † deep spots, greenish or reddish, which seeme to be lower then the wall,

† Or, blacknesse, or hollow streakes.

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seven dayes.

39 So the Priest shall come againe the seventh day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a † foule place without the citie.

† Or, polluted.

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they have pared off, without the city in an vncleane place.

† Where carions were cast, and other filth, that the people might not be therein infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fearfull leprosie in the house: it is therefore vncleane.

45 And hee shall breake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and hee shall carie them out of the citie vnto an vncleane place.

† That is, he shall command it to be pulled downe, as verse 40.

46 Moreover he that goeth into the house all the while that it is shut vp, hee shall be vncleane vntill the euen.

† Or, dusk.

47 He also that sleepech in the house shall wash his clothes: hee likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered, the Priest shall pronounce the house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparrowes, and cedar wood, and † skarlet lace, and hyssope.

† It seemeth that this was a lace or string to binde the hyssop to the wood, and so was made a sprinkler: the Apostle to the Hebrews calleth it skarlet wool, Heb. 9, 19.

50 And hee shall kill one sparrow ouer pure water in an earthen vessell.

51 And shall take the cedar wood, and the hyssope, and the skarlet lace with the liue Sparrow, and dip them in the blood of the liue Sparrow, and in the pure water, and sprinkle the house seven times:

52 So shall hee cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the skarlet lace.

53 Afterward he shall let goe the liue sparrow out of the towne into the broad fieldes: so shall hee make atonement for the house, and it shall be cleane.

† Elev right. † Elev on the face of the field.

* Chap. 13, 30.

¶ Or, vsing.

† Elr. in the day of
the vncleane, and
in the day of the
cleane.a Whose seede
either in sleeping,
or els of weaknes
of nature is such as
his secretare,
of the thing
wherefore he shall
be vncleane.e On whom the
vncleane man did
spit.d The word signi-
fies every thing
whereon a man
toucheth.

* Chap. 6, 11.

e That is, be re-
stored to his old
state, and be healed
thereof.f Mervening, all his
body.

54 This is the law for every plague of leprosie
and * blacke spot,

55 And of the leprosie of the garment, and of
the house,

56 And of the swelling, and of the scab, and
of the white spot.

57 This is the law of the leprosie, to teach
† when a thing is vncleane, and when it is cleane.

CHAP. XV.

a. 19. The manner of purging the vncleannesifics both of men and
women. 30. The children of Israel must be separate from all
vncleannesifics.

M Oreouer the Lord spake vnto Moses, and to
Aaron, saying,

2 Speake vnto the children of Israel, and say
vnto them, Whosoever hath an issue from his
a flesh, is vncleane, because of his issue.

3 And this shall be his vncleannesific in his issue,
vnto his flesh aoideth his issue, or if his flesh be
stopped from his issue, this is his vncleannesific.

4 Every bed whereon hee lyeth that hath the
issue, shall be vncleane, and every thing whereon
he sitteth, shall be vncleane.

5 Whosoever also toucheth his bed, shall wash
his clothes, & wash himselfe in water, and shall be
vncleane vntill the euen.

6 And he that sitteth on any thing, whereon
he hath that hath the issue, shall wash his clothes,
and wash himselfe in water, and shall be vncleane
vntill the euen.

7 Also he that toucheth the flesh of him that
hath the issue, shall wash his clothes, and wash
himselfe in water, and shall be vncleane vntill the
euen.

8 If he also, that hath the issue, spit vpon him
that is cleane, he shall wash his clothes, and wash
himselfe in water, and shall be vncleane vntill the
euen.

9 And what a saddle sooner he rideth vpon,
that hath the issue, shall be vncleane.

10 And whosoever toucheth any thing that
was vnder him, shall be vncleane vntill the euen:
and he that beareth those things, shall wash his
clothes, and wash himselfe in water, and shall be
vncleane vntill the euen.

11 Likewise whosoever hee toucheth that
hath the issue (and hath not washed his hands in
water) shall wash his clothes, and wash himselfe
in water, and shall be vncleane vntill the euen.

12 * And the vessell of earth that be toucheth,
which hath the issue, shall be broken: and every
vessell of wood that be rinsed in water.

13 But if he that hath an issue, be a cleane of
his issue, then shall he count him seven dayes for
his cleansing, and wash his clothes, and wash his
flesh in pure water, so that he be cleane.

14 Then the eighth day he shall take vnto him
two turtle doves, or two young pigeons, and
come before the Lord at the doore of the Taber-
nacle of the Congregation, and shall giue them
vnto the Priest,

15 And the Priest shall make of the one of them
a sinne offering, and of the other a burnt offering:
so the Priest shall make an atonement for him be-
fore the Lord for his issue.

16 Also if any mans issue of seed depart from
him, he shall wash all his flesh in water, and be
vncleane vntill the euen.

17 And every garment, and every skin where-
vpon shall be issue of seed, shall be cleane washed
with water, and be vncleane vnto the euen.

18 If he that hath an issue of seed doe lie with
a woman, they shall both with themselves with
water, and be vncleane vntill the euen.

19 † Also when a woman shall haue an issue,
and her issue in her flesh shall be blood, she shall
put apart seven dayes: and whosoever toucheth
her, shall be vncleane vntill the euen.

20 And whosoever shall lieth vpon in her se-
paration, shall be vncleane, and every thing that
he sitteth vpon shall be vncleane.

21 Whosoever also toucheth her bed, shall wash
his clothes, and wash himselfe with water, and
shall be vncleane vnto the euen.

22 And whosoever toucheth any thing that
she hath vpon, shall wash his clothes, & wash him-
selfe in water, and shall be vncleane vntill the euen.

23 So that whether he toucheth her bed, or
any thing whereon she hath lieth, she shall be vncleane
vnto the euen.

24 And if a man lie with her, and the flowes
of her separation touch him, he shall be vncleane
seven dayes: and all the whole bed whereon he lieth,
shall be vncleane.

25 Also when a womans issue of blood runneth
long time besides 7 time of her 7 floures, or when
she hath an issue longer then her floures, all the
dayes of the issue of her vncleannesific shall be
vncleane, as in the time of her floures.

26 Every bed whereon she lieth (as long as
her issue lasteth) shall be to her as the bed of her
separation: and whosoever shall lieth vpon, shall
be vncleane, as her vncleannesific when she is put
apart.

27 And whosoever toucheth these things, shall
be vncleane, & shall wash his clothes, & wash him-
selfe in water, and shall be vncleane vnto the euen.

28 But if she be cleane of her issue, then she
shall count her seven dayes, and after, she shall be
cleane.

29 And in the eighth day she shall take vnto
her two turtles, or two young pigeons, and bring
them vnto the Priest at the doore of the Taber-
nacle of the Congregation.

30 And the Priest shall make of the one a sinne
offering, and of the other a burnt offering, and the
Priest shall make an atonement for her before the
Lord, for the issue of her vncleannesific.

31 Thus shall ye separate the children of Is-
rael from their vncleannesific, that they die not in
their vncleannesific, if they desile my Tabernacle
that is among them.

32 This is the law of him that hath an issue,
and of him from whom goeth an issue of seed
whereby he is defiled.

33 Also of her that is sicke of her floures, and
of him that hath a running issue, whether it be
man or woman, and of him that lieth with her
which is vncleane.

CHAP. XVI.

a The Priest might not as all times come into the most holy
place. 1. The scape goat. 10. The purging in the
Sanctuary. 17. The cleansing of the Tabernacle. 20. The
Priest's consecration of the sinners of the people. 29. The feast
of cleansing sinners.

F Vnto more the Lord spake vnto * Moses, after
the death of the two tonnes of Aaron, when
they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speake vnto
Aaron thy brother, * that hee come not at all
times into the holy place within the vail, be-
fore the Mercieseat, which is vpon the Arke: that
he die not, for I will appare in the cloud vpon

¶ Or, secret part.

e That is, when
one hath her
floures, whereby
she is separate from
her husband, from
the Tabernacle and
from touching of
any holy thing.h If any other
vncleannesific did
only touch him in
the bed: for els the
man that com-
pared with such
woman, should
die, Chap. 10, 8,
† For separation.i Shall be vncleane,
as the bed where-
on the lay when
he had her natural
defile.k After the time
that she is reco-
nited.l Seeing that God
requirer of his
purity and clean-
nesse, we cannot be
his, except our flesh
& sinnes be purged
with the blood of Je-
sus Christ, and so
we learne to de-
test all sinne.

* Chap. 10, 1, 2.

* Exod. 30, 10.
¶ Exod. 7.
e The high Priest
entered into the
holies of holies
once a yeere, even
in the mo. of
Septembris.

the Mercie seat.

3 After this sort shall Aaron come into the Holy place: *even* with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his fl thighs, & shall be girded with a linnen girdle, and shall couer his head with a linnen mitre: these are the holy garments: therefore shall he wash his flesh in water, when he do so, then on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goats: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, & make him a sinne offering.

10 But the goat, on which the lot shall fall to be the Scape goate, shall be presented aliu before the Lord: to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, * and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And hee shall take a censer full of burning coales from off the altar before the Lord, and his handfull of sweet incense beaten small, and bring it within the euaille.

13 And shall put the incense vpon the fire before the Lord, that the cloude of the incense may couer the Mercie seat: that is vpon the Testimonie: so he shall not die.

14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercie seat: Eastward: and before the Mercie seat shall hee sprinkle of the blood with his finger seuen times.

15 ¶ Then shall he kill the goat that is the peoples sinne offering, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercie seat, and before the Mercie seat.

16 So hee shall purge the Holy place from the vncleannes of the children of Israel: & from their trespasses of all their sinnes: so shall hee doe also for the Tabernacle of the Congregation * placed with them, in the middes of their vncleannes.

17 * And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about.

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, & cleanse it, & halow it from the vncleannes of the children of Israel.

20 ¶ When he hath made an end of purging

the Holy place, and the Tabernacle of the Congregation, and the Altar, then he shall bring the liue goat:

21 And Aaron shall put both his hands vpon the head of the liue goat, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses in all their sinnes, putting them vpon the head of the goat, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goat goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which hee put on when he went into the Holy place, and leaue them there.

24 Hee shall wash also his flesh with water in the Holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall hee burne vpon the altar.

26 And hee that carried forth the goat called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the host.

27 Also the bullocke for the burnt offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one * carry out without the hoste to be burnt in the fire, with their skinned, and with their flesh, and with their dounge.

28 And hee that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the host.

29 So this shall be an ordinance for euer vnto you: the tenth day of the i month month, yee shall * humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: yee shall be cleane from all your sinnes before the Lord.

31 This shall be * a Sabbath of rest vnto you, and you shall humble your soules by an ordinance for euer.

32 And the Priest * whom hee shall anoynt, and whom hee shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holy vestments.

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euerslasting ordinance vnto you to make an atonement for the children of Israel for all their sinnes * once a yere: and as the Lord commanded Moises, hee did.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7. To the altar they may not offer. 10. They may not eat blood.

ANd the Lord spake vnto Moises, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath * commanded, saying,

3 Whoeuer be of the house of Israel that killeth a bullocke, or lambe, or goat in the host, or that killeth it out of the host,

g Heerein this goats a crow figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53. 4. & Ed. the land of Patmos.

h In the count where was the Tabernacle, Exod. 30. 18.

* Chap. 4. 10. 12. 13. 14.

i which was Tif. 11. and therefore to purg of September, and part of October.

* Meaning, by sin. sinence and fasting.

Nom. 19. 7. * Chap. 15. 7. 10. a and which yee shall keepe most diligently.

m Whom the Priest shall anoint by Gods commandment to succeed in his fathers room.

* Exod. 30. 18. 19. 20. 21. 22.

l And they should practise that idolatry, which they had learned among the Egyptians. m To make a sacrifice of offering there of.

Or, primitiue

* Hier. 27. 7

b In shew it is called Aazel, which some say, is a mountaine neere Sinai, whither this goat was sent, but rather it is called the Scape goat, because it was not offered, but sent into the desert, as vers 21.

c The Holies of all

Or, the smoke. Or, the ark.

* Hier. 13. 10. and 10. 4. * Chap. 1. 6. d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

e Placed among them which are vncleane.

* Luke. 1. 10.

f Wherevpon the sweet incense and perfume was offered.

a I do as much as horses it, as though he had killed a man, as Isa. 66. 3.

d Wherefoever they were moored with foolish devotion to offer it.

* Exod. 35. 18. chap. 4. 31. e Meaning, whatsoever is not the true God, 1. Cor. 10. 19. 25. 5. f For idolatry is spiritual whoredome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 20. 33.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, & blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweet savour vnto the Lord.

7 And they shall no more offer their offerings vnto denils, after whom they haue gone a whoring: this shall be an ordinance for euer vnto them in their generations.

8 Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them; that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen if man shall cut off from his people,

10 Likewise, whosoever he be of the house of Israel: or of the strangers that sojourn among them, that eateth any blood, I will euen set my face against that person that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

that sojourneth among you, shall eat blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or fowle that may be eaten, he shall poure out the blood thereof, and cover it with dust:

14 For the life of all flesh is his blood, it is ioynd with his life: therefore I said vnto the children of Israel, * Yee shall eate the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

15 And every person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same country or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall be cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are vncleane.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, * which if a man doe, he shall then liue in them: b I am the Lord.

6 None shall come neere to any of the kindred of his flesh to vncouer her shame: I am the Lord.

h Which the law premitte do to be eaten, because it is cleane.

* Gen. 9. 4. Or, lining creature.

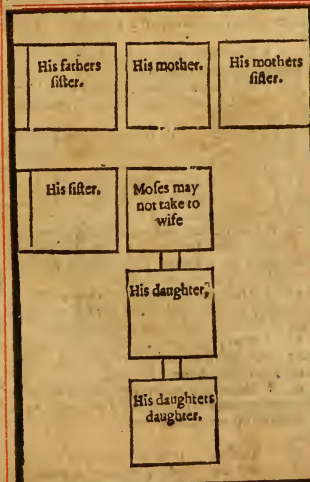
Or, washed cleane. Or, his filth. Or, the punishment of his sinnes.

a Ye shall preiure your selues from these abominations following, which the Egyptians and Canaanites use.

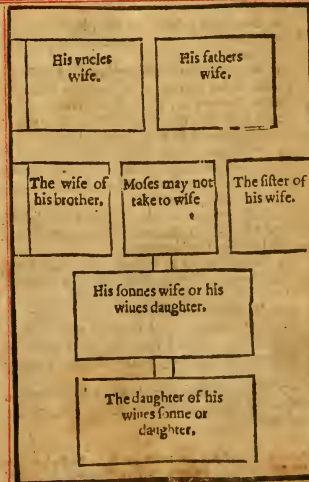
* Exod. 10. 11. Rom. 10. 5. gal. 3. 12. b And therefore ye ought to seme me alone, as my people.

c That is, to liue with her, though it be vnder title of marriage.

Consanguinitie hindring marriage.



Affinitie hindring marriage.



A: Moses cannot contract matrimonie with the women that are to of kinne to him as is aboue specified. so sh^e cannot marry his sister maie with the men that are in like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kinred.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother, for these is thy mother, thou shalt not discover her shame.

8 * The shame of thy fathers wife shalt thou not discover: for it is thy fathers shame.

9 Thou shalt not discover the shame of thy sister, the daughter of thy father, or the daughter of thy mother: whether she be borne at home or borne without: thou shalt not discover their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wives daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discover her shame.

12 * Thou shalt not vncouer the shame of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kinswoman.

14 Thou shalt not vncouer the shame of thy fathers brother: that is, thou shalt not goe in to his wife, for she is thine sister.

15 * Thou shalt not discover the shame of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discover the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discover the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame, for they are thy kinsfolks, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life to vex her, in vncouering her shame upon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put apart for her defile.

20 Moreover, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy children to offer them vnto Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is abomination.

24 Ye shall not defile your selues in any of these things: for in all these the Nations are defiled which I will cast out before you.

25 And the land is defiled: therefore will I visit the wickednesse thereof upon it, and the land shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, after all hee that is of the same country, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if ye defile it as it is spued out the people that were before you.)

29 For whosoever shall commit any of these abominations, the persons that do so shall be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.
A repetition of sundry Lawes and Ordinances.

And the Lord spake vnto Moses, saying.

2 Speake vnto all the Congregation of the children of Israel, & say vnto them, * Ye shall be holy, for I the Lord your God am holy.

3 * Ye shall feare euery man his mother and his father, and shall keepe my Sabbath: for I am the Lord your God.

4 * Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.

6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted.

8 Therefore hee that eateth it, shall beare his iniquitie, because hee hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 * When yee reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane: neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 * Yee shall not steale, neither deale falsely, neither lie one to another.

12 * * Also ye shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 * Thou shalt not do thy neighbour wrong, neither rob him. * The workemans hire shall not abide with thee vntill the morning.

14 * Thou shalt not curse the deafe, neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.

15 * Ye shall not doe vnjustly in iudgement: * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 * Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour: I am the Lord.

17 * Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

18 * Thou shalt not avenge, nor be minded of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 * Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with goethers diuers kinde. Thou shalt not sowe thy field with mingled seede, neither shall a paiment of diuers

* For hee that wicked marriage, unnatural copulations, idolatry, be spiritual whoredome with Molech and such like abominations. g Either by the sword, or by some plague that God will send vpon such.

* Chap. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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* Chap. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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* Chap. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96.

things, as of linnen and woollen come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bondmaide, affianced to a husband, and not redeemed, nor freedome given her, † she shall be scourged, but they shall not die, because she is not made free.

21 And hee shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his finne which hee hath done, and pardon shall be given him for his sinne, which he hath committed.

23 ¶ Also when yee shall come into the land, and haue planted every tree for meate, yee shall count the fruit thereof as vncircumcised: three yeere shall it be as vncircumcised vnto you: it shall not be eaten:

24 But in the fourth yeere all the fruit thereof shall be holy to the prayse of the Lord.

25 And in the fift yeere shall ye eate of the fruit of it, that it may † yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate † flesh with the † blood: ye shall not vse witchcraft, nor iherberue times.

27 ¶ Yee shall not cut round the corners of your heads, neither shalt thou † marre the tuftes of thy beard.

28 ¶ Yee shall not cut your flesh for the † lead, nor make any print of a † marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a † whore, least the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Yee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirits, neither Soothsayers: yee shall not seeke to them to be defiled by them, I am the Lord your God.

32 ¶ Thou shalt † rise vp before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger loourne with thee in your land, ye shall not † vex him.

34 ¶ But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniuility in iudgements, in † fine, in weight, or in measure.

36 ¶ You shall haue iust balances, true weights, a true † Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

giueh his children vnto † Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will † set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and wink at that man when hee giueh his children vnto Molech, and kill him or,

5 Then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as wake with spirits, and after soothsayers to goe a † whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, † and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them: I am the Lord which doth sanctifie you.

9 ¶ If there be any that curseh his father or his mother, he shall die the death, † seeing he hath cursed his father & his mother, † his blood shall be vpon him.

10 ¶ And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because hee hath vncovered his fathers † shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought † abomination, their blood shall be vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, † committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 ¶ Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman & the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and the seeth his shame, it is villanie: therefore they shall be cut off in the sight of their people, because he hath vncovered his sisters shame, he shall beare his iniquitie.

18 ¶ The man also that lieth with a woman having her † disface, and vncovereth her shame, and openeth her fountaine, and the open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreover, thou shalt not vncover the shame of thy mothers sister, † nor of thy fathers sister: because he hath vncovered his † kin, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncovereth his fathers shame: they shall beare their iniquitie, and shall

By Molech he meaneth any kind of idols. Chap. 17, 10, and 18, 21.

Though hee people be negligent to doe their duty, and defend Gods sight, yet hee shall not suffer wickednesse to goe unpunished.

To curse is to curse or continue it spiritual bondage, or idolatry. Chap. 11, 44. 1 Pet. 1, 16.

Exod. 1, 17. Prov. 10, 10. He is worthy to die. Deut. 22, 24. Job. 4, 6, 11.

Chap. 18, 6. Deut. 22, 30.

Or, confessor.

Chap. 18, 21.

It is an execrable and detestable thing.

Chap. 18, 23.

He is the great of the children of his people.

Chap. 18, 25. Or, flower.

Chap. 18, 23, 24. Exod. 18, 21.

Ex. a beating shall be, some read, they shall be beaten,

It shall be vncircumcised as that thing, which is not circumcised.

Or, that God may multiply. Whether it be strangled, or otherwise. To measure such as vnto the dyes. Chap. 17, 15.

As did the Gentiles in signe of mourning. Or, cut, or cease. Deut. 14, 12.

The same or pain. By whipping your bodies, or beating makes therein.

As did the Egyptians, and Leuities. a. Sam. 18, 6.

It is token of recognition.

Or, do him wrong. Exod. 21, 21.

As in measuring the ground.

Prov. 11, 1, and 26, 10, and 20, 10. By the two measures hee measureth with other.

Of Ephah, trade Exod. 16, 36, and 40. Exod. 17, 40.

CHAP. XX.

They that give of their seede to Molech, must die. They that haue recourse to forerers. 20 The man that committeth adultery, 21 incest, or fornication with the kindred or affinitie. 24 Israel a peculiar people to the Lord.

And the Lord spake vnto Moses, saying, 2 Thou shalt say also, to the children of Israel, of the strangers that dwell in Israel, that

Chap. 21, 21.

g They shall be cut off from their people, and their children shall be taken as bastards, and not comited among the licelites.

h Reade Chap. 18.

i Chap. 18, 26.

k Chap. 18, 25.

l Dent. 9, 5.

i Full of abundance of all things.

k Chap. 11, 2, 3.

l Dent. 14, 6.

m By eating them contrary to my commandment.

n Vrs 7.

o Dent. 18, 12.

p 1 Sam. 8, 7.

q By touching the dead, lamenting, or being at their buriall.

r For being married, the seemed to be cut off from his family.

s Eie, he may be defiled.

t The Priest was permitted to mourne for his next kindred only.

u Chap. 19, 27.

v Which hath an euill name or is defamed.

w Thou shalt count them holy and reuerence them.

x The Gnewbread.

y He shall vs no such ceremonies as the mourning obsequies.

shall die & childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncovered his brothers h flame, they shall be childlesse.

22 ¶ Yee shall keepe therefore all mine ordinances, and all my iudgements, and doe them, that the land whither I bring you to dwell therein, * spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherite their land, and I will giue it vnto you to possesse it, euen a land that i floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

25 * Therefore shall yee put difference betwene cleane beastes and vnclane, and betwene vnclane foules and cleane, neither shall ye k defile your felues with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vnclane.

26 Therefore shall ye be * holy vnto me: for I the Lord am holy, and I haue separated you from other people that ye should be mine.

27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be vpon them.

CHAP. XXXI.

1 For whom the Priests may lament. 2 How pure the Priests ought to be, both in themselves, and in their family.

And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be * defiled by the dead among his people.

2 But by his kinsman that is neere vnto him: to witte, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a^b maide, that is neere vnto him, which hath not had an husband: for her † he may lament.

4 He shall not lament for the * Prince among his people, to pollute himselfe.

5 They shall not make * bald parts vpon their head, nor shane off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or a one polluted, neither shall they marry a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt * sanctifie him therefore, for he offereth the bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priests daughter fall to play the whore, shee polluteh her father: therefore shall shee be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powdered, and hath consecrated his hand to put on the garments) shall not * vncover his head, nor rent his clothes.

11 Neither shall hee goe out any dead body, nor make himselfe vnclane by his father or by his mother.

12 Neither shall hee goe out of the Sanctuary, nor pollute the holy place of his God: for the i crowne of the anoynting oyle of his God is vpon him: I am the Lord.

13 Also hee shall take a maide vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marry, but shall take a maide of his owne^k people to wife:

15 Neither shall hee defile his i seede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying, 17 Speake vnto Aaron, and say, Whosoever of thy feede in their generations hath any blemishes, shall not preste to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lambe, or that hath^m a flat nose, or that hath anyⁿ mishapen member,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, a crooke backt, or bleare eyed, or hath a blemish in his eye, or be scurvie, or scabbed, or haue his stons broken.

21 None of the feed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not preste to offer the bread of his God.

22 The bread of his God, euen of the most holy, and * of the holy shall hee eate:

23 But he shall not goe in vnto the swaile, nor come neere the altar, because he hath a blemish, least he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXXII.

1 Who ought to abstaine from eating the things that were offered, 2 What oblation should be offered.

And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be * separated from the holy things of the children of Israel, and that they pollute not mine holy name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever hee be of all your seed among your generations after you, that toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vnclannesse vpon him, euen that person shall be cut off from my sight, I am the Lord.

4 * Whosoever also of the feede of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is * vnclane by reason of the dead, or a man whose issue of feede runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vnclane, or a man by whom hee may take vnclannesse, † whatsoever vnclannesse he hath,

6 The person that hath touched such, shall therefore be vnclane vntill the euen, & shall not eate of the holy things, ‡ except he haue washed his

¶ Or, to the benefit of the dead.

h To goe to the dead.
i For by his anoynting he was preferred to the other Priests, and therefore could not lament the dead, least hee should haue polluted his holy oynting.

k Not onely of his wife, but of all Israel.

l By marrying any vnchaste or defamed woman.

m Which is deformed or blemished.
n As not of equall proportion, or hauing in number more or lesse.
o Or that hath a Web, or pearly.

p As the shewbread, and meate offering.

q A sort of sacrifice for sinne.

r As of the tenth and first fruits.
s Into the Sanctuary.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To este himselfe.

* Chap. 19, 26.

c By touching any dead thing, or being at buriall of the dead.

† Eke, according to all his vnclannesse.

‡ Or, vntill.

his flesh with water.

7 But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his food.

8 * Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no *a* stranger also eat of the holy thing, neither *a* the ghest of the Priest, neither shall an hired seruant eat of the holy thing:

11 But if the Priest buy any with money, hee shall eat of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priests daughter also be married vnto a stranger, she may not eat of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eat of her fathers bread, as shee did in her *youth*: but there shall no stranger eat thereof.

14 If a man eat of the holy thing vwithittingly, he shall put the *s*ift part thereof, and giue it vnto the Priest with the hallowed thing.

15 So shall they not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the people to beare the iniquitie of their trespasses, while they eat of their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vovves, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 *See* shall offer of your free minde a male without blemish of the beemes, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering of the beemes, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or having a *wenne*, or skirvie, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any *member* superfluous, or lacking, such mayst thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither *a* of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall euen seven dayes vnder his damme: and from the eight day forth it shall be accepted for a sacrifice made by fire vnto the Lord,

28 As for the cow or the ewe, ye shall not ** kill* her, and her yong *both* in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day shall it be eaten, ye shall leave ** none* of it to the morrow: I am the Lord.

31 Therefore shall yee keepe my Commandements and doe them: for I am the Lord.

32 Neither shall ye ** pollute* my holy Name, but I will be hallowed among the children of Israel, I the Lord sanctifie you.

33 Which haue brought you out of the lande of Egypt, to be your God: I am the Lord,

CHAP. XXIII.

a The feastes of the Lord. *3* The Sabbath. *10* The Pasche. *11* The feast of unleavened bread. *16* The feast of first fruits. *16* Whitsunide. *24* The feast of blowing trumpets. *34* The feast of Tabernacles.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel and say vnto them, The feasts of the Lord which yee shall call the holy *¶ assemblies*, euen these are my feasts.

3 * Sixe dayes *¶* shall worke be done, but in the seventh day shall be the Sabbath of rest, an holy *¶* conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first moneth and in the fourteenth day of the moneth at euening shall be the Pascheour of the Lord.

6 And on the fifteenth day of this moneth shall be the feast ** of* vneleavened bread vnto the Lord: seven dayes yee shall eat vneleavened bread.

7 In the first day yee shall haue an holy conuocation: ye shall doe no seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seven dayes, and in the seventh day shall be an holy conuocation: ye shall doe no seruile worke therein.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring *¶* a sheafe of the first fruits of your harvest vnto the Priest.

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the *a* Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two ** tenth* deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof of the fourth part *a* of an Hin of wine.

14 And ye shall eate neither bread nor parched come, nor *¶* greene eares vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a Law for euer in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the *a* Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seven *¶* Sabbaths, they shall be complete.

16 Vnto the morrow after the seventh Sabbath shall yee number fiftie dayes: then ye shall bring

* Deut. 12, 18.

* Chap. 7, 15.

k For whosoever doth otherwise then God commandeth, pollute his Name.

Or, assemblies.

* Exod. 20, 9, 10. Or, ye may worke. Or, assembly.

a For the Sabbath was kept every week, and that other were kept but once every yeere.

* Exod. 13, 15. Numb. 28, 17.

b Or bodily labour, such about that which one must eate. Exod. 23, 14.

c The first day of the feast and the seventh were kept holy: in the rest they might worke except any feast were ceremoniall, as the feast of vneleavened bread, the fifteenth day, and the feast of Beanes the sixteenth day.

Or, an Omne.

Deut. 22, 19. Ruth 2, 15.

d That is, the second Sabbath of the Pascheour.

e Which is, the first part of an Ephah, or two Omers: see Exod. 16, 16.

f See Exod. 29, 40.

Or, full eares.

g That is, the seventh day after the first Sabbath of the pascheour.

Or, weeks.

h new

Or, bread.

* Exod. 12, 31. 52, 40, 41.

d which is not of the tribe of Levi.

e Some Reade, the woman which had his eare bored, and would not goe free, Exod. 21, 6.

f who is not of the Priests kindred.

* Chap. 10, 24.

g He shall giue that and a fifth part more.

h For if they did not offer for their error, the people by their example might commit the like offence.

* Deut. 15, 21. Malua. 33, 12.

Or, want.

* Chap. 21, 19.

i Ye shall not receive any vnperfect thing of a stranger, to make it the Lords offering: which he will thinke the bread of the Lord.

a new meat offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shakc offering: they shall be two *loaves* of two tenth deales of fine flour, *which* shall be baken with *leaven* for first fruits vnto the Lord.

18 Also yee shall offer with the bread seven lambs without blemish of one yeere old, and a young bullocke and two rams: they shall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweet saviour vnto the Lord.

19 Then yee shall prepare an hee goat for a sinne offering, and two lambes of one yeere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambes: they shall be holy to the Lord, for the Priest.

21 So yee shall proclaim the same day, *that it may be an holy conuocation vnto you*: yee shall doe no seruile worke therein: *it shall be an ordinance for euer in all your dwellings, throughout your generations.*

22 * And when you reap the harvest of your land, thou shalt not rid cleane the corners of thy field: when thou reapest, neither shalt thou make any after-gathering of thy harvest, *but shalt leaue them vnto the poore and to the stranger*: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the * seventh month, and in the first day of the month shall yee have a Sabbath, for the remembrance of * blowing the trumpets, an holy conuocation.

25 Yee shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The * tenth also of this seventh month, shall be a day of reconciliation: it shall be an holy conuocation vnto you, and yee shall humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Yee shall doe no manner worke therefore: *this shall be a law for euer in your generations, throughout all your dwellings.*

32 This shall be vnto you a Sabbath of rest, and yee shall humble your soules: in the ninth day of the month at euen, from euen to euen shall yee celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seventh month, shall be for seven dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: yee shall doe no seruile worke therein.

36 Seven dayes yee shall offer * sacrifice made by fire vnto the Lord, and in the eighth day shall be an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lord: it is the

* solemn assembly. yee shall doe no seruile worke therein.

37 These are the feastes of the Lord (which yee shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, at burnt offering, and meate offering, & sacrifice, and drinke offerings, euery one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vovves, and beside all your free offerings, which yee shall giue vnto the Lord.

39 But in the fifteenth day of the seventh month, when yee haue gathered in the fruit of the land, yee shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eighth day shall be a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of thick trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So yee shall keepe this feast vnto the Lord seven dayes in the yeere, by a perpetual ordinance through your generations: in the seventh month shall you keepe it.

42 Yee shall dwell in bootes seven dayes: all that are Israelites borne, shall dwell in bootes;

43 That your posterity may know that I haue made the children of Israel to dwell in bootes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIII.

2 The eye for the lamp. 5 The storm bread. 14 The blasphemy shall be found. 17 He that killeth shall be killed.

And the Lord spake vnto Moses, saying,

1 Command the children of Israel that they bring vnto thee pure oyle olive beaten, for the light, to cause *flashes* to burne continually.

3 Without the vaile of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: *this shall be a law for euer through your generations.*

4 He shall dresse the lampes vpon the * pure Candlestick before the Lord perpetually.

5 Also thou shalt take fine flour, and bake twelue cakes thereof: two e tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, sixe in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stead of the bread it may be for a remembrance, and an offering made by fire vnto the Lord.

8 Euery Sabbath he shall put them in rowes before the Lord euermore, *receiving them* of the children of Israel for an euersing Covenant.

9 And the bread shall be Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 ¶ And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hostie.

11 So the Israelitish womans sonne blasphemed the Name of the Lord, and cursed, and they brought

* Or, a day wherein the people are stayed from all worke.

* Or, peace offering.

* Or, a solemn feast.

* Or, a thought which will be a law.

* In the wilderness, forasmuch as they would not credit Joshua and Caleb, when they remaned from spying the land of Canaan.

* A Reade Exod. 27, 30.

* which vaile separated the holies of all, where was the Ark of the Testimony, from the Sanctuary.

* Exod. 31, 17.

* Exod. 25, 30.

* That is, two Omer, 10 eads Exod. 16, 10.

* For it was burnt euery Sabbath, when the bread was taken away.

* Exod. 40, 33.

* Chap. 5, 3.

* Attrib. 13, 15.

* Meaning, one of his rent.

* By swearing or despising God.

h Because the Priest should eat them, as Chap. 7, 13 and they should not be offered to the Lord upon the altar.

i That is, offered to the Lord, and the rest should be for the Priests.

* Chap. 19, 9. Dent. 24, 19.

i That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold leas that we e in that month, and of the Table.

* Chap. 19, 27, 30. Num. 9, 7.

n By fasting, and prayer.

* Which containeth a night and a day: yet they cooked it but for their natural day.

† Eke, of your Sabbath.

* Num. 28, 12. Leuit. 7, 23.

* Exod. 29, 18.

brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan.)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,
14 Bring the blasphemer without the hoaste, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the Name of the Lord, shall put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 * He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, * a beast for beast.

19 Also if a man cause any blemish in his neighbour, as he hath done, so shall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shall be repayed to him.

21 And he that killeth a beast, shall restore it: but he that killeth a man, shall be slaine.

22 Yee shall haue one * law: it shall be aswell for the stranger as for one borne in the country, for I am the Lord your God.

23 * Then Moses tolde the children of Israel, and they brought the blasphemer out of the hoaste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

a The Sabbath of the fiftieth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppress their brethern. 23 The sale and redemption of lands, houses and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the * land shall * keepe Sabbath vnto the Lord.

3 * Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: *it shall be* the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it owne accord of thy harvest, thou shalt not reape, neither gather the grapes that thou hast left * vnlaboured: for it shall be a yeere of rest vnto the land.

6 And the * rest of the land shall be meate for you, *even* for thee and for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof be meate.

8 * Also thou shalt number seven * Sabbaths of yeeres vnto thee, *even* seven times seven yeere: and the space of the seven Sabbaths of yeeres will be vnto thee nine and fourty yeere.

9 * Then thou shalt cause to blow the trumpet of the Iubile in the tenth day of the seventh moneth: *even* in the day of the reconciliation shall yee make the trumpet blow throughout all your land.

10 And yee shall hallo w that yeere, *even* the fiftieth yeere; and proclaim liberte in the land to all the * inhabitants thereof: it shall be the Iubile vnto you, and yee shall returne every man vnto his possession, and every man shall returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape: that which groweth of it selfe, neither gather the grapes thereof that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, yee shall returne every man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall *not* oppress one another:

15 * But according to the number of yeeres after the Iubile, thou shalt buy of thy neighbour: *also* according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of * fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare, thy God: for I am the Lord your God.

18 * Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and yee shall dwell in the land in safetie.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in safetie.

20 And if yee shall say, What shall we eate the seventh yeere, for we shall not sowe, nor gather in our increase?

21 I will * send my blessing vpon you in the sixth yeere, and it shall bring forth fruit for three yeeres.

22 And yee shall sowe the eighth yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, yee shall eate the olde.

23 * Also the land shall not be sold to be cut off from the family: for the land is mine, and yee be but strangers and sojourners with me.

24 Therefore in all the land of your possession yee shall * grant a redemption for the land.

25 * If thy brother be impouerished, and sell his possession, then his redeemer shall come, *even* his neere kinsmen, and buy out that, which his brother sold.

26 And if hee haue no redeemer, but * he hath gotten and found to buy it out,

27 Then shall he * count the yeeres of his sale, and restore the overplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come * out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled city, he may buy it out againe within a whole

e In the beginning of the 50 yeere was the Iubile, so called, because the joyfull tidings of liberty was probably proclaimed by the sound of a corner.

f Which were in bondage.

g Because the tribes should not lose their possessions or families diminished nor confounded.

h By debt, or otherwise.

i If the Iubile to come be neere, thou shalt sell better cheape: if it be farr off, dearer.

k And not this full possession of the land.

l Or, surely mine is mine.

m I will send.

n It could not be sold for ever, but must returne to the family in the Iubile.

o Ye shall sell in such condition that it may be redeemed.

p Or, kinsman.

q His hand hath gotten.

r Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

s From his hands that bought it.

* Num. 15. 34.

* Deut. 19. 9.
and 17. 7.

g Shall be punished.

* Exod. 21. 12.
Deut. 19. 14, 15.
† Eke, smite the
soule of any man.
† Eke, soule for
soule.

* Exod. 23. 14.
Deut. 19. 12.
Math. 5. 38.

* Exod. 18. 49.
h Heats the punishment was not yet appointed by the law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

b By reason of the corn that fell out of the eares of the yeere past.

c Or, which thou hast separated from thy selfe, and consecrated to God for the poor.

d That which the land bringeth forth in her rest.

Or, worker.

whole yeere after it is ſold: within a yeere may he buy it out.

30 But if it be not bought out within the ſpace of a full yeere, then the houſe that is in the walled city, ſhall be ſtabliſhed, & as cut off from the familie, to him that bought it, throughout his generations: it ſhall not goe out in the Iubile.

31 But the houſes of villages which haue no walles round about them, ſhall be eſteemed as the field of the country: they may be bought out againe, and ſhall goe out in the Iubile.

32 Notwithſtanding, the cities of the Leuites, and the houſes of the cities of their poſſeſſion, may the Leuites redeeme ¶ at all ſeaſons.

33 And if a man purchaſe of the Leuites, the houſe that was ſold, and the citie of their poſſeſſion ſhall goe out in the Iubile: for the houſes of the cities of the Leuites are their poſſeſſion among the children of Iſrael.

34 But the field of the ſuburbs of their cities ſhall not be ſold: for it is their perpetual poſſeſſion.

35 ¶ Moreouer, if thy brother be impouerished, and fallen in decay with thee, thou ſhalt relieue him, and as a ſtranger and ſojourner, ſo ſhall he liue with thee.

36 ¶ Thou ſhalt take no uſury of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to uſurie, nor lend him thy vitayles for increaſe.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ If thy brother alſo that dwellecth by thee be impouerished, and he ſolde vnto thee, thou ſhalt not compell him to ſerue as a bond ſeruant.

40 But as an hired ſeruant, and as a ſojourner he ſhall be with thee: he ſhall ſerue thee vnto the yeere of Iubile.

41 Then ſhall he depart from thee, both he and his children with him, and ſhall returne vnto his family, and vnto the poſſeſſion of his fathers ſhall he returne:

42 For they are my ſeruants, whom I brought out of the land of Egypt: they ſhall not be ſold as bondmen are ſold.

43 ¶ Thou ſhalt not rule ¶ ouer him cruelly, but ſhalt feare thy God.

44 Thy bond ſeruant alſo, and thy bondmaid, which thou ſhalt haue, ſhalbe of the heathen that are round about you: of them ſhall yee buy ſeruants and maidens.

45 And moreover, of the children of the ſtrangers that are ſojourners among you, of them ſhall yee buy, and of their families that are with you, which they begate in your land: theſe ſhalbe your ¶ poſſeſſion.

46 So yee ſhall take them as inheritance for your children after you to poſſeſſe them by inheritance, yee ſhall uſe their labours for euer: but ouer your brethren the children of Iſrael yee ſhall not rule one ouer another with cruelty.

47 ¶ If a ſojourner or a ſtranger dwelling by thee get riches, and thy brother by him be impouerished, and ſell himſelfe vnto the ſtranger or ſojourner dwelling by thee, or to the ſtocke of the ſtrangers family.

48 After that he is ſold, he may be bought out: one of his brethren may buy him out,

49 Or his vnkle, or his vnckles ſonne may buy him out, or any of the kindred of his fleſh among his family, may redeeme him: either if hee can ¶ get ſo much, he may buy himſelfe out.

50 Then he ſhall reckon with his buyer from the yeere that he was ſold to him, vnto the yeere of Iubile: and the money of his ſale ſhalbe according to the number of ¶ yeeres: according to the time of an hired ſeruant ſhall he be with him.

51 If there be many yeeres behind, according to them ſhall he giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he ſhall count with him, and according to his yeeres giue againe for his redemption.

53 Hee ſhall be with him yeere by yeere as an hired ſeruant: he ſhall not rule cruelly ouer him in thy ſight.

54 And if hee be not redeemed thus, hee ſhall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Iſrael are ſeruants: they are my ſeruants whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatry forbidden. 3 A bleſſing to them that keepe the commandments. 14 The curſe to thoſe that break them. 42 God promiſeth to remember his covenants.

Y Ee ſhall make you none idoles nor grauen image, neither reare you vpon any ¶ pillar, neither ſhall ye let ¶ any image of ſtone in your land to bow downe to it: for I am the Lord your God.

2 Ye ſhall keepe my Sabbaths, and ¶ reuerence my Sanctuary: I am the Lord.

3 ¶ If yee walke in mine ordinances, and keepe my commandments, and doe them,

4 I will then ſend you ¶ raine in due ſeaſon, and the land ſhall yeeld her increaſe, and the trees of the field ſhall giue their fruit.

5 And your ¶ threshing ſhall reach vnto the vintage, and the vintage ſhall reach vnto ſowing time, and you ſhall eate your bread in plenteouſneſſe; and dwell in your land ſafely.

6 And I will ſend peace in the land, and yee ſhall ſleepe, and none ¶ ſhall make you afraid: alſo I will rid euill beaſts out of the land, and the ¶ ſword ſhall not goe thorow your land.

7 Alſo ye ſhall chaſe your enemies, and they ſhall fall before you vpon the ſword.

8 ¶ And fue of you ſhall chaſe an hundredth, and an hundredth of you ſhall put ten thouſand to flight, and your enemies ſhall fall before you vpon the ſword.

9 For ¶ I will haue reſpect vnto you, and make you increaſe, and multiply you, and ¶ ſtabliſh my covenant with you.

10 Ye ſhall eate alſo old ſtore, and cary out old becauſe of the new.

11 ¶ And I will ſet my ¶ Tabernacle among you, and my ſoule ſhall not loathe you.

12 Alſo I will walke among you, and I will be your God, and ye ſhall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye ſhould not be their bondmen, and I haue broken the bonds of your yoke, and made you free vpright.

14 ¶ But if ye will not obey me, nor doe all theſe commandments,

15 And if ye ſhall deſpiſe mine ordinances, ei-

x If he be able, ¶

x Which remaine yet to the Iubile.

y Thou ſhalt not ſuffer him to increaſe him ſingularly, if thou know it.

* Exod. 20, 4, 5.

* Deut. 5, 8.

* Pſalm. 97, 7.

* Or, ſtane image, any image.

* Chap. 19, 30.

* Deut. 5, 8.

a By promiſing abundance of earthly things, he ſtirreth the minde to conſider the rich treaſures of the ſpiritual bleſſings.

* Job 11, 2.

* Exod. 20, 4, 5.

* Or, ſtane image, any image.

* Ye ſhall haue no warre.

* Iſa. 23, 19.

* Exod. 20, 4, 5.

* Deut. 5, 8.

* Exod. 20, 4, 5.

* Deut. 5, 8.

* Exod. 20, 4, 5.

* Deut. 5, 8.

* Exod. 20, 4, 5.

* Deut. 5, 8.

* Exod. 20, 4, 5.

* Deut. 5, 8.

* Exod. 20, 4, 5.

* Deut. 5, 8.

* Exod. 20, 4, 5.

* Deut. 5, 8.

* Exod. 20, 4, 5.

* Deut. 5, 8.

* Exod. 20, 4, 5.

* Deut. 5, 8.

¶ That is, for euer: ſeade verſ. 13.

¶ Or, returne.

¶ Ebr. for euer.

g Where the Leuites kept their cattell,

h In ſhew it is, if his hand ſhake: meaning, if hee ſtretch forth his hand for helpe as one in miſery.

* Exod. 21, 25. Deut. 23, 19. Prov. 18, 8. Eccl. 18, 8. and 22, 13.

* Exod. 21, 25. Deut. 23, 19. Prov. 18, 8. Eccl. 18, 8. and 22, 13.

i Vnto perpetuall ſeruitude.

* Exod. 21, 25. Deut. 23, 19. Prov. 18, 8. Eccl. 18, 8. and 22, 13.

z For they ſhall not be bought out at the Iubile.

¶ Ebr. his hand ſhall be ſtretched.

f Which I made
vith you to be my
people.
g Or, as I have
plague.

g Rede Chap. 17, 10.

h Prov. 28, 1.

h That is, more
extremely.

i Ye shall have
drought and bar-
rennesse, Agg. 1, 10.
l Or, labour.

k Or, as I have
made by forme,
in putting my
plagues to chance
and fortune.

l Of your chil-
dren, 2 Kin. 17, 15.
m Because none
date passe thereby
for feare of beaſts.

n 2 Sam. 22, 9, 7.
E/ſa. 18, 2, 6.

o That is, the
strength, whereby
the life is ſuſtained,
Ezek. 4, 16.
and 33, 6.
p One ounce ſhall
be ſufficient for
ten families.

q Dent. 28, 53.

r 2 Chron. 4, 7.

s Or, veſſels.

t I will not ac-
cept your ſacrifices.

u Signifying that
no enemy can
come without
Gods ſending.
v Chap. 25, 2.

w Which I com-
manded you to
keepe.

ther if your ſoule abhorre my lawes, ſo that yee
will not doe all my Commandments, but breake
my Couenent.

16 Then will I alſo doe this vnto you, I will
appoint ouer you I ſcarefullneſſe, a conſumption,
and the burning ague to conſume the eyes, and
make the heart heatie, and yon ſhall ſowe your
ſeede in vaine: for your enemies ſhall eate it:

17 And I will let my face againſt you, and ye
ſhall fall before your enemies, and they that hate
you, ſhall reigne ouer you, * and yee ſhall flee
when none purſueth you.

18 And if yee will not for theſe things obey
me, then will I puniſh you ^h ſeuene times more, ac-
cording to your finnes,

19 And I will breake the pride of your power,
and I will make your heauen as ⁱ yron, and your
earth as braſſe:

20 And your ſtrength ſhall be ſpent in vaine:
neither ſhall your land giue her increaſe, neither
ſhall the trees of the land giue their fruit.

21 ^j And if yee walke ^k ſtubburnly againſt
me, and will not obey me, I will then bring ſeuene
times more plagues vpon you, according to your
finnes,

22 I will alſo ſend wilde beaſts vpon you,
which ſhall ^l ſpoile you, and deſtroy your cattell,
and make you fewe in number: ſo your high
m wayes ſhall be deſolate.

23 Yet if by theſe ye will not be reformed by
me, but walke ſtubburnly againſt me,

24 Then will I alſo walke ^k ſtubburnly a-
gainſt you, and I will ſmite you yet ſeuene times
for your finnes:

25 And I will ſend a ſword vpon you, that
ſhall avenge the quarrell of my Couenent: and
when ye are gathered in your cities, I will ſend
the peſtilence among you, and yee ſhall be deli-
uered into the hand of the enemy.

26 When I ſhall breake the ſtaffe of your
bread, then ten women ſhall bake your bread in
one oven, & they ſhall deliuer your bread againe
by weight, and ye ſhall eate, but not be ſatiſfied.

27 Yet if yee will not for this obey mee, but
walke againſt me ſtubburnly,

28 Then will I walke ſtubburnly in mine a-
nger againſt you, and I will alſo chaſtiſe you ſeuene
times more according to your finnes,

29 * And yee ſhall eate the fleſh of your
ſonnes, and the fleſh of your daughters ſhall yee
deuoure.

30 I will alſo deſtroy your hie places, and * cut
away your images, and caſt your caruelles vpon
the ^h bodies of your idols, and my ſoule ſhall ab-
horre you.

31 And I will make your cities deſolate, and
bring your Sanctuary vnto naught, and ^h I will not
ſmell the ſauour of your ſweet odours.

32 I will alſo bring the land vnto a wilder-
neſſe, and your enemies which dwell therein, ſhall
be aſtoniſhed thereat.

33 Alſo I will ſcatter you among the heathen,
and I will draw out a ſword againſt you, and your
land ſhall be waſte, and your cities ſhall be deſolate.

34 Then ſhall the land enjoy her ^h Sabbaths,
as long as it lieth void, and yee ſhall be in your
enemies land: then ſhall the land reſt, and enjoy
her Sabbaths.

35 All the dayes that it lieth void, it ſhall
reſt, becauſe it did not reſt in your ^h Sabbaths,
when ye dwelt vpon it.

36 And vpon them that are left of you, I will
ſend euen a ^h faintneſſe into their hearts in the
land of your enemies, and the ſounde of a leafe
ſtalen ſhall chaſe them, and they ſhall flee as
fleeing from a ſword, and they ſhall fall, no man
purſuing them.

37 They ſhall fall alſo one vpon another, as
before a ſword, though none purſue them, and ye
ſhall not be able to ſtand before your enemies:

38 And yee ſhall periſh among the heathen,
and the land of your enemies ſhall eate you vp.

39 And they that are left of you, ſhall pine
away for their iniquity in your enemies lands, and
for the iniquities of their fathers ſhall they pine
away with them alſo.

40 Then they ſhall confeſſe their iniquity, and
the wickednes of their fathers for their treſpaſſe,
which they haue treſpaſſed againſt me, & alſo be-
cauſe they haue walked ſtubburnly againſt me.

41 Therefore I will walke ſtubburnly againſt
them, and bring them into the land of their ene-
mies: ſo then their vncircumciſed hearts ſhall be
humbled, and then they ſhall ^h willingly beare
the puniſhment of their iniquity.

42 Then I will remember my Couenent with
Iaakob, and my Couenent alſo with Iſhak, and
alſo my Couenent with Abraham will I remem-
ber, and will remember the land.

43 ^u The land alſo in the meane ſeaſon ſhall be
left of them, and ſhall enjoy her Sabbaths while
the lieth waſte without them, but they ſhall will-
ingly ſuffer the puniſhment of their iniquity, be-
cauſe they deſpiſed my Lawes, and becauſe their
ſoule abhorred mine ordinances.

44 Yet notwithstanding this, when they ſhall
be in the land of their enemies, * I will not caſt
them away, neither will I abhorre them, to deſtroy
them utterly, ^h nor to breake my Couenent with
them: for I am the Lord their God:

45 But I will remember for them the ^h Coue-
nant of old, when I brought them out of the land
of Egypt in the ſight of the heathen, that I might
be their God: I am the Lord.

46 Theſe are the Ordinances, and the Iudge-
ments, and the Lawes, which the Lord made be-
tweene him, and the children of Iſrael, in mount
ſinai by the hand of Moſes.

CHAP. XXVII.

2 Of diuers voices, and the redemption of the ſoule. 28 A thing
ſeparate from the ſight of man, cannot be ſold nor redeemed: ſo
remaineth to the Lord.

MOREOVER, the Lord ſpoke vnto Moſes, ſaying,
2 Speake vnto the children of Iſrael, and
ſay vnto them, If any man ſhall make a vow of a
perſon vnto the Lord, by ^h thy eſtimation,

3 Then thy eſtimation ſhall be ^h thus: a male
from twenty yeere old vnto fixtie yeere olde ſhall
be by thy eſtimation euen fifty ^h ſhekels of ſiluer,
after the ſhekel of the Sanctuary.

4 But if it be a female, then thy valuation ſhall
be thirty ſhekels.

5 And from five yeere olde to twenty yeere
olde, thy valuation ſhall be for the male twenty
ſhekels, and for the female ten ſhekels.

6 But from a ^h moneth olde vnto five yeere
old, thy price of the male ſhall be five ſhekels of
ſiluer, and thy price of the female, three ſhekels of
ſiluer.

7 And from fixtie yeere olde and above, if he
be a male, then thy price ſhall be fifteen ſhekels,
and for the female ten ſhekels.

f Or, ſeruaunt of
g As if the ene-
mies did chaſe
them.

h Forſmuch as
they are culpable
of their fathers
ſinnes, they ſhall
be puniſhed as well
as their fathers.

h Or, pray for their
finnes.

u Whilſt they
are captiues, and
without repen-
tance.

* Dent. 4, 31?
Rom. 11, 26.

h Made to their
forefathers.

h Theſe dayes
after they came
out of Egypt.

a As of his ſonne,
or his daughter.
b Which are the
priests.
c Reade the value
of the ſhekel,
Exod. 30, 13.

d He ſpeaketh of
thoſe vows where-
by the father re-
deemed his child-
ren to God, which
were not of ſuch
force, but they
might be redeemed
from them.

e If he be not able to pay after thy valuation,

f Which is cleane Chap. 17, 18

g That is, conside to the Lord.

h Eze. 36, 34 it shall be

i Valuing the price thereof according to the seede that is sown, or by the seed that is doeth yield.

j Homer is a measure containing ten Ephahs, reade of Ephah, Exod. 16, 16, 36

k For their owne necessitie or godly use.

l That is, which is dedicate to the Lord with a curse so him that doeth turne it to his priuate use, Num. 22, 1. Deut. 13, 15. 10th, 9, 17

8 But if he be poore * then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.

11 And if it be any vnclane beast, of which men doe offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if he will buy it againe, then hee shall giue the fifth part of it more, about thy valuation.

14 Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fifth part of money more then thy estimation, & it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the seede thereof, as Homer of barley seede shall be at fiftie shekels of silver.

17 If hee dedicate his felde immediately from the yeere of Iubile, it shall be worth as thou doest esteeme it.

18 But if he dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shall purchase the fifth part of the price, that thou esteemest it at, therevnto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest shall sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a field that separate

from common vles: the possession thereof shall be the Priestes.

22 If a man also dedicate vnto the Lord a felde which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as thou esteemest it, vnto the yeere of Iubile, and he shall giue him thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the field shall be vnto him, of whom it was bought: to him I say, whole inheritance the land was.

25 And all the valuation shall be according to the shekel of * the Sanctuarie: a shekel containeth twentie gerahs.

26 * Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shall dedicate such, be it bullocke, or theepes: for it is the Lords.

27 But if it be an vnclane beast, then hee shall redeeme it by thy valuation, and giue the fifth part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shall be redeemed, but o die the death.

30 Also if the rythe of the land both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde the fifth part thereto.

32 And every tithe of bullocke, and of theepes, and of all that goeth vnder the yoke, the tenth shall be holy vnto the Lord.

33 Hee shall not looke if it be good or bad, neither shall hee change it: if it be the worse, hee shall change it: both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the Commandements which the Lord commanded by Moyses vnto the children of Israel in Mount Sinai.

* Verse 11. m The Priests valuation,

* Exod. 30, 13

* Num. 3, 47. Ezk. 45, 12.

* Exod. 13, 2 and 22, 19.

* Num. 3, 13. n It was the Lords alreadie,

* 10th, 9, 19.

o It shall remaine without redemption,

p Besides the value of the thing, if selde.

q All that which is numbred: that is, every tenth as the fallett by sale without exception or respect.

* So called because of the diversity and multitude of numbings which are here together contained, both of mens names and places.

THE FOURTH BOOKE

of Moses, called * Numbers.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this world shall be under the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he had promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profite, to discerne the wicked and the hypocrites, from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers over them. By reason whereof they provoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages, to beuare how they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding, God is ever true in his promise, and governeth his by his holy Spirit, that either they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore he continueth his graces toward them, hee giueth them ordinances and instructions, as well for Religion, as outward policie: hee preserued them against all craft and conspuracie, and giueth them manifest victories against

against their enemies. And to auoyde all controversies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the lande which they had vnnone, and that also which hee had promised, as seemed best to his godly wisdome.

C H A P. I.

a Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to go to warre. *49* The Levites are exempted for the seruice of the Lord.



He Lord spake againe vnto Moses in § wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second month, in the second yeere after they were come out of the land of Egypt, saying,

* 2 Take ye the summe of all the Congregation of the children of Israel, after their families and households of their fathers, with the number of their names: to wit, all the males, 7 man by man:

3 From twentie yeere old and above, all that goe forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

4 And with you shall be c men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Ammihadab:

8 Of Issachar, Nethaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliei, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishadai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliathaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan:

16 These were famous in the Congregation, e princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 7 Then Moses and Aaron tooke these men which are expresse by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared 7 their kindreds by their families, and by the houses of their fathers according to the number of their names, from twentie yeere old and above, man by man.

19 As the Lord had commanded Moses, so he numbered them in the wilderness of Sinai.

20 So were the sonnes of 7 Reuben eldest sonne by their generations, by their families, and by the houses of their fathers according to the number of their names, man by man euery male from twentie yeere old and above, as many as 7 went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fourtie thousand, and fue hundreth.

22 Of the sonnes of 7 Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their

names, man by man, euery male from twentie yeere old and above, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand and three hundreth.

24 9 Of the sonnes of 7 Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names from twentie yeere old and above, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fue and fourtie thousand, and fixe hundreth and fiftie.

26 1 Of the sonnes of 7 Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah, was threecore and fourteene thousand, and fixe hundreth.

28 9 Of the sonnes of 7 Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand, and foure hundreth.

30 1 Of the sonnes of 7 Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above: all that went forth to warre:

31 The number of them also of the tribe of Zebulun was feuen and fiftie thousand and foure hundreth.

32 1 Of the sonnes of Ioseph, namely of the sonnes of 7 Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousand and fue hundreth.

34 1 Of the sonnes of 7 Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundreth.

36 Of the sonnes of 7 Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was fue and thirtie thousand and foure hundreth.

38 Of the sonnes of 7 Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

a In that place of the wilderness that was meete to mount Sinai.
b Which contained part of Aprill and part of May.

* Exod. 30. 12.

4 Ex. by their heads.

c That is, the chiefest man of euery tribe.

d And with you when ye number the people.

e Or representatives, and gouernours.

f In shewing enen man his tribe, and his ancestors.

g These are the names of the twelue tribes, as first of Reuben.

h Or, as were able to beare weapons.

i Simeon.

Gad.

Iudah.

Issachar.

Zebulun.

Ephraim.

Manasseh.

Benjamin.

Dan.

THE FIGURE OF THE
Tabernacle erected, and of the Tents
pitched round about it.

WEST.



EAST.

A B The length of the Court of an hundred cubites, on the South side: in the which space there were twentie pillars of five cubits height a peece, whereto the curtaines were tyed to inclose the Court. C D The North side, which was in all points like. B C The West end, which was of fiftie cubites wide. In this space there were tenne pillars of equal height with the rest, wherunto the curtaines were fastened, to close the Court in on that side. A D The East end, which was also of fiftie cubites breadth, so that the whole Court was in length twice the breadth. The coming in was at the East end, right as it there hangd a wreath hanging of twentie cubites long, fastened to foure pillars. E At the side of the hanging there were curtaines of fiftene cubites an length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as three Figure seeweth.

39 The number of them also of the tribe of Dan was threecore and two thousand, and tenen hundred.

40 ¶ Off the sonnes of ¶ Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

41 The number of them also of the tribe of Asher, was one and fourtie thousand and five hundred.

42 ¶ Of the children of ¶ Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of

Naphtali, was three and fiftie thousand, and foure hundred.

44 These are the ¶ summes which Moses, and Aaron numbered, and the Princes of Israel, the twelue men which were every one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers from twentie yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundredth and three thousand five hundredth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbered among ¶ them.

48 For the Lord had spoken vnto Moses, and sayd,

49 Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth fourth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the stranger that cometh neere, shall be laine.

52 Also the children of Israel shall pitch their tents every man in his campe, and every man vnder his stander throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimony, lest vengeance come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

And the Lord spake vnto Moses, and to Aaron, saying,

2 a Every man of the children of Israel shall campe by his stander, and vnder the ensigne of their fathers house: farre off, about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the stander of the hoaste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shall be ¶ captaine of the sonnes of Iudah.

4 And his hoast and the number of them were feneatie and foure thousand and sixe hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nethameel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoast and the number thereof were foure and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon captaine ouer the sonnes of Zebulun:

8 And his hoast and the number thereof were fiftie thousand and foure hundred:

9 The whole number of the hoaste of Iudah are an hundredth fourescore and sixe thousand, and foure hundredth according to their armies: they shall first set forth.

10 ¶ On the South side shall be the stander of the

¶ Or, full number.

g Which were warriors, but were appointed to the vie of the Tabernacle.

h Eie, campe.

i Whosoever is not of the tribe of Levi.

j By not hanging due regard to the Tabernacle of the Lord.

k In the twelue tribes were foure principall standers, so that every three tribes had their stander.

l Or, prince.

m Iudah, Issachar, and Zebulun the sonnes of Leah were of the fifth stander.

n Of them which were contained vnder that name.

¶ Acher.

¶ Naphtali.

d Ruben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second band,

the hoaste of Reuben according to their armies: and the captaine over the sonnes of Reuben shall be Eliazur the sonne of Shedeur.

11 And his hoaste and the number thereof, fixe and fortie thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine over the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoaste, and the number of them, nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine over the sonnes of Gad shall be Eliafah the sonne of Deuel:

15 And his hoaste and the number of them were fixe and fortie thousand, fixe hundred and fiftie.

16 All the number of the campe of Ruben were an hundred and one and fiftie thousand, and foure hundred and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoaste of the Levites, in the mids of the campe as they have pitched, fo shall they goe forward, euery man in his order, according to their standers.

18 ¶ The stander of the campe of Ephraim shall be toward the West according to their armies: and the captaine over the sonnes of Ephraim shall be Elishama the sonne of Ammihud:

19 And his hoaste and the number of them were fourtie thousand and five hundred.

20 And by him shall be the tribe of Manasseh, and the captaine over the sonnes of Manasseh, shall be Gamliel the sonne of Pedahzur:

21 And his hoast and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captaine over the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoaste, and the number of them were fixe and thirtie thousand and foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The stander of the hoast of Dan shall be toward the North according to their armies: and the captaine over the children of Dan shall be Ahiezer the sonne of Ammihaddai:

26 And his hoast and the number of them were two and threecore thousand and seven hundred.

27 And by him shall the tribe of Ashur pitch, and the captaine over the sonnes of Asher shall be Pagiel the sonne of Ocran.

28 And his hoast and the number of them were one and fourtie thousand, and five hundred.

29 ¶ Then the tribe of Nephthali, and the captaine over the children of Nephthali shall be Ahira the sonne of Epan:

30 And his hoast and the number of them were three and fiftie thousand and foure hundred.

31 All the number of the hoast of Dan was an hundred and seven and fiftie thousand and fixe hundred: they shall goe hindmost with their standers.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoaste, according to their armies, fixe hundred and three thousand, five hundred and fiftie.

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standers, and so they journeyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites. 12. 35 Why the Lord separated the Levites for himselfe. 16 Their numbers, families, and captaines. 40 The first borne of Israel is redeemed by the Levites. 47 The overplus is redeemed by money.

These also were the 3 generations of Aaron with Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Preits, whom Moses did * consecrate to minister in the Priests office.

4 * And Nadab and Abihu died before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Levi, and 4 fer them before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation, * before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Levites vnto Aaron and to his 3 sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the stranger that commeth neere, shall be liane.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites shall be mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names, * Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Iezhar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

4 For vnder euery one of the four princepsall standers were diuers signes to keepe euery band in order,

4 Or, families and kindred.

* Exod. 6, 23.

* Exod. 28, 3.

* Levit. 10, 1, 2.

4 Or, 2, 5, 6, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3 Or, before the Altar.

* Levit. 10, 1, 2.

4 Whiles their father liued.

4 Offer them vnto Aaron for the vse of the Tabernacle.

2 Which appertained to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

4 Among sonnes the Priests seated in the Sanctuary in praying for the people and offering sacrifice: the Levites serued for the inferior vies of the same.

4 Any that would minister not being a Levite.

* Exod. 12, 1 and 2, 19. Levit. 27, 26. chap. 8, 16. 18, 2, 3.

* Gen. 4, 18, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3 Or, 4, 1, and 2, 3.

Levi, according to the houses of their fathers.

21 Of Gershon came the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (h after the number of all the males from a moneth olde and above) was counted fifteen thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captain and ancient of the house of the Gershonites shall be Eliafah the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation, shall be the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and above, was eight thousand and fixe hundred, having the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captain and ancient of the house and families of the Kohathites shall be Eliazaph the sonne of Vzziel:

31 And their charge shall be the Arke, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serveth thereto.

32 And Eleazar the sonne of Aaron the Priest shall be chief captain of the Levites, having the oversight of them that have the charge of the Sanctuary.

33 ¶ Of Merari came the familie of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and above was fixe thousand and two hundred.

35 The captain and ancient of the house of the families of Merari shall be Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shall be the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serveth thereto.

37 With the pillars of the court round about, with their sockets, and their pins and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, having the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that cometh neere shall be slain.

39 The whole summe of the Levites, which Moses and Aaron numbered at the commandment of the Lord throughout their families, even all the males from a moneth olde and above, was two and twentie thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel from a moneth olde and above, and take the number of their names.

41 And thou shalt take the Levites to mee for all the first borne of the children of Israel (I am the Lord) and the cattell of the Levites for all the first borne of the cattell of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth olde and above) according to their number were two and twentie thousand, two hundred seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine, (I am the Lord.)

46 And for the redeeming of the two hundred seuentie and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: the shekel containeth twenty gerahs.

48 And thou shalt give the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundred threecore and five shekels, after the shekel of the Sanctuary.

51 And Moses gave the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IV.

5 The offices of the Levites, when the hostler removed, 44 The number of the three families of Kohath, Gershon, and Merari.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Levi, after their families, and houses of their fathers.

3 From a thirtie yeere old and above, even vntill fiftie yeere olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 ¶ When the hostler remooveth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall cover the Arke of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skinned, and shall spread vpon it a cloath altogether of blew silk, and put to the barres thereof:

7 And vpon the table of shew bread, they shall spread a cloath of blew silk, and put thereon the dishes, and the incense cups and goblets, and coverings to cover it with, and the bread shall be there on continually.

8 And they shall spread vpon them a covering

So that now the Levites should assist vnto the Lord for the first borne of Israel, one for the 173, which were more then the Levites, for whom they paid money.

* Exod. 30. 13. Levit. 27. 25. chap. 18. 16. 22. 43. 18.

9 Of the two hundred seuentie and three, which were more then the Levites.

3 The Levites were numbered after three sorts, first at a moneth olde when they were consecrate to the Lord, next at 25 yeere old when they were appointed to be in the Tabernacle, and at 30 yeere olde to beare the burthen of the Tabernacle.

4 Which divided the Sanctuary from the holiest of all. That is, put them vpon their shoulders to carry it: for the barres of the Arke could neuer be removed.

* Exod. 15. 30. 22. Meaning, to cover the bread.

h Only numbering the male children.

h Or, father,

i Their charge was to care the coverings, and hangings of the Tabernacle.

k Doing every one his duties in the Sanctuary.

l This chief thing within the Sanctuary were committed to the Kohathites.

m Or, prince of priests.

n The wood worke and these of the instruments were committed to their charge.

o That none should enter into the Tabernacle contrary to Gods appointment. So that the first borne of the children of Israel were made by 273. 21. vs. 43.

* Exod. 25, 38.
* Exod. 25, 38.

e The Ebrew word significeth an instrument made of two plates or barres, of which was to burn incense, see Exod. 37, 1.

g Of the burnt offering.

h That is, in folding up the things of the Sanctuary, as the Ark, &c. before it be covered.

* Exod. 30, 34, 35.
i Which was offered at morning.
* Exod. 30, 43, 45.

j Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part every man shall beare.

n Which were received into the company of them that ministered in the Tabernacle of the Congregation.

o Which vaile hangd betweene the Sanctuary and the court.

of skarlet, and couer the same with a covering of badgers skinnes, and put to the barres thereof.

9 Then they shall take a cloath of blew filke, and couer the * candlestick of light with his lampes, and his snuffers, & his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a covering of badgers skinnes, and put it vpon the * barres.

11 Also vpon the golden f altar they shall spread a cloath of blew filke, and couer it with a covering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie, wherewith they minister in the Sanctuary, and put them in a cloath of blew filke, and couer them with a covering of badgers skinnes, and put them on the barres.

13 Also they shall take away the ashes from the g altar, and spread a purple cloath vpon it.

14 And shall put vpon it all the instruments thereof, which they occupie about it, the censers, the fleshhooks, and the belomes, and the basens, *euen* all the instruments of the altar: and they shall spread vpon it a covering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the ^b Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoaste, afterward the sonnes of Kohath shall come to beare it, but they shall not ^c touch any holy thing lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ^f And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the cyle for the light, and the * sweete incense, and the * dayly meate offering, and the * anyointing oyle *with* the oversight of all the Tabernacle, and of all that therein is, *beside* in the Sanctuary, and in all the instruments thereof.

17 ^g And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus do vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint ^m to them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 ^f And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers, throughout their families:

23 From thirtie yeere old and aboue vntill fiftie yeere olde shalt thou number them, all that ⁿ enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his covering, and the covering of badgers skinnes, that is on high vpon it, and the vaile of the ^o doore of the Tabernacle of the Congregation.

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court,

which is neere the Tabernacle and neere the altar round about, with their cords: and all the instruments for their seruice, and all that is made for them: to fo shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shall be* vnder the ^h hand of Ithamar the sonne of Aaron the Priest.

29 ⁱ Thou shalt number the sonnes of Merari by their families, *and* by the houses of their fathers.

30 From thirtie yeere old and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his sockets.

32 And the pillars round about the court, with their sockets and their pinnes, and their cords with all their instruments, euen for all their seruice: and by ⁱ name ye shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ^j Then Moses and Aaron and the Princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers.

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the ^k numbers of them throughout their families were two thousand, seven hundredth and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the ^h hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houses of their fathers *were* two thousand six hundredth and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: of all that ^l did serue in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 ⁱ The numbers also of the families of the sonnes of Merari by their families, *and* by the houses of their fathers.

43 From thirtie yeere olde and vpward, euen

Which court compassed both the Tabernacle of the Congregation, and the altar of burnt offering.

g Vnder the charge and oversight.

* Exod. 26, 15.

i Ye shall make an inventory of all the thing, which ye commit to their charge.

k Eie the number of them.

l God appointing Moses to be the minister and executor thereof.

m Which were of competent age to serue therein, that is between 30. and 50.

vnto fiftie yeere olde : all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbered according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

47 From thirtie yeere old and vpward, euen to fiftie yeere old, euery one that came to do his duty, office, seruice and charge in the Tabernacle of the Congregation.

48 So the number of them were eight thousand five hundred and fourefcore.

49 According to the 7 commandement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbered, as the Lord commanded Moses.

CHAP. V.

a The leprose and the polluted habitation. *b* The purging of sinne. *c* The curse of the suspected wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they put out of the hoaste euery leper, and euery one that hath * an issue, and whosoever is cursed by * the dead.

3 Both male and female, shall ye put out: out of the hoaste shall ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoaste, euen as the Lord had commanded Moses, fo did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne, that men commit, and transgreffe against the Lord, when that person shall trespass.

7 Then they shall confesse their sinne which they haue done, & shall restore the dam therof * with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the man haue no kinsman, to whom he should restore the damage, the damage shall be restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the holy things of the children of Israel, which they bring vnto the Priest, shall be his.

10 And euery mans hallowed things shall be his: that is, whosoever any man giue the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife turne to euill, and commit a trespass against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet he be defiled, and there be no witness against her, neither see taken with the man,

14 ¶ If he be moued with a ielous mind, fo that he be ielous ouer his wife, which is defiled, or

if he haue a ielous mind, so that he be ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not powre it oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to minde.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it and put it into the water.

18 After the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and i cursed water in his hand,

19 And the Priest shall charge her by an oathe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanesse from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oathe of cursing, and the Priest shall say vnto the woman:) The Lord make thee to be accursed, and detestable for the oathe among the people, and the Lord cause thy thigh to rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water shall enter into her, and she shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handful of the offering for a memoriall thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and haue trespassed against her husband, then shall the cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be cleane, she shall be free, and shall conceive and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or, when a man is moued with a ielous minde, being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to this law,

31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

a The law of the consecration of the Nazirites. *b* The manner to visitate people.

f Only in the sinne offering and this offering of ielousie were neither oyle nor incense offered.

g Or, making the sinne knowne, and not purging it. *h* Which also is called the water of purification, or sprinkling, reade Chap. 19. 9.

i It was so called by the effect, because it declared the woman to be accused, and turned to her destruction.

k Both because she had committed so heinous a fault, and in doing her selfe in denying the same. *l* Exr. to fall.

m That is, he is so, as thou wast, as Psal. 41. 13. deus. 27. 15. *n* Shall wash the curses, which are written, into the water in the vessell.

o Or, perfume. *p* Where the incense was offered.

q Or, iniquities.

r The man might accuse his wife vpon suspicion, and not be reprobated.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselves to vow a vow of a Nazarite, to separate himselfe vnto the Lord,

3 Hee shall abstaine from wine and strong drinke, and shall drinke no fowre wine nor fowre drinke, nor shall drinke any liquor of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While he is separated by his vow, the * raser shall not come vpon his head, vntill the dayes be out, in the which hee separateth himselfe vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no dead bodie;

7 He shall not make himselfe vnclane at the death of his father or mother, brother, or sister: for the consecration of his God is vpon^e his head.

8 All the dayes of his separation hee shall be holy to the Lord.

9 And if any die suddenly by him, or he beware, then the * head of his consecration shall be defiled, and he shall shauie his head in the day of his cleansing: in the fourth day he shall shauie it.

10 And in the eighth day he shall bring two turtles, or two young pigeons to the Priest, at the doore of the tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by * the dead: so shall he hallow his head the same day.

12 And he shall * consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespass offering, and the first dayes shall be void: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the tabernacle of the Congregation.

14 And he shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish, for a burnt offering, and a shee lambe of a yeere old without blemish, for a sinne offering, and a ram without blemish, for peace offerings,

15 And a basket of vneleavened bread, of * cakes of fine flour, mingled with oyle, and wafers of vneleavened bread anointed with oyle, with their meate offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering.

17 Hee shall prepare also the ram for a peace offering vnto the Lord, with the basket of vneleavened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And * the Nazarite shall shauie the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and ¹ put it in the fire which is vnder the peace offering.

19 Then the Priest shall take the foddren shoulder of the ramme, and an vneleavened cake out of the basket, and a wafer vneleavened, and put them

vpon the hands of the Nazarite, after hee hath shauie his consecration.

20 And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest ¹ beside the shaken breast, and besides the heauie shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which hee hath vowed, and of his offering vnto the Lord for his consecration, ² besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye ¹ blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp thy countenance vpon thee, and giue thee peace.

27 So they shall put my ² Name vpon the children of Israel, and I will blesse them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting up of the Tabernacle. 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Merits-table.

Now when Moses had finished the setting up of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the ¹ instruments thereof, and had anointed them, and sanctified them,

2 Then the ¹ princes of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbered) offered,

3 And brought their offering before the Lord, fixe ² covered charets, and twelue oxen: one charer for two princes, and for euery one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take ¹ these of them, that they may be to do the ² seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites.

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their ¹ office.

8 And foure charets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, because the charge of the Sanctuary belonged to them, ² which they did beare vpon their shoulders.

10 ¶ The princes also offered in the * dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did ¹ Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering was a silver charger of an hundredth and thirty ¹ shekels weight, a silver bowle

* Exod. 29. 27.

1 Or, with the breast.

2 As the least he shall do this, if he be able to offer no more.

1 That is, pray for them, Eccles. 34. 17

2 They shall pray in my Name for them.

* Exod. 40. 18.

1 Or, office.

2 Or, captiuitie.

1 Like horsekeepers, to keep the things that were carried in them from weather.

2 That is, to carry things and stuffe in.

1 For their use to carry with.

1 The holy things of the Sanctuary must be carried vpon their shoulders and not drawen with oxen, Chap. 8. 15.

2 That is, when the first sacrifice was offered thereupon by Aaron, Leuit. 9. 10.

1 The offering of Nahshon.

a Which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

* Lev. 13. 5.
1 Sam. 1. 11.

b As at burials, or mourning.

c In that he suffered his haire to grow, he signified that he was consecrated to God.

d Which long haire is a signe that he is dedicate to God.

e By being present where the dead was.

f Beginning at the eighth day, when he is purified.

g So that he shall begin his vow anew.

h Exod. 8. 15.

i Lev. 21. 6.

k In token that his vow is ended.

l For the haire which was consecrated to the Lord, might not be cut into any preputh place.

of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a * meate offering.

14 An incense cup of gold of ten shekels, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goats, and five lambs of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

18 ¶ The second day || Nathaneel, the sonne of Zuar, prince of the tribe of Issachar did offer.

19 Who offered for a sinne offering a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Nechaneel the sonne of Zuar.

24 ¶ The third day || Eliab the sonne of Helon prince of the children of Zebulon offered.

25 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day || Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goats, and five lambs of a yeere old: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fifth day || Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day || Eliaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliaph the sonne of Deuel.

48 ¶ The seventh day || Eliphaz the sonne of Ammiud prince of the children of Ephraim offered.

49 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliphaz the sonne of Ammiud.

54 ¶ The eighth day offered || Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day || Abidan the sonne of Gideon prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes,

|| The offering of Eliaph.

|| The offering of Eliphaz.

|| The offering of Gamliel.

|| The offering of Abidan.

* Levit. 2. 1.

|| The offering of Nathaneel.

|| The offering of Eliab.

|| The offering of Elizur.

|| The offering of Shelumiel.

rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abidan the sonne of Gideon.

¶ The offering of Abiezr.

66 ¶ The tenth day ¶ Abiezr the sonne of Ammihaddai, prince of the children of Dan offered.

67 His offering *was* a silver charger of an hundred and thirty *shekels* weight, a silver bowle of seventy *shekels*, after the *shekel* of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

68 A golden *incense* cup of ten *shekels*, full of *incense*.

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

70 An hee goat for a sinne offering.

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abiezr the sonne of Ammihaddai.

¶ The offering of Pagiel, or Phagiel.

72 ¶ The eleventh day ¶ Pagiel the sonne of Ocran, prince of the children of Ather offered.

73 His offering *was* a silver charger of an hundred and thirty *shekels* weight, a silver bowle of seventy *shekels*, after the *shekel* of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

74 A golden *incense* cup of ten *shekels*, full of *incense*.

75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering.

76 An hee goat for a sinne offering.

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

¶ The offering of Ahira.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering *was* a silver charger of an hundred and thirty *shekels* weight, a silver bowle of seventy *shekels*, after the *shekel* of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

80 A golden *incense* cup of ten *shekels*, full of *incense*.

81 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

82 An hee goat for a sinne offering.

83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yeere olde, this was the offering of Ahira the sonne of Enan.

¶ This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowles, twelve *incense* cups of gold.

85 Every charger containing an hundred and thirty *shekels* of silver, and every bowle seventy: all the silver vessel contained two thousand and four hundred *shekels*, after the *shekel* of the Sanctuary.

86 Twelve *incense* cups of gold full of *incense*, containing ten *shekels* every cup, after the *shekel* of the Sanctuary: all the gold of the *incense* cups *was* an hundred and twenty *shekels*.

87 All the bullockes for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of a yeere old twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullocks for the peace offerings *were* foure and twenty bullockes, the rammes

sixty, the hee goates sixty, the lambes of a yeere olde sixty: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the tabernacle of the Congregation to speake with God, hee heard the voyce of one speaking vnto him from the Mer-ci-seat, that was vpon the Arke of the Testimony: and betwene the two Cherubims, and hee spake vnto him.

CHAP. VIII.

¶ The order of the lamps. 6 The purifying and offering of the Leuites. 24 The age of the Leuites when they are retained to serue, and when they are dismissed.

¶ And the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seven lampes shall give light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, even of gold beaten out with the hammer, both the shaft, and the flower thereof: it was beaten out with the hammer: according to the pattern which the Lord had shewed Moses, so made hee the Candlestick.

5 ¶ And the Lord spake vnto Moses, saying,
6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, and let them shauel all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offering of fine flour, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake offering.

16 For they are freely given vnto mee from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto mee.

17 ¶ For all the first borne of the children of Israel are mine, both of man and beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe.

By Aaron, h That is, the Sanctuary.

i According as he had promised, Exod. 23, 24.

a To that part which is ouer against the Candlestick, Exod. 25, 17.

* Exod. 25, 18. b And not together of diuers pieces.

c In shew it is called the waere of sinne, because it is made to purge sinne, as Chap. 19, 9.

d That thou mayest doe this in presence of them all.

e Meaning, estimate of them in the name of the Whole.

* Chap. 3, 4, 5.

* Chap. 3, 9. f That is, they that are the first borne.

* Exod. 13, 2. h Luke. 2, 23.

18 And I have taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from five and twentie yeere old and upward, they shall goe in, to execute their office in this seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they shall cease from executing the office, and shall serue no more.

26 But they shall minister^h with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

a The Passouer is commanded againe. 13 The punishment of him that keepeth not the Passouer. 15 The cloud conducteth the Israelites through the wilderness.

And the Lord spake vnto Moses in the wilderness of Sinai, in the first month of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the Passouer at the time appointed thereto.

3 In the fourteenth day of this month at euen, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passouer.

5 And they kept the Passouer in the fourteenth day of the first month at euen in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled^b by a dead man, that they might not keepe the Passouer the same day: and they came before Moses and before Aaron the same day.

7 And those men sayd vnto him, We are defiled by a dead man: Wherefore are we kept backe that we may not offer an offering vnto the Lord in the time thereto appointed among the children of Israel?

8 Then Moses sayd vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 And the Lord spake vnto Moses, saying, 10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vnclene by the reason of a corpse, or be in a long journey, he shall keepe the Passouer vnto the Lord.

11 In the fourteenth day of the second month at euen they shall keepe it: with vnleavened bread, and fowle herbes shall they eate it.

12 They shall leave none of it vnto the morning; nor breake any bone of it according to all the ordinance of the Passouer shall they keepe it.

13 But the man that is cleane and is not in a journey, and is negligent to keepe the Passouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his sinne.

14 And if a stranger dwell among you, and will keepe the Passouer vnto the Lord, as the ordinance of the Passouer, and as the manner thereof is, so shall he do: ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimony; and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandement of the Lord the children of Israel journeyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, they lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lord, and journeyed not.

20 So when the cloud abode a few dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they journeyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloud was taken vp in the morning, then they journeyed: whether by day or by night the cloud was taken vp, then they journeyed.

22 Or if the cloud taried two dayes, or a month, or a yeere vpon the Tabernacle abiding thereon, the children of Israel abode still, and journeyed not: but when it was taken vp, they journeyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they journeyed, keeping the watch of the Lord at the commandement of the Lord by the hand of Moses.

CHAP. X.

a The use of the silver trumpets. 13 The Israelites depart from Sinai. 14 The captaines of the hostes are numbered. 16 Habbab refuseth to get with Moses his seruice in law.

And the Lord spake vnto Moses, saying,

2 Make thee two trumpets of silver: of an whole piece shalt thou make them, that thou mayest vie them for the assembling of the Congregation, and for the departure of the campe.

3 And

g Which seruice the Israelites should els doe.

h Because the Leuites goe into the Sanctuary in their name,

i In their presence, to serue them.

k Such office as was painefull, as to beare burthens and such like. 1 In singing Psalmes, in teaching, counselling, and keeping the things in order,

a Exod. 12. 1. Leuit. 23. 5. Chap. 18. 6. Deut. 16. 3. b Exod. 12. 6. Deut. 16. 6. c Euen in all points as the Lord hath instituted it.

b By touching a corpse, or being at the buriall.

c Or, celebrate the Passouer the fourteenth day of the first month,

d And cannot come where the Tabernacle is, when others keepe it. e So that the vnclene, and they that are not at home, haue a month longer granted vnto them. f Exod. 12. 46. John. 10. 2. 6. g When the Passouer is celebrated. h Or, punishment of his sinne.

i Exod. 12. 49

k Exod. 40. 34

l Like a pillar, made Exod. 3. 12

m Ebr. month, who taught them what to doe by the clouds. n 1. Cor. 10. 1. Ebr. camped.

o They waited when the Lord would signify either their departure, or their abode by the cloud. p Ebr. dayes of number.

q Exod. 40. 34, 37 made verse 19.

r vnder the charge and gouernment of Moses.

s Or, of worke beaten out with the hammer.

3 And when they shall blow with them, all the Congregation shall ascribe to thee, before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, or heads over the thousands of Israel shall come vnto thee.

5 But if ye blow an alarme, then the campe of them that pitch on the East part, shall goe forward.

6 If ye blow an alarme the second time, then the hoast of them that lie on the South side, shall march: for they shall blow an alarme when they remoothe.

7 But in the assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall blow the trumpets, and ye shall haue them as a law for ener in your generations.

9 And when ye goe to warre in your land against the enemy that vexeth you, ye shall blow an alarme with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies.

10 Also in the day of youre gladnesse, and in your feast dayes, & in the beginning of your monthes, ye shall also blow the trumpets || ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 I And in the second yeere, in the second moneth, and in the twentieth day of the month, the cloud rested in the wilderness of Paran.

12 And the children of Israel departed on their || journeys out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 So they first tooke their iourney at the commandment of the Lord by the hand of Moses.

14 ¶ In the first place went the standard of the hoaste of the children of Iudah according to their armies: and * Nahbion the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Heion.

17 When the Tabernacle was taken downe, then the sonnes of Gerſon and the sonnes of Merari went forward bearing the Tabernacle.

18 ¶ After departed the standard of the hoaste of Reuben, according to their armies, and ouer his band was Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21. The Kohalites also went forward and bore the * Sanctuary, and the former did set vp the Tabernacle against they came.

22 ¶ Then the standard of the hoaste of the children of Ephraim went forward according to their armies, and ouer his band was Elihuham the sonne of Ammud.

23 And ouer the band of the tribe of the sons of Manasse was Gamiel the sonne of Pedazur.

24 And ouer the band of the tribe of the sons of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the standard of the hoaste of the children of Dan marched, gathering all the

hoastes according to their armies: and ouer his band was Ahiezer the sonne of Anmihaddai.

26 And ouer the band of the tribe of the children of Aſſer was Pagai the sonne of Otn.

27 And ouer the band of the tribe of the children of Naphtali was Ahia the sonne of Enan.

28 ¶ These were the remouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said vnto Hophai the sonne of Renel the Midianite, the father in law of Moses, Wee goe into the place, of which the Lord said, I will giue it you. Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne cuntry, and to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will we shew vnto thee.

33 ¶ So they departed from the mount of the Lord, three dayes iourney: and the Arke of the covenant of the Lord went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloud of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, * Rise vp Lord, & let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, hee said, Returne, O Lord, to the many thousands of Israel.

CHAP. XI.

The people murmure, and is punished with fire. 4. They people inſulteth after fleſh. 6. They ſaith Manna is the weak fauſt of Moſes. 16. The Lord diuided the burden of Moſes to ſeruant of the Aſſenſis. 31. The Lord ſendeth quales. 33. Their liſt is puniſhed.

¶ When the people became * murmurers, & it displeased the Lord, and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * consumed the vniuersal part of the hoaste.

2 Then the people cryed vnto Moses; and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of y place || Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of people that was among them, fell a lusting, and turned away, and the children of Israel also went, and said, Who shall giue vs flesh to eate?

5 We remember the fish which we did eat in Egypt for nought, the cucumbers, & the peppons, and the leekes, and the onions, and the garlicke.

6 But now our soule is dried away, we can see nothing but this M A N.

7 (The M A N was as * coriander seede, and his colour like the colour of * bdellium.)

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dew fell downe vpon the hoaste in the night, the M A N fell with it)

10 ¶ Then Moses heard the people weepe throughout their families, every man in the doore of his tent, and the wrath of the Lord was greatly kindled.

This was the order of their hoaste when they remoued. In Some thinke that Renel, Iethro, Hobab, and Keni were all one: Kushi faith, that Renel was Iethros father: so Hebe was Moses father in law, looks Esau, 18, and 3, 1, and 4, 13 and 18, 1, and iudg. 4, 11.

Ebr. 100 vnto 100

A Mount Sinai of Hor.

7 of 69, 1, 2, 3 Declares thy might and power. Ebr. to be as thou shalt find thou shalt find

Ebr. as vnto complaints. Ebr. it was cold in the cave of the Lord. Ebr. 100 vnto 100

Cr. burn, 76.

a which were of the strange that came out of Egypt with them, Exod. 12, 32. b From God. c For a small price, or good charge. d For the greeke Iust of neth. e End. 16, 31. f 16, 32. g 16, 33. h which is a white peale. precious stones

b That is, the hoast of Iudah and they that are vnder his ensigne. c Meaning, the hoaste of Reuben.

d So that entely the Priests must blow the trumpets, so long as the multitude lasted.

e When ye reioyce that God hath remoued any plague. f Cr. when ye offer burnt offerings.

g Do. in keeping this of the Lord. i Rom. 13, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

h Chap. 1, 3.

i Chap. 1, 7.

g With all the apparences thereof.

h vpon their shoulders. i Chap. 4, 4. j The Merarites and Gershorites.

k Learning none behind, not any of the former that failed in the way

¶ Or, will intre-
t. d.
¶ Or, wherein have
I displeased thee?
g. Am I their fa-
ther, that none
may have the
charge of them
but I?
h. Of Canaan pro-
mised by an oath
to our fathers.

¶ I had rather die
then to see my
griefe and misery
thus daily increase
by their rebellion.

¶ I will distribute
my spirit among
them, as I have
done to thee.

¶ Prepare your
felmes that ye be
not vncleane.

¶ Or, call him off,
because ye refused
Manna, which he
appointed as most
sweet for you.
m. Who leadeh
and governeth you.
o. Of whom I have
the charge.

* 1st. 50. 2.
and 59. 13.

¶ Or, separated,
verse 72.

¶ From that day
the spirit of pro-
pherie did not
laile them.

griuenously kindled: also Moses was grieved.

11 And Moses sayd vnto the Lord, Wherefore
hast thou vexed thy seruant: and why haue I
not found favour in thy sight, seeing thou hast
put the charge of all this people vpon me?

12 Haue I conceived all this people? or
haue I begotten them, that thou shouldest say vn-
to me, Carry them in thy bosome (as a nurse bea-
reth the sucking childe) vnto the land, for the
which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all
this people? for they weepe vnto me, saying, Giue
vs flesh that we may eate.

14 I am not able to beare all this people a-
lone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I
pray thee, if I haue found favour in thy sight,
kill me, that I behold not my misery.

16 Then the Lord sayd vnto Moses, Gather
vnto mee feutiente men of the Elders of Israel,
whom thou knowest, that they are the Elders of
the people, and gouernours ouer them, and bring
them vnto the Tabernacle, of the Congregation,
and let them stand there with thee.

17 And I will come downe, and talke with
thee there, and take of the Spirit, which is vpon
thee, and put vpon them, and they shall beare
the burden of the people with thee: so thou shalt
not beare it alone.

18 Furthermore thou shalt say vnto the peo-
ple, Be sanctified against to morrow, and ye shall
eate flesh: for you haue wept in the eares of the
Lord, saying, Who shall giue vs flesh to eate? for
we were better in Egypt: therefore the Lord will
giue you flesh, and ye shall eat.

19 Ye shall not eat one day nor two dayes, nor
three dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out
at your nostrils, and be lothsome vnto you, because
ye haue contemned the Lord, which is among
you, and haue wept before him, saying, Why came
we hither out of Egypt?

21 And Moses sayd, Sixe hundred thousand
footmen are there of the people, o among whom
I am: and thou sayest, I will giue them flesh, that
they may eat a moneth long.

22 Shall the sheepe and the beecies be slaine
for them to finde them? either shall all the fish
of the Sea be gathered together for them to suf-
fice them?

23 And the Lord sayd vnto Moses, Is * the
Lords hand shortened? thou shalt see now whe-
ther my worde shall come to passe vnto thee,
or no.

24 So Moses went out, and told the people
the words of the Lord, and gathered feutiente men
of the Elders of the people, and set them round
about the Tabernacle.

25 Then the Lord came downe in a cloud, and
spake vnto him, and itooke of the Spirit that was
vpon him, and put it vnto the feutiente Ancient
men: and when the Spirit rested vpon them, then
they prophesied, and did not cease.

26 But there remained two of the men in the
hoaste: the name of the one was Eldad, and the
name of the other Medad, and the Spirit rested
vpon them, (for they were of them that were
written, and went not out vnto the Tabernacle)
and they prophesied in the hoaste.

27 Then there ranne a young man, and tolde
Moses, and sayd, Eldad and Medad doe prophesie

in the hoaste.

28 And Ioshua the sonne of Nun the seruant
of Moses one of his young men answered and
sayd, My Lord Moses, forbid them.

29 But Moses sayd vnto him, Enuist thou for
my sake: yea, would God that all the Lords peo-
ple were Prophets, and that the Lord would put
his Spirit vpon them.

30 And Moses returned into the hoaste, he and
the Elders of Israel.

31 Then there went forth a winde from the
Lord, and * brought quailles from the sea, and let
them fall vpon the campe, a dayes journey on this
side, and a dayes journey on the other side, round
about the hoaste, and they were about two cubites
about the earth.

32 Then the people arose, all that day, and all
the night, and all the next day, and gathered the
quailles: he that gathered the least, gathered ten
Homers full, and they spread them abroad for
their vs round about the hoaste.

33 While the flesh was yet betweene their
teeth, before it was chewed, euen the wrath of the
Lord was kindled against the people, and the
Lord * smote the people with an exceeding great
plague.

34 So the name of the place was called, Ki-
broth-hattaauah: for there they buried the peo-
ple that fell a lusting.

35 From Kibroth-hattaauah the people tooke
their journey to Hazeroth, and abode at Haze-
roth.

CHAP. XII.

1 Aaron and Miriam giudge against Mo-
se. 2 Mo Miriam is stricken
with leprosie, and looked at the prayer of Moses.

AFTERWARD Miriam and Aaron spake against
Moses, because of the woman of Ethiopia
whom he had married (for he had married a wo-
man of Ethiopia.)

2 And they sayd, What hath the Lord spoken
bitt only by Moses: hath he not spoken also
by vs and the Lord heard this.

3 (But Moses was a very * meeke man a-
bout all the men that were vpon the earth.)

4 And by and by the Lord sayd vnto Moses,
and vnto Aaron, and vnto Miriam, Come out ye
three vnto the Tabernacle of the Congregation:
and they three came forth.

5 Then the Lord came downe in the pillar
of the cloud, and stood in the doore of the Taber-
nacle, and called Aaron and Miriam, and they
both came forth.

6 And he sayd, Heare now my words, If there
be a Prophet of the Lord among you, I will be
known to him by a vision, and will speake vnto
him by dreame.

7 My seruant Moses is not so, who is faithfull
d in all mine house,

8 Vnto him will I speake * mouth to mouth,
and by vision, and not in darke wordes, but hee
shall see the similitude of the Lord. Wherefore
then were ye not afraid to speake against my ser-
uant, euen against Moses?

9 Thus the Lord was very angry with them,
and departed.

10 Also the cloud departed from the Taber-
nacle: and behold, Miriam was leprous like snow:
and Aaron looked vpon Miriam, and behold, she
was leprous.

11 Then Aaron sayd vnto Moses, Alas, my
lord, I beseech thee, lay not the sinne vpon vs,
which

g. Or, a young man
whom he had cho-
sen from his youth.
h. Such blind zeale
was in the Apo-
stles, Mark. 9. 38.
Luke 9. 44.

* Exod. 16. 13.
Psal. 78. 26. 27.

¶ Of Homers, read
Leuit. 27. 16. also
it signifieth a
heape, as Exod. 8.
14. Iudg. 15. 16.

* Psal. 78. 31.

Or, grace of Iosh.

¶ Or, marriage.

a Zipporah Moses
wife was a Media-
nite, and becauise
Miriam had beene
in Ethiopia, it se-
eme sheweth in the
Scripture recom-
prehended vnder
this name.

* Eccles. 1. 4.
b And to haue
with their gen-
ding, although he
knew them.

c These were the
two ordinate
means.

d In all Israel
which was his
Church.

* Exod. 23. 17.
e So often as any
man was able to
comprehend,
which he calleth
his brachepates,
Exod. 33. 13

f From the doore
of the Tabernacle.

g As a childe that cometh out of his mothers belly dead, having as it were but the skin.

h In his displeasure.

i Leuit. 13, 46.

which we have foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one & dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had ^h spit in her face, shouldst thou not haue bene ashamed seuen dayes? let her be * shut out of the hoaste seuen dayes, and after she shall be received.

15 So Miriam was shut out of the hoaste seuen dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 The bringing of the fruit of the land. 31 Calde comforteth the people against the discomfiting of the other spies.

T Hen afterward the people remoued from Hazereth, and pitched in the wildeernes of ^a Paran.

2 ¶ And the Lord spake vnto Moses, saying,

3 Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, such as are able rulers among them.

4 Then Moses sent them out of the wildeernes of Paran at the commendement of the Lord: all those men were heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, ¶ Oshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Aser, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuslith the sonne of Machi.

17 These are the names of the men, which Moses sent to spy out the land: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spy out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the ¶ mountains.

19 And consider the land what it is, and the people that dwell therein, whether they be strong, or weake, either few or many.

20 Also what the land is that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled towncs:

21 And what the land is: whether it be fat or leane, whether there be trees therein, or not.

And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 ¶ So they went vp, and searched out the land, from the wildeernes of ^e Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Shethai, and Talmai, the sonnnes of ^f Anak, and Hebron was built seuen yeere before Zoan in Egypt.

24 ¶ Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called the ¶ riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fortie dayes they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wildeerne of ^g Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told ^h him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with * milke and hony, and here is of the fruit of it.

29 Neuertheless the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, wee saw the ⁱ sonnnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Jebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the castles of Iorden.

31 Then Caleb filled the people ^j before Moses, and said, Let vs goe vp at once, and possess it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayd, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out, is a land that ^k eateth up the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw giants, the sonnnes of Anak, ^l which came of the giants, so that wee seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIII.

2 The people murmure against Moses. 10 The Lord would haue slayed Caleb and Iehoshua. 13 Moses praier for God by his prayer.

25 The people that would enter into the land contrary to Gods will, are slain.

T Hen all the Congregation lifted vp their voyce, and cried: and the ¶ people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wildeernes: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wives and our children shall be a pray: were it not better for vs to returne into Egypt?

e Which was in the wildeernes of Paran.

f Which were a kinde of giants. g Declaring the antiquity thereof: all's Abraham, Sara, Ishah, and Israhel were buried there. * Trist. 1. 2. 8 Or, the valley of Eshcol, that is, of grapes.

h Called also Kadesh-barnea.

i That is, Moses.

j Exod. 33, 3.

k Ahiman, Shethai, and Talmai, whom Caleb slew afterwards, 10b. 11, 22, 23.

l Or, murthering against Moses.

m The giants were so small, that they spoyled and killed one another, and those that came to them.

n Such as were slain at the request of the ten spies.

o Out of the Canaanites.

c Lamenting the people, and praying for them.

* *Ezech. 46, 9.*
1. *Mos. 2, 3.*
d Forcivew, hearing their blasphemie.

e We shall easily overcome them.
f This is the condition of them that would per-
fide in Gods cause, to be perfected of the multitude.

* *Ezech. 32, 12.*

† *Ezech. 40, 10.*
* *Ezech. 33, 2.*

g So that none shall escape.

* *Deut. 9, 28.*

* *Ezech. 34, 6.*
† *Ps. 103, 8.*
* *Ps. 102.*
* *Ezech. 20, 5.*
† *Ps. 34, 7.*

h In that he destroyed not them utterly, but left their posterity and certain to enter.

i That is, sundry times and often.

* *Ps. 146, 6.*

4 And they sayd one to another, Let vs make a captain and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 * And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh two of them that feared the land, rent their clothes.

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but e bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayd, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Moses, How long will this people prouoke me, and how long will it be yer they beleue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayd vnto the Lord, * When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard, that thou Lord, art among this people, and that thou, Lord, art seene † face to face, and that thy cloud standeth ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night.)

15 That thou wilt kill this people as † one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the land which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slowe to anger, and of great mercy, and * forgiving iniquity and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquity of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord sayd, I haue forgiven h it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted mee this i ten times, and haue not obeyed my voyce,

23 Certainly they shall not see the lande, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because hee had

another † spirit, and hath followed mee still, euen him will I bring into the land, whether he went, and his feede shall inherite it.

25 Now the Amalekites and the Canaanites i remaine in the valley: v wherefore turne backe to morow, and get you into the m wilderness, by the way of the red sea.

26 After, the Lord spake vnto Moses and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmur against me? I haue heard the murmurings of the children of Israel, which they murmur against me.

28 Tell them, As I * liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were * counted through all your numbers, from twenty yeere old and aboue, which haue murmured against me.

30 Ye shall not doubtlesse come into the land, for the which I * lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye sayd should be a praye) them will I bring in, and they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall * wander in the wilderness foure yeeres, and shall beare your o whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye searched out the land, euen foure dayes, * euery day for a yeere, shall you beare your iniquity, for * foure yeeres, and ye shall feele my breach of promise.

35 I the Lord haue sayd, Certainly I will doe fo to all this wicked company that are gathered together against mee: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmur against him, and brought vp a slander vpon the land,)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 I then Moses tolde these sayings vnto all the children of Israel, and the people forsooke greatly.

40 * And they rose vp early in the morning, and gate them vp into the top of the mountaine, saying, Loe, wee be ready to goe vp to the place which the Lord hath promised: for we haue sinned,

41 But Moses sayd, Wherefore transgresse yee thus the commandement of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lord is not among you) least yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed * obstinately to goe vp

k A mecke and obedient spirit, and not rebellus.

l And I am in wait for you.
m For I will not defend you.

* *Ps. 106, 26.*

* *Chap. 26, 65.*
and 32, 10.

* *Deut. 1, 35.*

* *Gene. 14, 22.*

n The word signified to be shepherds, or to wander like shepherds to and fro.
o Your infidelity and disobedience against God.
* *Ezech. 4, 6.*
* *Ps. 95, 10.*
p Whether my promise be true, or no.

* *1. Cor. 10, 10.*
Hebr. 3, 10, 17.
Iude. 5.

* *Deut. 1, 43.*

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandment.

r They could not be stayed by any means.

to the top of the mountaine: but the Arke of the covenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, * and consumed them vnto Hormah.

CHAP. XV.

a The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that breaks the Sabbath.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the land of your habitations which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice * ¶ to fulfill a vow, or a free offering, or in your feasts to make a * sweet fauour vnto the Lord, of the herd or of the flocke.

4 Then * let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flour, mingled with the fourth part of an Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe appointed for the burnt offering, or any offering.

6 And for a ramme thou shalt for a meate offering, prepare two tenth deales of fine flour, mingled with the third part of an Hin of oyle.

7 And for a * drinke offering thou shalt offer the third part of an Hin of wine, for a sweet fauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vowe or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of ¶ three tenth deales of fine flour, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a sweet fauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number a that yee prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweet fauour vnto the Lord.

14 And if a stranger sojourn with you, or who soeuer be among you in your generations, he will make an offering by fire of a sweet fauour vnto the Lord, as ye doe, so he shall doe.

15 * One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One law and one manner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying, 18 Speake vnto the children of Israel, and say vnto them, * When ye be come into the land, to the which I bring you,

19 And when yee shall eate of the bread of the land, ye shall offer an heauie offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your dough for an heauie offering: * as the heauie offering of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord an heauie offering in your generations.

22 And if yee t haue erred, and not observed all these commandements, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweet fauour vnto the Lord, with the meate offering and drinke offering thereto, according to the * maner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sin offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ * But if any one person sinne through ignorance, then hee shall bring a hee goate of a yeere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 Hee that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought t presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people.

31 Because hee hath despised the word of the Lord, and hath broken his commandment: that person shall be utterly cut off: his iniquitie shall be vpon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered stickes vpon the Sabbath day.

33 And they that found him gathering stickes, brought him vnto Moses and to Aaron, and vnto all the Congregation.

34 And they put him in * ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoaste.

36 And all the Congregation brought him without the hoaste, and stoned him with stones, and he died, as the Lord hath commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they * make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue filke.

39 And ye shall haue the fringes that when ye looke vpon them, ye may remember all the commandements of the Lord, and doe them: and that yee seeke not after your owne heart, nor after your owne eyes, after the which yee goe a whoring: 40 That

f As by oversight or ignorance, read Levit. 4. 2, 13.

g Some read, from the eyes of the Congregation, that is, which is hid from the Congregation.

* Levit. 4. 1.

* Levit. 4. 27.

t Eie, with an life hand, that is, in contempt of God.

h He shall suffer the punishment of his sinne.

* Levit. 24. 22.

* Deut. 22. 22 Math. 23. 5.

i By learning Gods commandments and following your owne fantasies.

* Deut. 1. 44.

* Levit. 23. 10. a Into the land of Canaan.

* Levit. 22. 21. b Or, separate. * Exod. 29. 18.

* Levit. 2. 1.

h Reade Exod. 29. 40.

c The liquor was so called, because it was powred on the thing that was offered.

¶ Or, three Omeles.

d Every sacrifice of beasts must have their meate offering and drinke offering according to this proportion.

* Exod. 29. 40. chap. 9. 14.

e Which is made of the first earne ye gather.

* Levit. 23. 10.

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt to be your God : I am the Lord your God.

CHAP. XVI.

a The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie perisheth. 41 The people the next day murmure, 49. 12, 700 are slain for murmuring.

NOW ^aKorah the sonne of Izhar, the sonne of Kohath, the sonne of Leui ^bwent apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp ^cagainst Moses, with certaine of the children of Israel, two hundred and fiftie captaynes of the assembly, ^d* famous in the Congregation, and men of renoume,

3 Who gathered themselves together against Moses, and against Aaron, and sayd vnto them, ^e*Ye take too much vpon you*, seeing all the Congregation is holy, ^f* every one of them, and the Lord ^gis among them: wherefore then lift ye your selves above the Congregation of the Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath ^h* choien, he will cause to come neere to him.

6 This doe therefore, Take you censers, both Korah and all his company,

7 And put fire therein, and put incense in them before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall be holy: ⁱ*ye take too much vpon you*, ye sonnes of Leui.

8 Againe Moses sayd vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 He hath also taken thee to ^j* him, and all thy brethren, the sonnes of Leui with thee, and seeke yee the office of the Priest also?

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou ^kput out the eyes of these men? wee will not come vp.

15 Then Moses waxed very angrie, and sayd vnto the Lord, ^l* Looke not vnto their offering: I haue not taken so much as an asle from them, neither haue I hurt any of them.

16 And Moses sayd vnto Korah, Be thou and all thy company ^mbefore the Lord: *behold* thou, they, and Aaron to morrow.

17 And take euery man his censer, and put in-

cense in them, and bring yee euery man his censer before the Lord, two hundred and fiftie censers: thou also and Aaron, euery one his censer.

18 So they rooke euery man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selves from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and sayd, O God, the God of the spirits ⁿof all flesh, hath not one man ^oonly sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish ^p* in all their finnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee know that the Lord hath sent me to do all these works: for I haue not ^qdone them of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make ^ra new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they goe downe quicke into ^s* the pit: then yee shall understand that these men haue provoked the Lord.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground claue asunder that was vnder them,

32 And the earth ^t* opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliuie into the pit, and the earth covered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they sayd, *Let vs flee*, least the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed.

38 The censers, ^uI say, of these sinners that destroyed themselves: and let them make of them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they shall be

h All that were of their faction,

o p, of enery man.

k With these that haue committed so many finnes.

l I haue not forged them of mine owne braine.

m Or, becom a strange sight.

n Or, hell. o Or, deepe and dark places of the earth.

** Chap. 17: 13, 14, 15, 16, 17.*

o Which were the occasion of their owne death.

** Chap. 17: 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.*

** Chap. 16: 9.*

a Or let it suffice you: meaning, to haue shewed them thus long. b All a, e like holy: therefore none ought to be preferred above other: thus the wicked reason against Gods ordinance. c To be the Priest and to offer.

d He layeth the same to their charge iustly, wheie with they wrongfully charge him.

e To seme in the Congregation, as in the verse before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

*g Wilt thou make them that feared the land, because that they saw not that which they saw? * Gen. 44: 3.*

h At the doore of the Tabernacle.

q Of Gods iudgements against rebels,

shall be holy, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they that were burnt had offered, and made broad plates of them for a covering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord sayd to him by the hand of Moses.

q Who presumed about his vocation.

41 But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

q Or, first, to wit, Moses and Aaron.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer, and put fire therein of the Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

q For it was not lawfull to take any other fire, but of the altar of burnt offering, Leuit. 10.

47 Then Aaron tooke as Moses commanded him, and came into the middes of the Congregation, and behold, the plague was begun among the people, and he put incense, and made an atonement for the people.

q God had begun to punish the people.

48 And when he stood betweene the dead, and them that were aliuie, the plague was staid.

q God drew back his hand and ceased to punish them.

49 So they died of this plague fourteen thousand and seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was staid.

CHAP. XVII.

a The twelve princes of the twelve tribes of Israel. b Aarons rod buddeth, and beareth blossoms. c For a testimony against the rebellious people.

And the Lord spake vnto Moses, saying,

q While he was in the doore of the Tabernacle,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euery* twelve rodde: and thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rodde shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the testimony, where I will declare my selfe to you.

q Ezech. 43. 12. b To be the chief Priest.

5 And the mans rod, whom I choose, shall blossom: and I will make cease from mee the grudging of the children of Israel, which grudge against you.

6 Then Moses spake vnto the children of Israel, and all their Princes gaue him a rodde, *euery* prince, according to the houses of their fathers, *euery* twelve rodde, and the rod

of Aaron was among their rods.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morrow went into the Tabernacle of the Testimony, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth almonds, and bare ripe almonds.

9 Then Moses out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 After the Lord said vnto Moses, Bring Aarons rod againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever cometh neere or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

a. 7. The office of Aaron and his sonnes. b With the Leuites. c The priests part of the offerings. d God to their portion. e The Leuites haue their tithe, and offer to others thereof to the Lord.

And the Lord said vnto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquity of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquity of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father, which shall be ioynd with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimony:

3 And they shall keep thy charge, euery charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you.

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are given vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vail: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that cometh neere shall be slaine.

8 Again the Lord spake vnto Aaron, Behold, I haue given thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee haue I given them for the anoyntings sake, and to thy sonnes, for a perpetual ordinance.

9 This shall be thine of the most holy things, referred from the free: all their offering of all their

c Though Iolephus wrote vnto the king into two in the distribution of the land, yet here is it written one, and I am much a wile. d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

q Hier. 2. 4.

q Grudging that Aaron should be chief Priest.

q The Caldees described thus their murmurings. Wee die by the sword, the earth swalloweth vs, or by the pestilence doth consume vs.

q If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

b That is, the things which are committed to thee, or which thou dost enioyne them.

c Which was met of the tribe of Leui.

q Chap. 3. 45.

q Or, gift.

d As the first fruits, first borne, and the best be.

e That which was not burned should be the priests.

	their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.	them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offering of that same for the Lord, <i>euē</i> the tenth part of the tithe.	
f That is, in the Sanctuary, betweene the court and the Holies of all.	10 In the most holy place shalt thou eat it: euery man shall eat of it: it is holy vnto thee.	27 And your heaue offering shall be reckened vnto you, as the <i>e</i> come of the barne, or as the abundance of the winepresse.	o As acceptable as the fruit of your owne ground or vineyard.
g Read Leuit. 10. 16	11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel, I haue giuen them vnto thee and to thy sonnes and to thy 8 daughters with thee, to be a duty for euer: all the cleane in thine house shall eat of it.	28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and yee shall giue thereof the Lords heaue offering to Aaron the Priest.	h Which ye haue receiued of the children of Israel. Read verse 12.
h That is, the chiefest, or the best	12 All the <i>h</i> fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.	29 Yee shall offer of all your <i>g</i> gifts all the Lords heaue offerings: of all the <i>q</i> fat of the same shall ye offer the holy things thereof.	As in the 22. vers.
* Leuit. 27. 28.	13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall be thine: all the cleane in thine house shall eat of it.	30 Therefore thou shalt say vnto them, When ye haue offered <i>g</i> fat thereof, then it shall be counted vnto the Leuites, as the increase of the corne floore, or as the increase of the winepresse.	i Ye shall not be punished therefore. The offerings which the Leuites haue offered to God.
* Exod. 13. 2, and 22. 29. Leuit. 27. 26. chap. 13.	14 * Every thing separate from the common vse in Israel, shall be thine.	31 And ye shall eat it in all <i>t</i> places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.	
	15 All that <i>f</i> irst openeth the * matrice of any flesh, which they shall offer vnto the Lord of man or beast, shall be thine: but the first borne of man shalt thou redeem, and the first borne of the vn-cleane beast shalt thou redeem.	32 And ye shall <i>b</i> ere no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute the holy <i>t</i> things of the children of Israel, lest ye die.	
	16 And those that are to be redeemed, shalt thou redeem from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twenty gerahs.	C H A P. X I X.	
* Exod. 30. 13. Leuit. 27. 25. chap. 3. 47. Ezech. 45. 12.	17 But the first borne of a kow, or the first borne of a sleepe, or the first borne of a goat: shalt thou not <i>r</i> edeme: <i>f</i> or they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: <i>i</i> it is a sacrifice made by fire for a sweet sauour vnto the Lord.	1 The sacrifice of the red kow. 9 The sprinkling water. 12 He that toucheth the dead. 14 The man that dieth in a tent.	
i Because they are appointed for sacrifice.	18 And the flesh of them shall be thine, * as the shake breast, and as the right shoulder shall be thine.	A Nd the Lord spake to Moses, and to Aaron, saying,	
* Exod. 19. 26. Leuit. 7. 30.	19 All the heaue offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duty for euer: <i>i</i> it is a perpetuall covenant <i>h</i> of salt before the Lord, to thee, and to thy seed with thee.	2 <i>t</i> This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.	a According to this law and ceremony, ye shall sacrifice the red kow.
k That is, fuxe, fable, and vncorruptible.	20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their <i>l</i> and: neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.	3 And yee shall giue her vnto Eleazar the Priest, that he may bring her * without the hoaste, and carue her to <i>b</i> be flaine before his face.	Heir. 13. 12. By another Priest.
l Of Canaan. Deut. 10. 9. and 18. 2. 26. 13. 14. 23. 1. 2. 4. 4. 28.	21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.	4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seven times,	Heir. 9. 13.
m To some therefore: for the Leuites are put in their place.	22 Neither shall the children of Israel any more <i>m</i> come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.	5 And cause the kow to be burnt in his sight, with her * skinne, and her flesh, and her blood, and her dung shall he burne her.	* Exod. 29. 14. Leuit. 4. 11. 12.
n If they faile in their office, they shall be punished.	23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare <i>n</i> their sinne: <i>i</i> it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.	6 Then shall the Priest take cedar wood, and hyssope, and scarlet lace, and cast them in the mids of the fire where the kow burneth.	
	24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.	7 Then shall the <i>e</i> Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hoaste, and the Priest shall be vn-cleane vnto the euen.	c Meaning, Eleazar.
	25 ¶ And the Lord spake vnto Moses, saying,	8 Also hee that <i>d</i> burneth her, shall wash his clothes in water, and wash his flesh in water, and be vn-cleane vntill euen.	d The inferior Priest who killed her, and burned her.
	26 Speake also vnto the Leuites, and say vnto	9 And a man, <i>p</i> that is cleane, shall take vp the ashes of the kow, and put them without the hoaste in a cleane place: and it shall be kept for the Congregation of the children of Israel for <i>e</i> a sprinkling water: it is a sinne offering.	e Or, the water of separation, because that they that were separate for their vn-cleanness, were sprinkled therewith and made cleane, Chap. 8. 7. It is also called holy water, because it was ordained to an holy vse, Chap. 5. 17.
		10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vn-cleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.	f With the sprinkling water.
		11 Hee that toucheth the dead body of any man, shall be vn-cleane euen seven dayes.	
		12 Hee shall purifie himselfe therewith the	third

third day, and the seventh day he shall be cleane: but if hee purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall be cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vnclane, and his vnclanefesse shall remaine still vpon him.

14 This is the law, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shall be vnclane seven dayes.

15 And all the vessels that be open, which haue no f coutering fastened vpon them, shall be vnclane.

16 Also whosoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vnclane seven dayes.

17 Therefore for an vnclane person, they shall rake of the burnt ashes of the ffinne offering, and pure water shall be put thereto in a vessell.

18 And a k cleane person shall take hyssope, and dippe it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vnclane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his cloathes, and wash himselfe in water, and shall be cleane at euē.

20 But the man that is vnclane, and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vnclane.

21 And it shall be a perpetual law vnto them, that he that sprinklet the sprinkling water, shall wash his cloathes: also he that toucheth the sprinkling water, shall be vnclane vntill the euē.

22 And whatsoever the vnclane person toucheth shall be vnclane: and the person that toucheth m him, shall be vnclane vntill the euē.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 3 They beate water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron in mount Hor. 31. 34. 37. 41.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Cadeth: where b Miriam died, and was buried there.

2 But there was no water for the Congregation, and they c assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished * when our bretherien died before the Lord.

4 * Why haue yee thus brought the Congregation of the Lord vnto this wilderness, that both we and our cattell should die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, vvhich is no place of seede, nor figges, nor vines, nor pomegranats: neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the

Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the d rodde, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and the beastes drinke.

9 Then Moses rocke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and Moses said vnto them, Heare now ye rebels: * I will we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes drinke.

12 ¶ Againe, the Lord spake vnto Moses, and to Aaron, Because yee beleeted mee not, to f sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of s Meribah, because the children of Israel stroue with the Lord, and hee h was sanctified in them.

14 ¶ Then Moses sent messengers from Cadeth vnto the king of i Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers,

16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the citie Kadeth, in thine utmost border.

17 I pray thee that wee may passe thorow thy countrey: we will not go thorow the fieldes nor the vineyards, neither will we drinke of the water of the wellles: we will goe by the Kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ¶ Thou shalt not passe by me, least I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) go thorow on my fecte.

20 Hee answered againe, Thou shalt not goe thorow. Then ¶ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel k turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadeth, they came vnto mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be l gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye i disobeyed my commandement at the water of ¶ Meribah.

25 ¶ Take * Aaron and Eleazar his sonne, and bring

g So that he should not be of the holy people, but as a polluted and excommunicate person.

h Ebr. a running of shall.

i Of the red how burnt for sinne. i Water of the fontaine of living. k One of the priests which is cleane.

l Because he had burnt among them that were vnclane: and he had touched the water, as yet.

m That is vnclane.

a This was fourtie yeeres after their departure from Egypt. b Moses and Aarons sister. c Another rebellion was in Raphidim. Ebr. 17. and this was in Kadeth. * Chap. 11. 33. * Ebr. 17. 41.

d Wherewith thou diddest murder in Egypt, and didst divide the sea.

e The punishment which followed hereof, declared that Moses and Aaron belated not the Lords promise, as appeareth, verse 24.

f That the children of Israel should beleene, and acknowledge my power, and so honour mee. g Or, strife and contention. Chap. 27. 14.

h By shewing himselfe mightie, and maintaining his glory. i Because Isakob or Israel was Esaus brother, who was called Edom.

j Or, high way.

k Or, come out.

l Or, the Edomites.

m To passe by another way.

* Chap. 33. 37.

i Reade Gen. 25. 24.

j Or, rebelled. k Or, strife.

* Chap. 33. 37. dnt. 33. 30.

CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites.
2 The Lord forbiddeth him to goe. 3 The Angel of the Lord meeteth him, and his asse/peakeeth. 33 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

AFTER, the children of Israel departed and pitched in the plaine of Moab on the other side of Iorden from Iericho.

2 Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were fore afraid of the people, because they were many, and Moab himselfe feared against the children of Israel.

4 Therefore Moab said vnto the Elders of Midian, Now shall this multitude lickte vp all that are round about vs, as an ox licketh vp the grasse of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

5 He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the river of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to drine them out of the land: for I know that hee, whom thou blestest, is blessed, and he whom thou cursest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing a reward of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an answer, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt, and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battel, and to drine them out.

12 And God said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your lnd: for the Lord hath refused to giue me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 Balak yet sent againe more princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus sayth Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming vnto me.

17 For I will promote thee vnto great honour, and will do whatsoeuer thou shalt say vnto me; come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would giue me his house full of filuer and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants were with him.

23 And when the asse sawe the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse, to turne her into the way.

24 I Againe the Angel of the Lord stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, the thrust her selfe vnto the wall, and dashed Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, shee lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, and the said vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day? haue I ved at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saw me, and turned from me now three times: for asse, if the had not turned from me, surely I had euen now slaine thee, and saved her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way I against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel said vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a city of Moab, which is in the border of Arnon, euen in the utmost coast.

37 Then Balak said vnto Balaam, Did not I send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deed to promote thee vnto honour?

Because he turned God to requite him contrary to his commandment, his petition was granted, but it turned to his owne condemnation.

Moone & asse with coeconcurrence then to obey God. 1. Pet. 2, 18, Jude 11.

The second time

Or, fill.

Case her power to speake.

Since thou hast treated my master.

For whose eyes the Lord doth not open, they can neither see his anger, nor his love.

Both thy heart is corrupt, and thine entrepitt wicked.

Or, before me, or meet me.

Eie. I will turne to me.

Because his heart was enill, his charge was renewed, that he should not preuend ignorance. Neere the place where the liues hee camped.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.
Or, was vnto

b Which were the heads and gouernours.

* 1e/6, 24-9.

c To wit, Emphrases, vpon the which flood this citie Pethor.

d Thinking to bribe him with gifts to curse he himselfe.

e Whom before he called Elders: meaning the gouernours, and after calleth them fathers: that is, subjects to their king.

f He warned him by a dreame, that he should not consent to the kings wicked request.

g He shewed himselfe willing, couerous of his had for blinda his heart.

h The wicked seek by all means to further their avarice enterpriser, though they know that God is against them.

* Chap. 14, 13.

f. Of his selfe. I can speake nothing: onely what God reuelleth, that will I utter, seeme it good or bad.
g. Or, off-footes: or, app. pulous cite.

e. Where the idole Bael was worshipped.

a. For among the Gentiles the Kings oftentimes vied to sacrificie, as did the Priests.

f. Or, went up higher.

b. Appeared vnto him.

c. Taught him what to say.

h. Or, prophete.

i. Or, Syria.

a. Cause that all may hate and detest them.

b. That shall haue religion and lawes appt.

f. The infinite multitude, as the dust of the earth.

g. The feare of Gods iudgement caused him to wish to be ioyned to the household of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgement.

f. Or, into the field: of them that feed: to wit, left the entrance should approach.

38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I now say f any thing at all? the worde that God putteth in my mouth that shall I speake.

39 So Balaam went with Balak, and they came vnto the city of Huzoth.

40 Then Balak offered bullockes, and sheepe, and sent *thereto* f Balaam, and to the princes that were with him.

41 And on the morow Balak rooke Balaam, and brought him vp into the high places of Bael, that theene hee might see the vntost part of the people.

CHAP XXIII.

a. Balaam causeth seven altars to be built. b. God teacheth him what to say. c. He feed of cursing bee bleeth Israel. d. God is not like man.

And Balaam said vnto Balak, Build mee here seven altars, and prepare mee here seven bullockes, and seven rammes.

2 And Balak did as Balaam said, and a Balak and Balaam offered on *euery* altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by thy burnt offering, and I will goe, if so be that the Lord will come and meete mee; and whatsoever he sheweth me, I will tell thee: so he f went forth alone.

4 And God b met Balaam, and Balaam said vnto him, I haue prepared seven altars, and haue offered vpon *euery* altar a bullocke and a ramme.

5 And the Lord c put an answer in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

6 So when hee turned vnto him, loe, hee stood by his burnt offering, hee, and all the princes of Moab.

7 Then he vnted his p rable, and said, Balak the king of Moab hath brought mee from f Aram out of the mountaines of the East, saying, Come, curse Iakob for my sake: come, and a detest Israel.

8 How shall I curse, where God hath not cursed? or how shall I detest, v where the Lord hath not detested?

9 For from the toppes of the rockes I did see him, and from the hillies I did behold him: loe, the people shall dwell by themselves, and shall not be reckoned among the e nations.

10 Who can tell the f dnt of Iakob, and the number of the fourth part of Israel? Let me g die the death of the righteous, and let my last end be like his.

11 Then Balaam said vnto Balaam, What hast thou done vnto mee? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heed to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, and thou shalt see but the vntost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 f And he brought him into f Sede-sophim to the top of Pithah, and built seven altars, and offered a bullocke and a ramme on *euery* altar.

15 After, hee sayd vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and * put an answer in his mouth, and said, Go againe vnto Balak, and say thus.

17 And when hee came to him, beholde, hee stood by his burnt offering, and the princes of Moab with him: so Balak laid vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 h God is not a man, that he should lie, neither as the sonne of man, that hee should repent: hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it?

20 Behold, I haue received *commandement* to bleesse for he hath blessed, and I cannot alter it.

21 Hee seeth none iniquitie in Iakob, nor seeth no transgression in Israel: the Lord his God is with him, and the ioyfull shout of a King is among them.

22 God brought them out of Egypt: their strength is as an vnicome.

23 For there is no forcier in Iakob, nor soothsaying in Israel: k according to this time it shall be said of Iakob and of Israel, What hath God wrought?

24 Behold, the people shall rise vp as a Lyon, and lift vp himselfe as a yong Lyon: hee shall not lye downe, till hee eate of the pray, and till hee drinke the blood of the slaine.

25 l Then Balak said vnto Balaam, Neither curse, nor bleesse them at all.

26 But Balaam answered, and said vnto Balak, Tolde not I thee, saying, All that the Lord speaketh, that must I doe?

27 m Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto another n place, if so be it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieshmon.

29 Then Balaam said vnto Balak, Make me here seven altars, and prepare me here seven bullockes, and seven rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on *euery* altar.

CHAP XXIV.

s. Balaam propheteeth of the great prosperitie that shall come vnto Israel. t. Of the coming of Christ. u. The destruction of the Amalekites, and of the Kenites.

When Balaam saw that it pleased the Lord to bleesse Israel, then he went not, * as certayne times before, to set diuinations, but for his face toward the v wilderness.

2 And Balaam lift vp his eyes, and looked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes b were thut vp, hath said,

4 Hee hath said which heard the wordes of God, and sawe the vision of the Almighie, and c falling in a trance had his eyes opened:

5 f How goodly are thy tents, O Israel, and thine habitations, O Israel!

6 As the valleys are they stretcht forth, as gardens by the riuers side, as the f alloe trees, which the Lord hath planted, as the cedars beside the waters.

7 The d water droppeth out of his bucket, and his

* Chap. 21. 31.

h Gods enemies are compelled to confesse that his gouernement is iust, constant, and without change or repentance,

i They triumph as victorious kings ouer their enemies.

k Considering what God shall woeke this time for the deliuerance of this people, all the world shall wonder.

l Thus the wicked imagine of God, that which he will not grant in one place, he will doe in another.

* Chap. 23. 3. 15.

a Where the Israelites camped.

* Chap. 23. 7. 28.

b His eyes were thut vp before in respect of the cleare visions which hee saw after: some reade, were open, c Though he lay at in a sleepe, yet the eyes of his mind were open. d Or, tents. e His prosperitie and politerie shall be very great.

e which name
was common to
3 kings of Amalek.

his feed *shall be* in many waters, and his King *shall* be higher then *Agag*, and his kingdom *shall be* exalted.

8 God brought him out of Egypt: his strength *shall be* as an unicorn: he *shall* eat the nations his enemies, and bruise their bones, and shooe them thorow with his arrows.

* Gen. 49. 9.

9 * He coucheth, and lieth downe as a yong Lion, and as a Lion: Who *shall* stirre him vp? blessed is hee that blefseth thee, and is curfed is hee that curseth thee.

f In token of anger.

10 Then Balak was very angry with Balaam, and *smote* his hands together: so Balak sayd vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

g Thus the wicked
burden God
when they cannot
compasse their
wicked enterprises.

12 Then Balaam answered Balak, Told I not alfo thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of silver and gold, I cannot passe the commandment of the Lord, to doe *either* good or bad of mine owne mind: what the Lord hath command, that same will I speake.

h Ely. 10. 11. h He gave alfo
wicked counsell to
cause the Israelites
to sinne, that there-
by God might for-
take them, Chap.
25. 4.

14 And now behold, I goe vnto my people: come, I will *aduerte* thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his perable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp hath sayd,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling in a trance had his eyes opened:

i Meaning, Christ.

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a *Starre* of Iakob, and a Scepter shall rise of Israel, and shall smite the *coastes* of Moab, and destroy all the sonnes of *Seth*.

k That is, the
princes.
l He shall subdue
all that resist: for
of *Seth* came
Noah, and of Noah
all the world.

18 And Edom shall be possessed, and *Seir* shall be a possession to their enemies: but Israel shall doe valiantly.

m Of the Edomites.

19 Hee also that shall haue dominion *shall be* of Iakob, and shall destroy the remnant of the *city*.

n The Amalekites
first made warre
against Israel, as
Chap. 24. 45.

20 * And when he looked on Amalek, he vttered his perable, and sayd, Amalek *was* the first of the nations: but his latter end *shall come* to destruction.

o Or, *Midianites*.
p Make thy selfe as
strong as the canst.
q Or, *thou Kain*
shall.

21 And hee looked on the *Kenites*, and vttered his perable, and sayd, Strong is thy dwelling place, and *put* thy nest in the rocke:

r Some reade, Oh
who shall not per-
ish when the ene-
my, that is, *Anti-
christ*, shall for him-
selfe vs as God:
s The Grecians
and Romanes.
t Meaning, Eber,
or the Lewes for
rebelling against
God.

22 Neuertheless, the Kenite shall be spoyled, vntill Asubur cary thee away captiue.

23 Again he vttered his perable, and said, A-las, who shall liue when God doth this?

24 The ships also shall come from the coastes of *Chittim*, and subdue Asubur, and shall subdue Eber, and *hee also shall come* to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

The people commeth fornication with the daughters of Moab, 9 Phinchas killeth Zimri and Cozbi. 17 God commandeth to kill the Midianites.

NOW whilst Israel abode in * Shittim, the people began to commit whoredome with the *daughters* of Moab:

* Chap. 35. 4.

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

with the women.

3 And Israel *coupled* himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

b Worthipped
the idols of the
Moabites, which
was in *Shittim*.
* De. 32. 17. 18. 19
* Or, to the Lord,
c Openly in the
sight of all.

4 And the Lord sayd vnto Moses, * Take all the heads of the people and hang them vp before the Lord against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

d Let him see con-
cussion done of
him that is vnder
his charge.

5 Then Moses said vnto the Iudges of Israel, Eury one slay his *men* that were ioyned vnto Baal Peor.

6 * And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

e Repenting that
they had offended
God
* Psal. 106. 30.
i. mac. 2. 56.

7 * And when Phinchas the sonne of Eleazar the sonne of Aaron the Priest law it, hee rose vp from the middles of the Congregation, and tooke a *speare* in his hand,

Or, *Israel*.

8 And followed the man of Israel into the tent, and thrust them both thorow: *to wit*, the man of Israel, and the woman, *thorow* her belly: so the plague ceased from the children of Israel.

g Or, in her *tribe*,
Cush and Greek,
in her *tribe*.

9 * And there died in that plague foure and twenty thousand.

* 1. Cor. 11. 8.

10 Then the Lord spake vnto Moses, saying,

* Psal. 106. 30.

11 * Phinchas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee *was* zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

i He was zealous to
maintaine my
glory.

12 Wherefore say to him, Behold, * I giue vnto him my *covenant* of peace,

* Eccles. 45. 9. 6.
i. mac. 2. 56.

13 And he shall haue it, and his feed after him, *euē* the covenant of the Priests office for euer, because he was zealous for his God, &c hath made an atonement for the children of Israel.

14 And the name of the Israelitish woman, which was killed with the Midianitish woman, *was* Zimri the sonne of Salu, prince of the familie of the Simeonites.

g He hath pacified
Gods wrath.

15 And the name of the Midianitish woman that was slaine, *was* Cozbi the daughter of Zur, who *was* head ouer the people of his fathers house in Midian.

h Ebt. of the house
of the father.

16 * Again the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them: 18 For they trouble you with their *wiles*, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

* Chap. 31. 2.
i. causing you to
commit both cor-
porall and spiritu-
all fornication by
sallams counsell.
Chap. 31. 10. 14.
i. 14.

CHAP. XXVI.

The Lord commandeth to number the children of Israel in the plains of Moab, from twenty years old and aboue. 57 The Levites and their families. 66 Name of them that were numbered in Sinay as they came into Canaan, Isaac Isaac and Isobaua.

AND so after the *plague*, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

a Which *time*
for their whored-
ome and idolat-
rie.

2 Take the number of all the Congregation

of the children of Israel, * from twenty yeere olde and aboue, thorough their fathers houses, all that goe fourth to warre in Israel.

3 So Moyses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden ^{toward} Iericho, saying,

4 From twenty yeere old and aboue yee shall number the people, as the Lord * had commanded Moyses, and the children of Israel, when they came out of the land of Egypt.

5 * Reuben the first borne of Israel: the children of ¶ Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the familie of the Palluites:

6 Of Hefron, the familie of the Hefronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and forty thousand, seuen hundredth and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moyses and against Aaron in the * assemblie of Korah, when they stroue against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundredth and fifty men, who were ⁴ for a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of ¶ Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:

13 Of Zerah, the familie of the Zarithites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundredth.

15 ¶ The sonnes of ¶ Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Hagigites: of Shuni, the familie of the Shunites:

16 Of Ozni the familie of the Oznites: of Eri, the familie of the Erites.

17 Of Arod, the familie of the Arodites: of Arel, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, forty thousand and five hundredth.

19 ¶ The sonnes of ¶ Iudah, Er and Onan, but Er and Onan died in the land of Canaan.

20 So were the sonnes of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharizites, of Zerah, the familie of the Zarithes.

21 And the sonnes of * Pharez were: of Hefron, the familie of the Hefronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, teenty and sixe thousand and fue hundredth.

23 ¶ The sonnes of ¶ Issachar after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iasub the familie of the Iasubites: of Shimron the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threecore and foure thousand and three hundredth.

26 ¶ The sonnes of ¶ Zebulun, after their fa-

milies were: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threecore thousand and fue hundredth.

28 ¶ The sonnes of Ioseph after their families were: ¶ Manasseh and Ephraim.

29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Afriel, the familie of the Afrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hephher, the familie of the Hephherites.

33 ¶ And * Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seuen hundredth.

35 ¶ These are the sonnes of ¶ Ephraim after their families: of Shuthelah came the familie of the Shuthalites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirty thousand and fue hundredth: these are the sonnes of Ioseph after their families,

38 ¶ These are the sonnes of ¶ Benjamin after their families: of Bela came the families of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, fue and forty thousand and sixe hundredth.

42 ¶ These are the sonnes of ¶ Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their houtholds.

43 All the families of the Shuhamites were after their numbers, threecore and foure thousand, and foure hundredth.

44 ¶ The sonnes of ¶ Asher after their families were: of Imnah, the familie of the Imnites: of Iui, the familie of the Iuaites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah were: of Heber, the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fifty thousand and foure hundredth.

48 ¶ The sonnes of ¶ Naphtali, after their fa-

Manasseh,
* 16th. 17, 18.

* Chap. 27, 28

¶ Ephraim

¶ Benjamin

Dan.

Asher.

Naphtali.

* Chap. 1, 3.

b Where the river is next to Iericho.

* Chap. 1, 3.

* Gen. 46, 8 and 4, 14, 1 Chron. 5, 1, ¶ Reuben.

* Chap. 16, 6. c In that rebellion whereof Korah was head.

d That is, for an example that other should not murmur and rebel against Gods ministers.
1 Simeon.

¶ Gad.

¶ Iudah.
e Before Iasub went into Egypt.
Gen. 38, 3, 7, 10, and 46, 22.

* Gen. 46, 12.

¶ Issachar.

families were: of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the family of the Izrites: of Shilem, the family of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, hie and forty thousand and foure hundred.

51 These are the numbers of the children of Israel: fixe hundredth and one thousand: seven hundredth and thirty.

52 And the Lord spake vnto Moyses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number of names.

54 * To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance, to euery one according to his number shall be giuen his inheritance.

55 Notwithstanding, the land shall be * diuided my lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be diuided betweene many and few.

57 ¶ * These also are the numbers of the Levites, after their families: of Gershon came the family of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahites: the familie of the Mulhites: the familie of the Kohites: and Kohath begat Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and the bare vnto Amram Aaron, and Moyses, and Miriam their siter.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth old and aboue, for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moyses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, nere Iorden, toward Iericho.

64 And among these there was not a man of them, & whom Moyses and Aaron the Priest numbred, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said vnto them, * They shall die in the wilderness: to there was not left a man of them, Iaua Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

CHAP. XXVII.

1 The Lawe of the heritage of the daughters of Zelophehad. 12 The lawe of promise is shewed vnto Moyses. 16 Moyses prayeth for a gouernour vnto the people. 18 Ioshua is appointed in his stead.

¶ Then came the daughters of *Zelophehad, the sonne of Hephher, the son of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And stood before Moyses, and before Eleazar the Priest, and before the Princes, and all the assembly at the doore of the Tabernacle of

the Congregation, saying,

3 Our father * died in the wilderness, and he was not among the assembly: we them that were assembled against the Lord in the company of Korah, but died in his sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moyses brought their ^b cause before the Lord.

6 And the Lord spake vnto Moyses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kintman of his familie, and he shall possesse it: and thus shall be vnto the children of Israel a lawe of iudgement, as the Lord had commanded Moyses.

12 ¶ Again the Lord sayd vnto Moyses, * Go vp into this mount, of Abarim, & behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

14 For ye were * disobedient vnto my words in the desert of Zin, in the strife of the assembly to sanctifie mee in the waters before their eyes: * That is the water of Meribah in Kadeth in the wilderness of Zin.

15 ¶ Then Moyses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man over the Congregation,

17 Who may goe out and in, before them and leade them out and in, that the Congregation of the Lord be not as iewepe, which haue not a shephard.

18 And the Lord sayd vnto Moyses, Take thee Ioshua the sonne of Nun, in whom is the Spirit, and put thine hands vpon him,

19 And let him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And he giue him of rhy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall kee counsell for him: * by the iudgement of Vrim before the Lord: at his worde they shall go out, and at his worde they shall come in, both he, and all the children of Israel with him, and all the Congregation.

22 So Moyses did as the Lord had commanded him, and he tooke Ioshua, and let him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moyses.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Manna: 16 Of the Red Cow. 26 Of the first fruits.

¶ Chap. 24, 35, & 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ b That is, their matter to be iudged, to know what the should determine, as he did all hisd matters.

¶ c Measuring an ordinance to iudge by.

¶ d Chap. 20, 11.

¶ e Chap. 30, 12.

¶ f Exod. 17, 9, Or, strife.

¶ g Who as hee hath created, so he gouerneth the hearts of all men. ¶ That is, gouerneth them and doe his dutie, as a Chron. 1, 10.

¶ h And so appoint him gouernour.

¶ i Commend him to the people as meane to direct, see and appointed by God.

¶ k Exod. 28, 30. A Co. diu. in his office: signifying that the civil magistrate should exercise nothing but that which he knew to be the will of God.

¶ l How he should gouerne himselfe in his office.

¶ This is the third time that they are numbered.

¶ Or, persons. ¶ Chap. 23, 34.

¶ 10, 11, 12, and 24, 25.

¶ Exod. 6, 16, 17, 28, 29, 30, 31.

¶ Exod. 2, 8, and 3, 20.

¶ Levit. 10, 2. Chap. 34, 1. 1 Chron. 24, 2.

¶ Wherein appeareth the great power of God, that so wonderfully increased this people. ¶ Chap. 1, 28, 29, 30, 31, 32, 33, 34.

By bread, hee
meaneth all man-
ner of sacrifice.

* Exod. 29, 38.

* Exod. 16, 36,
Leuit. 2, 1.
* Exod. 29, 40.

h The meat of-
fering and drinke
offering of the
evening sacrifice.

e Of the measure
ephath.

d Which was of-
fered every day at
morning and at
evening.

c That is, the
wine that shalbe
poured vpon the
sacrifice.

* Exod. 18, 18.
and 23, 15.
Leuit. 23, 5.

* Leuit. 23, 7.
& Of a solemn as-
sembly.

And the Lord said vnto Moses, saying,
2 Comye shall obserue to offer vnto mee
say vnto the seafon mine offering, and a my bread
in their sacrifices made by fire for a sweete savour
vnto mee.

3 Also thou shalt say vnto them, * This is the
offering made by fire which ye shall offer vnto the
Lord, two lambes of a yeere olde, without spot
daily, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morn-
ing, and the other lambe shalt thou prepare at
euen.

5 * And the tenth part of an Ephah of fine
floure for a * meate offering mingled with the
fourth part of an * Hin of beaten oyle.

6 This shall be a daily burnt offering, as was
made in the mount Sinai for a sweete savour: it is
a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth
part of an Hin for one lambe: in the holy place
cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at
euen: as the meate offering of the morning, and
as the drinke offering thereof shalt thou prepare
this b for an offering made by fire of sweete savour
vnto the Lord.

9 ¶ But on the Sabbath day ye shall offer two
lambes of a yeere olde, without spot, and two
tenth deales of fine floure for a meate offering
mingled with oyle, and y drinke offering thereof.

10 This is the burnt offering of every Sabbath,
beside the a continuall burnt offering, and drinke
offering thereof.

11 ¶ And in the beginning of your moneths,
ye shall offer a burnt offering vnto the Lord, two
yong bullockes, and a ramme, and seuen lambes
of a yeere old, without spot.

12 And three tenth deales of fine floure for a
meat offering mingled with oyle for one bullocke,
and two tenth deales of fine floure for a meate
offering mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled
with oyle for a meate offering vnto one lambe,
for a burnt offering of sweete savour: it is an offer-
ing made by fire vnto the Lord.

14 And their drinke offerings shalbe halfe an
Hin of wine vnto one bullocke, and the thirde
part of an Hin vnto a ramme, and the fourth part
of an Hin vnto a lambe: this is the burnt offering
of every moneth, throughout the moneths of the
yeere.

15 And one hee goate for a sinne offering vnto
the Lord shall be prepared, besides the continuall
burnt offering, and his drinke offering.

16 * Also the fourteenth day of the first mo-
neth is the Pasche of the Lord.

17 And in the fifteenth day of the same mo-
neth is the feast: seuen dayes shall vnleavened
bread be eaten.

18 In the * first day shall be an holy c conuo-
cation, ye shall doe no seruile worke therein.

19 But yee shall offer a sacrifice made by fire
for a burnt offering vnto the Lord, two yong bul-
lockes, one ramme, and seuen lambes of a yeere
olde: see that they be without blemish.

20 And their meate offering shall be of fine
floure mingled with oyle: three tenth deales shall
yee prepare for a bullocke, and two tenth deales
for a ramme:

21 One tenth deale shalt thou prepare for

every lambe, euen for the seuen lambes.

22 And an hee goate for a sinne offering, to
make an atonement for you.

23 Ye shall prepare these, beside the burnt of-
firing in the morning, which is a continuall burnt
sacrifice.

24 After this manner ye shall prepare through-
out all the seuen dayes, for the ¶ maintaining of
the offering made by fire for a sweete savour vnto
the Lord: it shall be done beside the continuall
burnt offering and drinke offering thereof.

25 And in the seuen day ye shall have an
holy conuocation, vvherein ye shall doe no seruile
worke.

26 ¶ Also in the day of your first fruits, when
ye bring a new meate offering vnto the Lord, ac-
cording to your 7 weeks ye shall have an holy co-
uocation: and ye shall doe no seruile worke in it:

27 But yee shall offer a burnt offering for a
sweete savour vnto the Lord, two yong bullockes,
a ramme, and seuen lambes of a yeere olde,

28 And their meat offering of fine floure ming-
led with oyle, three tenth deales vnto a bul-
locke, two tenth deales to a ramme,

29 And one tenth deale vnto every lambe
throughout the seuen lambes.

30 And an hee goate to make an atonement
for you;

31 (Yee shall doe this besides the continuall
burnt offering, and his meat offering:) see they be
without blemish, and their drinke offerings.

CHAP. XXXI.

a Of the three principall feasts of the seuen moneth, to wit, the
feast of trumpets, 7 The feast of reconciliation, 12, And
the feast of Tabernacle.

Moreouer in the first day of the a seuenh mo-
neth ye shall have an holy conuocation: ye
shall doe no seruile worke therein: * it shall be a
day of blowing the trumpets vnto you.

2 And yee shall make a burnt offering for a
sweete savour vnto the Lord: one yong bullocke,
one ramme, and seuen lambes of a yeere old, with-
out blemish.

3 And their meate offering shalbe of fine floure
mingled with oyle, three tenth deales vnto the
bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto the lambe, for
the seuen lambes,

5 And an hee goate for a sinne offering to
make an atonement for you,

6 Beside the burnt offering of the b moneth, and
his meat offering and the continuall c burnt offering,
and his meate offering and the drinke offerings of
the same, according to their manner, for a sweete
savour: it is a sacrifice made by fire vnto the Lord.

7 ¶ And ye shall h hve in the tenth day of the
seuenh moneth, an holy d conuocation: and yee
shall * humble your foules, and shall not doe any
worke therein,

8 But ye shall offer a burnt offering vnto the
Lord for a sweete savour: one yong bullocke, a
ramme, and seuen lambes of a yeere old: see they
be without blemish.

9 And their meate offering shall be of fine
floure mingled with oyle, three tenth deales to a
bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto every lamb, through-
out the seuen lambes.

11 An hee goate for a sinne offering, (beside the
sinne offering to make the atonement, and the con-
tinual e burnt offering and the meat offering thereof)
and

Elef. bread.

i In counting
seuen weeks
from the Pasche-
ver to Withsun-
side, as Leuit. 23, 15

Elef. they shall
offer you.

j Which contin-
ueth part of Sep-
tember, and part
of October.
* Leuit. 23, 34.

k Which must
be offered in the
beginning of
every moneth.
l Which is the
morning and
evening.
* Leuit. 16, 30-37,
and 23, 27.
m Which is the
feast of reconci-
liation.
* Leuit. 16, 29.

n That is, offered
every morning
and evening.

h Her husband being alive,

11 And if she vowed in her husbands house, or bound her selfe straitly with an oathe,
12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vows shall stand, and every bond, wherewith shee bound herselfe, shall stand in effect.

13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lips concerning her vows or concerning her bones, shall stand in effect: for her husband hath disanulled them: and the Lord will forgive her.

14 So every vowe, and every oathe or bond, made to humble the soules, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace concerning her from day to day, then he stablisheth all her vows and all her bondes which shee hath made: he hath confirmed them because he helde his peace concerning her the same day that hee heard them.

16 But if hee breake them after that he hath heard them, then shall hee beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, and betweene the father and his daughter, being young in her fathers house.

CHAP. XXXI.

1 The Kings of Midian and Balaam are slaine. 2 Onely the maidens are reserved alive. 3 The pray is equally divided, to A present giuen of Israel.

And the Lord spake vnto Moses, saying,
2 * Reuenge the children of Israel of the Midianites, and afterward thou shalt be gathered vnto thy people.

3 And Moses spake to the people, saying, Harness some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of every tribe throughout all the tribes of Israel shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of every tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow vnto in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slewed all the males.

8 They slew also the kings of Midian among them that were slaine: * Eui, and Rekem, and Zur, and Hur, and Reba, fine kings of Midian, and they slew Balaam the sonne of Beor with the sword.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

11 And they tooke all the spoyle, and all the pray both of men and beasts.

12 And they brought the captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden to-

ward Iericho.

13 Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captiues of the hoaste, with the captiuesouer thousands, and captiuesouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What haue ye faued all the women?

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespass against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, * slay all the males among the children, and kill all the women that haue known man by carnall copulation.

18 But all the women children that haue not known carnall copulation, keepe aliuie for your selues.

19 And ye shall remaine without the hoaste seven dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment and all that is made of skinned, and all worke of goates haire, and all things made of wood.

21 And Eleazar the Priest sayd vnto the men of warre, which went to the battell, This is the ordinance of the law which the Lord commanded Moses.

22 As for golde, and siluer, brasse, yron, tinne, and lead:

23 Euen all that may abide the fire, yee shall make it go through the fire, and it shall be cleane: yet, it shall be purified with * the water of purification: and all that suffereth not the fire, ye shall cause to passe by the water.

24 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward ye shall come into the hoaste.

25 And the Lord spake vnto Moses, saying,
26 Take the summe of the praye that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray betweene the soldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one person of five hundredth, both of the persons, and of the beeces, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take one, taken out of fiftie, both of the persons, of the beeces, of the asses, and of the sheepe, euen of all the cattell, and thou shalt giue them vnto the Levites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, to wit, the rest of the pray which the men of warre had spoyled, was five hundredth seuentie and five thousand sheepe,
33 And fouentie and two thousand beeces.

e At though he sayd, ye ought to haue spared none, * Chap. 23, 17.
* 2. Pet. 1, 15 f For worshipping of Peor.

* Iudg. 21, 10, g That is, all the men children.

* Chap. 19, 15.

h Or, contained in the same.
* Chap. 19, 15.

i The third day and before it be made.

* Chap. 19, 15.
i It shall be washed.

h The pray is first diuided equally among all.

k Of the pray that falleth to the soldiers.

l The Israelites which had not bene at warre, of euery fiftie paid one to the Lord: and the soldiers one of euery five hundredth.

† Eui, the bonds of her foote.

h To mortifie her selfe by abstinence, or other bodily exercise.

i And warne her not the same day that he heareth it, as verse 9.

k Not the same day hee heard them, but some day after, the sinne shall be imputed to him and not to her.

* Chap. 25, 17.

* Chap. 27, 13.

n As he had commanded, Chap. 25, 17, declaring also that the inuictie done against his people is done against him.

h For his great sinne that he bare to the Lord, Chap. 25, 13.

* Ios. 13, 1.

e The false prophet who gaue counsell how to curse the Israelites to offend their God.

g Or place of gorgeous buildings.

d As the women and little children

34 And threescore and one thousand asses,
35 And two and thirty thousand persons in all,
of women that had 7 lien by no man.

† *Etr. not known
the kid of man.*

in This is the
portion that the
soldiers gaue to
the Lord.

in Meaning, of the
maides, or virgins
which had not
compained with
man.

o Of that part
which was giuen
vnto them in di-
uiding the spoyle.

Which ha-
bene at

† *The vnder
part.*

o The captaiues
by this free of-
fering acknowledge
the great benefi-
ce of God in prefer-
ring his people.

And gaue no
portion to the
captaiues.

† That the Lord
might remember
the children of
Israel.

o Reuben came of
Leah, and Gad of
Zilpah her hand-
maide.

o Which moon-
aine was so na-
med of the hepe
of stones that
Isaak made as
a signe of the co-
uenant betweene
him and Laban,
Gen. 31:47.

36 And the halfe, to witte, the part of them that
went out to warre, touching the number of sheepe,
was three hundred seuen and thirtie thousand,
and fise hundredth.

37 And the Lords tribute of the sheepe was
fise hundredth seuentie and fise:

38 And the beeces were fise and thirtie thou-
sand, whereof the Lords tribute was seuentie and
two.

39 And the asses were thirtie thousand and fise
hundredth, whereof the Lords tribute was three-
score and one:

40 And of persons fixteene thousand, where-
of the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords
offering vnto Eleazar the Priest, as the Lord had
commanded Moses.

42 And of the o halfe of the children of Is-
rael, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the con-
gregation, was three hundred thirtie and seuen
thousand sheepe and fise hundredth,

44 And fise and thirtie beeces,

45 And thirtie thousand asses, and fise hundredth

46 And fixteene thousand persons.)

47 Moses, I say, tooke of the halfe that per-
tained vnto the children of Israel, one taken out
of fiftie, both of the persons, and of the cattell,
and gaue them vnto the Leuites, which haue the
charge of the Tabernacle of the Lord, as the Lord
had commanded Moses.

48 ¶ Then the captaiues which were ouer
thousands of the hoaste, the captaiues ouer the
thousands, and the captaiues ouer the hundredths
came vnto Moses:

49 And sayd to Moses, Thy seruants haue ta-
ken the summe of the men of warre which are
vnder thy authority, and there lacketh not one
man of vs.

50 ¶ We haue therefore brought a present vn-
to the Lord, what euery man found of Iewels of
gold, bracelets, and chaines, rings, earerings, and
ornaments of the legs, to make an atonement for
our foules before the Lord.

51 And Moses and Eleazar the Priest tooke
the gold of them, and all wrought iewels,

52 And all the gold of the offering that they
offered vp to the Lord (of the captaiues ouer
thousands and hundredth) was fixteene thousand
seuen hundredth and fiftie shekels.

53 (For the men of warre had spoyled, euery
man for him selfe.)

54 And Moses and Eleazar the Priest tooke
the gold of the captaiues ouer the thousands, and
ouer the hundredths, and brought it into the Ta-
bernacle of the Congregation, for a memoriall
of the children of Israel before the Lord.

CHAP. XXXIIII.

¶ The request of the Reubenites and Gadites, 14 and their promi-
se Moses, 14. Moses granteth their request. 33 The Gadites,
Reubenites, and halfe the tribe of Manasse, conuene and build
cities on this side Iordan.

N Ow the children of Reuben, and the chil-
dren of Gad had an exceeding great multi-
tude of cattell: and they saw the land of Iazer,
and the land of Gilead, that it was an apt place
for cattell.

3. Then the children of Gad, and the childre

of Reuben came, and spake vnto Moses and to
Eleazar the Priest, and vnto the Princes of the
Congregation, saying,

3 The land of Asaroth, and Dibon, and Iazer,
and Nimrah, and Heshbon, and Elealeh, and She-
bam, and Nebo, and Beon,

4 Which country the Lord sinit before the
Congregation of Israel, is a land meete for cattell,
and thy seruants haue cattell:

5 Wherefore, sayd they, If wee haue found
grace in thy sight, let this land be giuen vnto thy
seruants for a possession, and bring vs not ouer
Iorden.

6 And Moses sayd vnto the children of Gad,
and to the children of Reuben, Shall your bre-
thren goe to warre, and ye tary here?

7 Wherefore now 7 discourage you the heart
of the children of Israel to go vnto into the land,
which the Lord hath giuen them?

8 Thus did your fathers, when I sent them
from Kadeh-barnea to see the land.

9 For * when they went vp euen vnto the
rither of Eshcol, and saw the land, they discour-
aged the heart of the children of Israel, that they
would not goe into the land, which the Lord had
giuen them.

10 And the Lords wrath was kindled the same
day, and he did sweare, saying,

11 ¶ None of the men that came out of Egypt,
* from twenty yeere old and aboue, shall see the
land for the which I sweare vnto Abraham, to Is-
hak, and to Iacob, because, they haue not 7 whol-
ly followed me:

12 Except Caleb the sonne of Iephunneh the
Kenefite, and Ioshua the sonne of Nun: for they
haue constantly followed the Lord.

13 And the Lord was very angry with Israel,
and made him wander in the wilderness foure
yeeres, vntill al the generation that had done euil
in the sight of the Lord, were consumed.

14 And behold, ye are risen vp in your fathers
stead as an increase of fynnfull men, still to augmen-
t the fierce wrath of the Lord toward Israel.

15 Yet if ye tume away from following him,
hee will yet againe leaue the people in the wilder-
nesse, and ye shall destroy all this folke.

16 And they went neere to him, and sayd, We
will build sheepfolds heere for our sheepe, and
for our cattell, and cities for our children.

17 But wee our selues will be ready armed to
goe before the children of Israel, vntill we haue
brought them vnto their * place: but our children
shall dwell in the defended cities, because of the
inhabitants of the land.

18 We win not returne vnto our houses, vn-
till the children of Israel haue inherited, euery
man his inheritance.

19 Neither will we inherit with them beyond
Iorden and on that side, because our inheritance
is fallen to vs on this side Iordan Eastward.

20 ¶ And Moses sayd vnto them, If ye will
doe this thing, and goe 7 armed before the Lord
to warre:

21 And will goe eery one of you in harnessse
ouer Iorden before the Lord, vntill he haue cast
out his enemies from his sight:

22 And vntill the land be inbued before the
Lord, then ye shall returne and be innocent to-
ward the Lord, and toward Israel: and this land
shall be your possession before the Lord;

23 But if yee will not doe so, behold, yee haue
sinned

† *Rev. breth.*

* *Chap. 13, 24
8, vally.*

* *Etr. if any of the
men.
* Chap. 14, 28, 29.*

o *Or, performed
and continued.*

* *Because they
murmured, nei-
ther would they
their report, which
solde it as a snare
concerning the
land*

o *By your occasions;*

* *In the land of
Canaan.*

o *Lev. 3, 23.
Before the Altar
of the Lord.*

o *That is, the in-
habitants of the
land*

o *The Lord will
grant you this
land which ye
enquire, 10th, 13, 14*

Hee shall assuredly be punished for your name.

finned against the Lord, and be sure, that your sinne I will finde you out.
24 Build you then cities for your children, and foldes for your sheepe, and doe that yee have spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my Lord commanded:

26 Our children, our wines, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will goe euery one armed to warre before the Lord for to fight, as my Lord sayth.

28 So concerning them, Moses k commanded Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses sayd vnto them, If the children of Gad &c the children of Reuben wil goe with you our Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not goe oner with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath sayd vnto thy seruants, so will we doe.

32 We will goe armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 * So Moses gaue vnto them, *even* to the children of Gad, and to the children of Reuben, and to haue the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Baithan, the land, with the cities thereof and coasts, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Tog-behah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-haim,

38 And Nebo, and Baalmeon, and turned their names, and Sibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them Haurorh Iair.

42 Alfo Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

1 Two and forty journeyes of Israel are named. 52 They are commanded to kill the Canaanites.

These are the journeyes of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeyes, according to the commandement of the Lord: so these are the journeyes of their going out,

3 Now they * departed from Ramefes the first moneth, *even* the fifteenth day of the first moneth, on the morrow after the Pascheouer: and the children of Israel went out with an high hand in the fight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their gods also the Lord did execution.)

5 And the children of Israel remooued from Ramefes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remooued from Etham, and turned againe vnto * Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went thorow the middes of the Sea into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Marah.

9 And they remooued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and seauentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red Sea, and lay in the * wilderness of Sin.

12 And they tooke their journey out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and in Alush.

14 And they remooued from Alush, and lay * Rephidim, where was no water for the peop to drinke.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

16 And they remooued from the desert of Sinai, and pitched in * Kibroth Hattavaush.

17 And they departed from Kibroth Hattavaush, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Perez.

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went with Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahah.

27 And they departed from Takah, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Heshmonah.

30 And they departed from Heshmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

Hee gaue charge that his promise made to the Reubenites, and others should be performed after his death, so that they brake not theirs.

That is attributed to the Lord, which his messenger speaketh.

Deut. 3. 18. 19. 20. 21. 22. 23. 24.

The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwell on this side: and Josh. 10. 15. hee speaketh of them that inhabited beyond Iorden.

Gen. 50. 23.

Deut. 3. 14.

That is the villages of Iair.

From whence they departed, and whither they came.

Exod. 12. 37.

Either meaning their doles, or their men of authority.

Exod. 13. 10.

At the commandment of the Lord, Exod. 12. 3. 2.

Exod. 15. 22.

Exod. 15. 27.

Exod. 16. 1.

Exod. 17. 1.

Exod. 19. 2.

Chap. 21. 34.

Chap. 22. 35.

Chap. 23. 14.

32 And



This Mappe declareth the way which the Israelites went for the space of foure yeeres from Egypt throu the wilderness of Arabia, until they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the two and foure places, where they pitched, their tents, which are named, Numb. 33. with the obseruation of the degrees, concerning the length and the breadth, and the places of their abode, set out by numbers.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wilderness of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went vp into mount Hor, at the commandment of the Lord, and died there, in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the 5th month.

39 And Aaron was an hundred and three and twenty yeere old, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount * Hor, and

pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Tim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Aimon-dib-laim.

47 And they remooued from Aimon-dib-laim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the * plaine of Moab, by Iordan toward Iericho.

49 And they pitched by Iordan, from Beth-esimoth vnto * Abel-shittim, in the plaine of Moab.

50 * And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

51 * Speake vnto the children of Israel, and say vnto them, * When ye are come oter Iordan to enter into the land of Canaan,

* Chap. 30, 12.

* Chap. 30, 15.
Deut. 32, 50.

d Which the Brewers call Ab, and sniweth to part of Iuly and part of August.
* Chap. 31, 1.

* Chap. 33, 4, 10.

* Chap. 31, 13.

Or, Shil.

* Chap. 25, 10.

Deut. 7, 2, 10, 11, 12.

a Which were set
97 in their hie pla-
ces to worship.

* Chap. 26. 53. 54.

* Iosb. 23. 13.
Eud. 3. 3.
b Or, keince.

c Meaning, the
description of the
land.

* Iosb. 15. 14.

d Or, ascending up
of scarpes.

b Which was
Nilus, or at some
shinke, Rhinoco-
tus.
c Which is called
Mediterraneanm.

d Which is a
mountaine nere
Tyre and Sydon,
and not that Hor
in the wilderness
where Azon did.

e Which in the
Gospel is called
the lake of Gen-
nareth.

* Chap. 34. 33.
Iosb. 14. 2. 3.

52 Yee shall then drine out all the inhabitants
of the land before you, and destroy all their pi-
ctures, and breake asunder all their images of me-
tall, and plucke downe all their hie places,

53 And yee shall possesse the land and dwell
therein: for I haue giuen you the land to pos-
sesse it.

54 And yee shall inherite the land by lot, ac-
cording to your families: * to the more yee shall
giue more inheritance, and to the fewer the lesse
inheritance. Where the lot shall fall to any man,
that shall be his: according to the tribes of your
fathers shall ye inherite.

55 But if ye will not drine out the inhabitants
of the land before you, then those which yee let
remaine of them, shall * prickes in your eyes,
and thornes in your sides, and shall vex you in
the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall
doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

3 The wastes and borders of the land of Canaan. 17 Certain men
are assigned to diuide the land.

And the Lord spake vnto Moses, saying,
2 Command the children of Israel, and
say vnto them, When yee come into the land of
Canaan, this is the land that shall fall vnto your
inheritance: *that is*, the land of Canaan with the
coasts thereof.

3 * And your South quarter shall be from the
wildernesse of Zin to the borders of Edom: so
that your South quarter shalbe from the salt Sea
coast Eastward.

4 And the border shall compasse you from
the South to J Maaleh-akrabim, and reach to
Zin, and goe out from the South to Kadeih-bar-
nea: thence it shall stretch to Hazar-addar, and
goe along to Azmon.

5 And the border shall compasse from Azmon
vnto the ^d river of Egypt, and shall goe out to the
sea.

6 And your West quarters shall be the great
sea: even that border shalbe your West coast.

7 And this shall be your North quarter, yee
shall marke out your border from the great Sea
vnto mount A Hor.

8 From mount Hor yee shall point out till it
come vnto Hamath, and the end of the coast shall
be at Zedad.

9 And the coast shall reach out to Ziphron,
and goe out at Hazar-enan, this shall be your North
quarter.

10 And yee shall marke out your East quarter
from Hazar-enan to Shepham.

11 And the coast shall goe downe from She-
pham to Riblah, and from the East side of Ain:
and the same border shall descend and goe out at
the side of the sea of Chinnereth Eastward.

12 Also that border shall goe downe to Ior-
den, and leane at the salt sea: this shalbe your land
with the coasts thereof round about.

13 ¶ Then Moses commanded the children of
Israel, saying, This is the land which ye shall
inherit by lot, which the Lord commanded to giue
vnto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben,
according to the households of their fathers, and
the tribe of the children of Gad, according to
their fathers households, and halfe the tribe of Ma-
nasseh haue receiued their inheritance.

15 Two tribes and an halfe tribe haue recei-

ued their inheritance on this side of Iorden to-
ward Iericho full East.

16 ¶ Against the Lord spake to Moses, saying,

17 These are the names of the men which shall
diuide the land vnto you: * Eleazar the Priest, and
Joshua the sonne of Nun.

18 And yee shall take also a prince of euery
tribe to diuide the land.

19 The names also of the men are these: Of
the tribe of Iudah, Caleb the sonne of Iephunnah.

20 And of the tribe of the sonnes of Simeon,
Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne
of Chidon.

22 Also of the tribe of the sonnes of Dan, the
prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph, of the tribe of the
sonnes of Manasseh, the prince Hanniel the sonne
of Ephod.

24 And of the tribe of the sonnes of Ephraim,
the prince Kemuel, the sonne of Shiphan.

25 Of the tribe also of the sonnes of Zebulun,
the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar,
the prince Paltiel, the sonne of Azan.

27 Of the tribe also of the sonnes of Asher, the
prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali,
the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord command-
ed to giue diuide the inheritance vnto the children
of Israel, in the land of Canaan.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbs. 25 The cities of
refuge. 36 The law of murder. 38 For one man witness
shall no man be condemned.

And the Lord spake vnto Moses in the plaine
of Moab by Iorden, toward Iericho, saying,

2 * Command the children of Israel, that they
giue vnto the ^a Leuites of the inheritance of their
possession, cities to dwell in: yee shall giue also
vnto the Leuites the suburbs of the cities round
about them.

3 So they shall haue the cities to dwell in, and
their suburbs shalbe for their carrel, and for their
substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall
giue vnto the Leuites, from the wall of the citie
outward shall be a thousand cubites round a-
bout.

5 And yee shall measure without the citie of
the East side, a thousand cubites: and of the
South side, two thousand cubites: and of the
West side, two thousand cubites: and of the North
side, two thousand cubites: and the citie shall be
in the mids: this shall be the measure of the suburbs
of their cities.

6 And of the cities which ye shall giue vnto
the Leuites, * there shall be sixe cities for refuge,
which ye shall appoint, that be which killeth, may
flee thither: and to them ye shall adde two and
fourtie cities more.

7 All the cities which ye shall giue to the Le-
uites, shall be eight and fourtie cities: them shall
ye giue with their suburbs.

8 And concerning the cities which ye shall
giue, of the possession of the children of Israel: of
many ye shall take more, and of few ye shall take
lesse: euery one shall giue of his cities vnto the
Leuites, according to his inheritance, which hee
inheriteth.

* Iosb. 19. 51.

f One of the heads
or chiefe men of
euery tribe.

g And he indge
ouer euery piece
of ground that
should fall to any
by lot, to the in-
cent that all things
might be done or-
derly and without
contention.

* Iosb. 17. 2.
a Because they
had no inheritance
assigned them in
the land of Canaan.
b God would
haue them scat-
tered thorow all the
land, because the
people might be
preserued by them
in the obedience
of God and his
Law.

c So that in all
were three thou-
sand, and in the
compasse of the
two thousand, they
might plant and
sow.

* Deut. 19. 43. Iosb.
20. 2. and 2. 3.

9 ¶ And the Lord spake vnto Moyses, saying,
10 Speake vnto the children of Israel, and say
vnto them, * When ye be come out of Iordan into
the land of Canaan,

11 Ye shall appoint you cities, to be cities of
refuge for you, that the slayer, which slayeth any
person vnwares, may flee thither.

12 And these cities shalbe for you a refuge from
thy 4 auenger, that he which killeth die not, vntill
he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, 5 six
cities shall ye haue for refuge.

14 Ye shall appoint three 6 on this side Iordan,
and yee shall appoint three cities in the land of
* Canaan which shalbe cities of refuge.

15 These six cities shalbe a refuge for the
children of Israel, and for the stranger, and for him
that dwelleth 7 among you, that euery one which
killeth any person vnwares, may flee thither.

16 * And if one 8 smite another with an in-
strument of iron that he die, he is a murderer, and
the murderer shall die the death.

17 Also if hee smite him by casting a stone,
wherewith he may be slaine, and hee die, hee is a
murderer, and the murderer shall die the death.

18 Or if he smite him with an hand-weapon of
wood, wherewith he may be slaine, if he die, he is
a murderer, and the murderer shall die the death.

19 The reuenger of 9 blood himself shall slay the
murderer: who he meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at
him by laying of waite, that he die,

21 Or smite him through enimitie with his
hand, that he die, he 10 smote him shall die 5 death:
for he is a murderer: the reuenger of the blood
shall slay the murderer when he meeteth him.

22 But if hee pushed him 11 vnadvisedly, and
* not of hatred, or cast vpon him any thing
without laying of waite,

23 Or any stone (wherby he might be slaine)
and sawe him not, or caused it to fall vpon him,
and he dy, and was not his enemy, neither sought
him any harme,

24 Then the Congregation shall iudge be-
tweene the slayer and the 12 auenger of blood ac-
cording to these lawes.

25 And the Congregation shall deliuer the
slayer out of the hand of the auenger of blood, and
the Congregation shall restore him vnto the cite
of his refuge, whither hee was fled: and he shall
abide there vnto the death of the 13 hie Priest,
which is appointed with the holy oyle.

26 But if the slayer come without the borders
of the cite of his refuge, whither he was fled,

27 And the reuenger of blood finde him with-
out the borders of the cite of his refuge, & the
reuenger of blood slay the 14 murderer, he shalbe
guiltles,

28 Because he should haue remained in the
cite of his refuge, vntill the death of the hie Priest:
and after the death of the hie Priest, the slayer
shall retorne vnto the land of his possession.

29 So these things shall be 15 a lawe of iudge-
ment vnto you, throughout your generations in
all your dwellings.

30 Whosoever killeth any person, the Iudge shall
slay the murderer, through 16 witneses: but * one
witness shall not testifie against a person to cause
him to die.

31 Moreover ye shall take no recompense for

the life of the murderer, which is 17 worthy to
die: but he shall be put to death.

32 Also ye shall take no recompense for him
that is fledde to the cite of his refuge, that hee
should come againe, and dwell in the land, before
the death of the hie Priest.

33 So ye shall not pollute the land wherein ye
shall dwell: for 18 blood defileth the land: and the
land cannot be 19 cleansed of the blood that is shed
therein, but by the blood of him that is shed it.

34 Defile not therefore the land which ye
shall inhabit, for I dwell in the middles thereof:
For I the Lord dwell among the children of Israel.

CHAP. XXXVI.

¶ An order for the marriage of the daughters of Zelophehad.

THEN 20 the chiefe fathers of the familie of the
sonnes of Gilead, the sonnes of Machir, the
sonnes of Manasseth, of the families of the sonnes of
Joseph, came, and spake before Moyses, & before 21
princes, the chiefe fathers of 5 children of Israel,

2 And sayde, * The Lord commanded 22
my lord to giue the land to inherit by lot to the chil-
dren of Israel: and my lord was commanded by
the Lord, to giue the inheritance of Zelophehad
our brother vnto his daughters.

3 If they be married to any of the sonnes of
the 23 other tribes of the children of Israel, then shall
their inheritance be taken away from the inheri-
tance of our fathers, and shalbe put vnto the in-
heritance of the tribe whereof they shalbe: so shall
it be taken away from the lot of our inheritance.

4 Also when the 24 familie of the children of Is-
rael commeth, then shall their inheritance be put
vnto the inheritance of the tribe whereof they
shall be: so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.

5 Then Moyses commanded the children of
Israel, according to the word of the Lord, saying,
The tribe of the sonnes of Joseph haue said 25 well.

6 This is the thing that the Lord hath com-
manded, concerning the daughters of Zelophe-
had, saying, They shall be wiues to whom they
thinke best, onely to the familie of the tribe of
their father shall they marry:

7 So shall not the inheritance of the children of
Israel remove from tribe to tribe, for euery one
of the children of Israel shall ioyne himselfe to
the inheritance of the tribe of his fathers.

8 And euery daughter that possideth any 26 in-
heritance of the tribes of the children of Israel,
shalbe wife vnto one of the familie of the tribe
of her father: that the children of Israel may enioy
euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from
tribe to tribe: but euery one of the tribes of the
children of Israel shall stick to his own inheritance.

10 As the Lord commanded Moyses, so did the
daughters of Zelophehad.

11 For 27 Mahlah, Tirzah, and Hoglah, and
Milchah, Noah the daughters of Zelophehad
were married vnto their fathers brothers sonnes:

12 They were wiues to certaine of the familie
of the sonnes of Manasseth the sonne of Joseph:
so their inheritance remained in the tribe of the
familie of their father.

13 These are the 28 commandments and lawes,
which the Lord commanded by the hand of Mo-
yses, vnto the children of Israel in the plaine of
Moab, by Iordan toward Jericho,

in which purposely
hath committed
murder.

¶ Or, murd-
er. So God is mind-
full of the blood
wrongfully shed,
hath he maketh his
dunle of cleane: so
demands ven-
geance thereof.

¶ It seemeth that
the tribes con-
sidered who might
marry their
daughters to haue
their inheritance:
and the more the
sonnes of Joseph
proposed the mat-
ter to Moyses.
* Chap. 27. 1.
16. 17. 3.
¶ Meaning, Moyses.

¶ Signifying that
at no time it could
returne, for in the
tribe all things
remained to their
owne tribes.

¶ For the tribe
could not haue
continued, if the
inheritance which
was the mainte-
nance thereof,
should haue bene
alienated to
others.

¶ When there is no
male to inherit.

¶ Chap. 19. 21.

¶ Touching the
ceremoniall and
iudiciall lawes.

¶ Exod. 1. 12.
Deut. 19. 6.
Leu. 10. 6.

¶ Meaning, from
the next of the
kindred, who ought
to pursue the cause.

¶ Among the
Reubenites, Ga-
dites, and half the
tribe of Manasseth,
Deut. 4. 41.
* 16. 17. 3.
¶ Eir, among them.

¶ Exod. 21. 14.
¶ I willingly, and
willingly.

¶ That is, with a
bigge and danger-
ous stone: in
the with a stone
of his hand.

¶ Deut. 19. 11.

¶ Or, suddenly.
¶ Exod. 21. 13.
¶ He is innocent.

¶ That is, his next
kindman.

¶ Under this figure
is declared, that
our finnes could
not be remitted,
but by the death
of the hie Priest
Jesus Christ.

¶ By the sentence
of the Iudge.

¶ A lawe to iudge
murders done, ei-
ther of purpose, or
vnadvisedly.
¶ Deut. 17. 6.
and 19. 15.
¶ Math. 18. 16.
¶ 1. Cor. 13. 1.

THE FIFTH BOOKE OF MOSES, CALLED * DEVTERONOMIE.

THE ARGVMENT.

THe wonderful love of God toward his Church is lively set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fourty yeeres, Deut. 9.7. they had deserved to have bene cut off from the number of his people, and for ever to have bene deprived of the use of his holy word & sacraments: yet he did ever preserve his Church even for his owne mercies sake, and would still have his name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, & turnes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings and rebellions, hee had most sharply punished) to feare and obey the Lord, to embrace, and keepe his law without adding thereto or diminishing therefrom. For by his word he would be knowne to be their God, and they his people by his word he would governe his Church, and by the same they should learne to obey him: by his word he would disferme the false prophet from the true, light from darkness, ignorance from knowledge, and his owne people from all the other nations and infidels: teaching them thereby to refuse, and detest, & destroy and abolish what soeuer is not agreeable to his holy will, & seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours for the setting forth of his word and perfection of his Church: giuing vnto them an effectual charge for the executing thereof: whom therefore he willeth to exercise themselves diligently in the continual study and meditation of the same, that they might learne to feare the Lord, love their swiects, abhorre countenances and vice, and what soeuer offendeth in the maiestie of God. And as he had before instructed their fathers in all things appertaining both to his spirituall service, and also for the maintenance of that societie which is betwene men: so hee prescribeth here anew to all such lawes and ordinances, which either concerne his Diuine service, or els are necessarie for a common weale: appointing vnto euery estate and degree their charge and duty: as well, how to rule and liue in the feare of God, as to nowise friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withall most horrible plagues to them that transgresse his commandements, and promising all blessings and felicity to such as obserue and obey them.

CHAP. I.

A briefe rehearsal of things done before, from Horeb vnto Kadesh-barnea. **M**oses reproacheth the people for their incredulitie. **T**he Israelites are overcome by the Amorites, because they fought against the commandements of the Lord.

Here be the wordes, which Moses spake vnto all Israel, on this side Iorden in the wilderness, in the plaine, ouer against the red sea, betwene Paran and Tophel, and Laban, and Hazeroth and Di-zahab.

There are eleuen dayes journey from Horeb vnto Kadesh-barnea, by the way of mount Seir.

And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord hath giuen him in commandement vnto them,

After that he had slaine Sihon the King of the Amorites which dwelt in Helbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

On this side Iorden at the land of Moab began Moses to declare this lawe, saying,

The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long enough in this mount,

Ye time you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neare thereto: in the plaine, in the mountaine, or in the valley: both Southward, & to the Sea side to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuier, the riuier y Perath.

Beholde, I haue set the land before you: go in and possesse that land which the Lord sware, vnto your fathers, Abraham, Izhak, and Iakob, to giue vnto them and vnto their feed after them.

And I spake vnto you the same time, saying, I am not able to beare you by my selfe alone:

The Lord your God hath multiplied you: and beholde, ye are this day as the starrs of heauen in number:

(The Lord God of your fathers make you a thousand times so many more as ye are, and I beseech you, as he hath promised you.)

How can I alone beare your cumberance and your charge, and your strife?

Bring you men of wife dome and of vnderstanding, and known among your tribes, and I will make them rulers ouer you:

Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

So Iooke the chiefe of your tribes, I wife and known men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

And I charged your Iudges that same time, saying, Heare the controuersies betwene your brethren, and Iudge righteously betwene euery man and his brother, & the stranger y is with him.

Ye shall haue no respect of person in iudgement, but shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is in Gods: and the candle that is too hard for you, bring vnto mee, and I will heare it.

Also I commanded you the same time all the things which ye should doe.

Then we departed from Horeb, and went through all that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs; and we came to Kadesh-barnea.

I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

Behold, the Lord thy God hath layde the land before thee: goe vp and possesse it, as y Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the

* This is a second law: so called, because the Law which God gave in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentary, or explication of the ten commandments.

Signifying how great a burden it is to gouerne the people. I whose godlikenesse and vprightnesse is knowne.

I Declaring what sort of men ought to haue a public charge, read Euid. 18. 15.

Job. 7. 2. 4.

* Leuit. 19. 17. Chap. 16. 19. 1 Sam. 16. 7. Prov. 24. 23. Eccles. 4. 1. James 1. 19.

m. And you are his Lieutenants.

n. So that the fault was in their blindness that they did not sooner possesse the inheritance promised.

o. Read. Num. 32. 1-3.

2. In the country of Moab, so that the wilderness was betweene the Sea and this plaine of Moab.

c. In Horeb, or Sinai, fouentie yeeres before this the Law was giuen: but because all these were then of age and iudgement, were not dead. Moses repeateth the same to the youth which either then were not borne, or had not sufficient.

d. By these examples of Gods faithfull seruants, their minde is prepared to receive the Law.

* Num. 21. 4. 2. The second time. I. In the second year, and second moneth, Num. 10. 31.

Or, Ephraim. * Gen. 15. 18. and 17. 8.

g. By the counsel of Iehoiu my father in law, Eze. 18. 16 h. Not to much by the counse of azim, as misgouerning.

the land, and to bring vs word again, what way we must go vp by, & vnto what cities we shall come.
23 So the saying pleased me well, and I tooke twelue men of vs, of every tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the riuer Euphrat, and searched out the land.

25 And tooke of the fruite of the land in their hands, and brought it vnto vs, and brought vs worde againe, and said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding, yee would not go vp, but were disobedient vnto the commandement of the Lord your God.

27 And murmured in your tents, and sayd, Because the Lord hath hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we goe vp? our brethren haue discouraged our hearts, saying, The people is greater, and taller then wee: the cities are great, and walled vp to heauen; and moreover, wee haue feene the finnes of the * Anakims there.

29 But I sayd vnto you, Dread not, nor bee afraid of them.

30 The Lord your God, f who goeth before you, hee shall fight for you, according to all that hee did vnto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which yee haue gone, vntill yee came vnto this place.

32 Yet for all this yee did not beleene the Lord your God.

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that yee might see what way to goe, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation, see that good land, which I sware to giue vnto your fathers.

36 Sauer Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the land that hee hath troden vpon, and to his children, because hee hath constantly followed the Lord.

37 * Also the Lord was angry with me for your sakes, saying, * Thou also shalt not goe in thither.

38 But Ioshua the sonne of Nun which standeth before thee, hee shall go in thither; encourage him: for hee shall cause Irael to inherit it.

39 Moreover, your * children, which yee sayd should be a praye, and your finnes, which in that day had no knowledge betweene good and euill, they shall go in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red Sea.

41 Then ye answered and said vnto me, We haue sinned against the Lord, * we will go vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you every man to the warre, & were ready to go vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am not among you) least yee fall before your enemies.

43 And when I told you, yee would not heare,

but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vs to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, yee wept before the Lord, but the Lord would not * heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Irael is forbidden to fight with the Edomites. 9 Moabites, 19 and Ammonites. 23 Sion King of Hithon.

Then I turned, and tooke our journey into the wilderness, by the way of the red Sea, as the Lord spake vnto mee: and wee compassed mount Seir a long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Yee shall go through the coast of your brethren the children of Elam, which dwell in Seir, and they shall be afraid of you: take ye good heede therefore.

5 Yee shall not provoke them: for I will not giue you of their land so much as a foote breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hand: hee knoweth thy walking through this great wilderness, and the Lord thy God hath bene with thee this fourtie yeere, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwell in Seir: through the way of the f plaine, from Elath, and from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord sayd vnto mee, Thou shalt not * vex Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The f Emims dwell therein in times past, a people great and many, and tall as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims also dwell in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their steads: as Irael shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, sayd I, and get you over the riuer * Zered: and we went over the riuer Zered.

14 The space also wherein we came from Kadesh-barnea, vntill wee were come over the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hostes, as the Lord sware vnto them.

15 For indeede the hand of the Lord was against them, to destroy them from among the hostes, till they were consumed.

* Num. 7, 32
8 Or, valley of the
glorious of grapes.

p Tawite, Caleb,
and Ioshua: Most
graciously the bet-
ter part to the
greater, that is,
swo to ten.

q Such was the
Iewes thankfull-
nes, that they
counted Gods
speciall lone,
battered.
e The other ten,
not Caleb and
Ioshua.
* Num. 13, 32.

f Declaring that
to reanounce our
owne force, and
constantly to fol-
low our vocation,
and depende on
the Lord fith
true boldnes, and
agreeable to Gods

* Exod. 23, 11.

* Num. 14, 23.

* Ioth. 14, 6.
* Num. 20, 2.
and 27, 14.
* Chap. 3, 6.
and 21, and 34.

g Which mis-
fith vnto thee to
which were
vnder twenty yeere
old, as Num. 14, 31

x This declareth
mans nature, who
will doe that which
God forbiddeth,
and will not doe
that which hee
commandeth
y Signifying that
man hath no
strength, but when
God is at hand to
helpe him.

z Because ye re-
fused your
hypocritic, then
true repentance
rather lamenting
the losse of your
brethren, then re-
penting for your
sinnes.

z They obeyed,
after that God had
chastised them.

z Eight and thir-
ty yeeres, as ver. 26.

z This was the se-
cond time: for be-
fore they had con-
quered the Iudaans
to Ierusalem, Num.
25, 1.

* Gen. 36, 9.

z And giuen thee
meane, where
with thou myest
make recompence:
also God will di-
rect thee by his
providence, as he
hath done.

* Or, wilderness.

* Or, before.

e Which were the
Moabites and
Ammonites.
f Signifying that
as their gants
were not met, nor
for the f finnes
to the wicked
when their finnes
are ripe cannot
unwade Gods
plagues.
* Gen. 32, 20.

* Num. 21, 17.
g Here the 4th
hebray, that as
God fure in his
promise, Iohis
threatnings are
not in vain.

h His plagues and
punishment to de-
stroy all that were
twenty yeere olde
and above.

16 ¶ So when all the men of warre were confumed and dead among the people:

17 Then the Lord ipake vnto mee, faying,

18 Thou shalt goe thorow Ar the coaft of Moab this day:

19 And thou shalt come neere ouer againft the children of Ammon: but shalt not lay fiege vnto them, nor mooue warre againft them: for I will not giue thee of the land of the children of Ammon any poffeffion: for I haue giuen it vnto the children of Lot for a poffeffion,

20 That alfo was taken for a land of giants: for giants dwelt therein aforetime, whom the Ammonites called Zamzummins:

21 A people that was great, and many, and tall, as the An-Kims: but the Lord destroyed them before them, and they fucceeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Efau which dwell in Seir, when hee destroyed the Horites before them, and they poffeffed them, and dwelt in their fteade vnto this day.

23 And the Auims which dwell in Hazarim euen vnto ¶ Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rife vp therefore, fays the Lord: take your iourney, and paffe ouer the river Arnon: behold, I haue giuen into thy hand Sihon, the Amorite, King of Heffibon, and his land: begin to poffeffe it, and prouoke him to battell.

25 This day will I begin to fend thy feare and thy dread vpon all people vnder the whole heauen, which thall heare thy fame, and thall tremble and quake before thee.

26 Then I fent meffengers out of the wilderness of Kedemoth vnto Sihon King of Heffibon, with wordes of peace, faying,

27 ¶ Let mee paffe thorow thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou thalt tell me meate for money, for to eate, and shalt giue mee water for money for to drinke: onely I will goe thorow on my foote,

29 (As the children of Efau which dwell in Seir, and the Moabites which dwell in Ar, did vnto mee) vntill I be come ouer Iorden, into the land which the Lord our God giueh vs.

30 But Sihon the King of Heffibon would not let vs paffe by him: for the Lord thy God had hardened his fpirite, and made his heart obftinate, becaufe hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord fayd vnto mee, Beholde, I haue begun to giue Sihon and his land before thee: begin to poffeffe and inherite his land.

32 ¶ Then came out Sihon to meete vs, himfelfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him,† into our power, and we frute him, and his fonnes, and all his people.

34 And wee tooke all his cities the fame time, and destroyed euery citie, men, and women, and children: we let nothing remaine.

35 Onely the cattel we tooke to our felues, and the fpoyle of the cities which we tooke,

36 From Aroer, which is by the banke of the river of Arnon, and from the citie that is vpon the river, euen vnto Gilead: there was not one citie that efaped vs: for the Lord our God deliuered vs all before vs.

37 Onely vnto the land of the children of Ammon thou cameft not, nor vnto any place of the ¶ riuier Iabbok, nor vnto the cities in the mountaines, nor vnto whatfoener the Lord our God forbade vs.

CHAP. III.

3 Og King of Baſhan is ſlaue. 21 The bigheſs of his bed. 28 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Iſrahel is made captaine. 27 Moſes is permitted to ſee the land, but not to enter, altho hee defired it.

Then wee turned, and went vp by the way of Baſhan: * and Og King of Baſhan came out againſt vs, he, and all his people to fight at Edrei.

2 And the Lord fayd vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him, as thou diddest vnto * Sihon King of the Amorites, which dwelt at Heffibon.

3 So the Lord our God deliuered alſo vnto our hand, * Og the King of Baſhan, and all his people, and wee ſmote him, vntill none was left him aliue.

4 And wee tooke all his cities the fame time, neither was there a citie, which wee tooke not from them, euen threecore cities, and all the countrey of Argob, the kingdome of Og in Baſhan.

5 All theſe cities were fenced with hie walles, gates and barres, befide ¶ vnwalled townes a great many.

6 And wee ouerthrew them, as wee did vnto Sihon King of Heffibon, destroying euery citie, with men, women, and children.

7 But all the cattell and the ſpoyle of the cities wee tooke for our felues.

8 Thus wee tooke at that time out of the hand of two Kings of the Amorites, the land that was on this ſide Iorden, from the riuier of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call, Shiron, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, and all Baſhan vnto Salchah, and Edrei, cities of the kingdome of Og in Baſhan.

11 For onely Og King of Baſhan remained of the remnant of the Giants, whose bed was a bed of yron: is it not at Rabboth among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this land which wee poſſeſſed at that time, from Aroer, which is by the riuier Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the reſt of Gilead, and all Baſhan, the kingdome of Og, gaue I vnto the halfe tribe of Manaſſeh: euen all the countrey of Argob with all Baſhan, which is called, The land of giants.

14 Iair the ſonne of Manaſſeh tooke all the countrey of Argob, vnto the coaſtes of Geſhuni, and of Maachath: and called them after his owne name, Baſhan, * Hauoth Iair vnto this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the reſt of Gilead, and vnto the riuier of Arnon, halfe the riuier and the borders, euen vnto the riuier ¶ Iabbok, which is the border of the children of Ammon:

17 The plaine alſo and Iorden, and the borders from Chinnereth euen vnto the ſea of the plaine, to vnto, the ſalt Sea ¶ vnder the ſprings of Eſſah

¶ On fourth

* Num. 21. 33: 24p. 29. 7.

¶ Therefore before the commandment of the Lord, they had ſuch occaſion of his part to fight againſt him. * Num. 21. 24. * Num. 21. 33b

b As villages and ſmall townes.

c Becauſe this was Gods apptoyment, therefore it may not be iudged ſmall.

d The more terrible that this giue was, the greater occaſion had they to glorifie God for the victory.

* Num. 32. 33:

* Num. 32. 37. ¶ Meaning, when he wrote this hiſtory.

¶ Which ſeparate the Ammonites from the Amorites.

¶ Or, at Aſſoth-Plaga

i Who called themſelves Rephaims: that is, preſenters, or phyſicians to heale and reforme vice: but were indeed Zamzummins, that is, wicked and abominable.

¶ Or, Gaſa.

k According to his promiſe made to Abraham, Gen. 15. 21

l This declareth that the hearts of men are in Gods hand: either to be made ſaint, or bold.

* Num. 21. 29.

m Becauſe neither intemile nor examples or others could mooue him, he could not compaiſe of his iudgement.

n God in his election and reprobation doeth not onely apptoynt the ends, but the meanes leading to the ſame.

* Num. 21. 13. Eſt. before vs.

o God had enſlaved Canaan, and therefore he would not that any of the wicked ſee ſhould be praiſed.

¶ Or, into our hands.

Pisgah Eastward.

18 ¶ And I commanded you the same time, saying The Lord your God hath given you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wives onely, and your children, and your cattell (for I know that ye haue much cattell) shall abide in your cities, which I haue given you.

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iordē: then shall ye * returne every man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: * fo shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I befought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy seruant thy greatness and thy mighty hand: that where is there a God in heauen or in earth, that can do like thy works, and like thy power? 25 I pray thee let me go ouer and see the good land that is beyond Iorden, that goodly mountaine, and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord sayd vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua, and encourage him, and holden him: for hee shall goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IV.

¶ An exhortation to observe the law without adding thereto or diminishing. ¶ Therein standeth our wisdom. ¶ We must teach it to our children. ¶ No image ought to be made to worship. ¶ Threatnings against them that forsake the Law of God. ¶ God chafeth the Iudee because hee loved their fathers.

NOW therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to do, yee may liue & go in, and possesse the land, which the Lord God of your fathers giueth you.

2 ¶ Ye shall put nothing vnto the word which I command you, neither shall ye take ought therefrom, that ye may keepe the commandmentes of the Lord your God which I command you.

3 Your eyes haue seene what the Lord did because of Basl-Peor, for all the men that followed Basl-Peor, the Lord thy God hath destroyed euerie one from among you.

4 But yee that did cleane vnto the Lord your God, are aliuie euerie one of you this daye.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should doe euē so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for

that is your wisdom, and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, ¶ Onely this people is wise, and of understanding and a great nation.

7 For what nation is so great, vnto whom the gods come so neare vnto them, as the Lord our God is neare vnto vs, in all that wee call vnto him for?

8 And what nation is so great, that hath ordinances and lawes for righteous, as all this Law, which I let before you this day?

9 But take heed to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, & I will cause them heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and stood vnder the mountaine, and the mountaine was burnt with fire vnto the mids of heauen, and there was darkness, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the words, but sawe no similitude, sawe a voyce.

13 Then hee declared vnto you his couenant which hee commanded you to doe, euen the ten commandmentes, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your selves: for yee sawe no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selves, and make you a graven image, or representation of any figure: whether it be the likenes of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fitt that is in the waters beneath the earth,

19 And heath thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, thou shalt be driuen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the yron furnace, out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selves, leaue ye forget

because all men naturally desire wisdom, to see how to attain vnto it. ¶ Or, finally.

Helping vs, and delivering vs out of all danger, as Sam. 7. 9.

He addeth all these things to shew that we are neuer to be careless enough to keep the law of God, and to teach it to our posterity.

Exod. 10. 18. The law was giuen with ten commandments, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

God loveth this condition to his commandment.

Or, words.

His foules.

Signifying, that destruction is prepared or all them that make any image to represent God.

He hath appointed them for to loose man.

He hath delivered you out of most miserable bondage, and freely choosen you for his.

Moses good affection appeareth in that that he being deprived of such an excellent estate, doth not enuie them that must enjoy it.

So that is the Reubenites, Gadites, and half Manasse, as Num. 32. 33.

16. 32. 4. Num. 27. 18. 19. 23. So that the victories came not by your owne wisdom, strength or multitude.

16. 1. 5. and 10. 8. 25.

I Hee speaketh according to the common and corrupted speech of them which suppose that power vnto aduises that onely appeareth vnto God.

Or, wonders. ¶ He meaneth Zion, where the Temple should be built, and God honoured.

As before hee sayd by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp about the order of nature to behold all the plentiful land of Canaan.

¶ For this doctrine standeth not in bare knowledge, but in practise of life.

¶ Cup. 16. 32. b Thinke not to be more wise then I am.

¶ God will not be served by halos, but will haue full obedience.

¶ Gods iudgements executed vpon other idolaters: ought to serve for our instruction, read Num. 25. 3. 4. And were not idolaters.

the covenant of the Lord your God which hee made with you, and *leaff* yee make you any graven image; or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye corrupt your selves, and make any graven image, or likenesse of any thing, and worke enuill in the sight of the Lord thy God, to prouoke him to anger,

26 I will call heaven and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe ouer Iorden to possess it: ye shall not prolong your dayes therein, but shall vterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you:

28 And there yee shall serue gods: euen the worke of mens hand, wood, and stone, which neither see, nor heere, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, at the length, if thou returne to the Lord thy God, and bee obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which hee swore vnto them.

32 For enquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath beene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest know that the Lord hee is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because he loued thy fathers, therefore hee chose their feede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord hee is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances,

and his commandments which I commaund thee this day, that it may be good with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour in vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, * Bezer in the wildernes, in the plaine country of the Reubenites; and Ramoth in Gilead among the Gadites; and Golan in Basan among them of Manasseh.

44 So this is the law which Moses set before the children of Israel.

45 These are the * witnessses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

46 On this side Iorden, in the valley ouer against Beth-Peor, in the land of Sihon King of the Amorites, which dwelt at Hebbon, whom Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of * Og King of Basan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising.

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine from Iorden Eastward, euen vnto the Sea of the plaine, vnder the * springs of Pilgh.

CHAP. V.

5 *Moses is the meane betweene God and the people.* 6 *The Law is repeated.* 7 *The people are afraid as Gods voyce.* 8 *The Lord wisheth that the people would feare him.* 9 *They must neither decline to the right hand nor left.*

Then Moses called all Israel, and saide vnto them, Heere, O Israel, the ordinances and the lawes which I propose to you this day, that ye may learne them, and take heede to obserue them.

2 * The Lord our God made a covenant with vs in Horeb.

3 The Lord made not this covenant with our fathers only, but with vs, euen with vs all here aliuie this day.

4 The Lord talked with you face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betweene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 * I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no graven image or any likeness of that that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God am a ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

b God promisseth reward not for our merits, but to encourage vs, and to shew vs that our labour shall not be in vaine.

* Iosh. 20. 8.

c The articles and points of the covenant.

* Num. 31. 14. chap. 1. 4.

* Num. 31. 34. chap. 2. 12.

d That is, the Salt Sea.

* Chap. 3. 17.

f Ebr. I speak to you.

* Exod. 19. 5. 6.

a Some read, God made not this covenant, that is, in such ample force and with such signes and wonders.

b So plainly these ye need not to doubt thereof.

* Exod. 20. 2. Levit. 26. 2.

* Psal. 57. 7. 9.

|| Or, I haue.

c God bindeth vs to serue him onely, without superstition and idolatry.

* Exod. 34. 7. || ver. 3. 18.

d That is, of his honour, not promising it to be giuen to others.

The first degree to keepe the commandments, is no loue God.

Meaning, since God permitteih five dayes to our labour, that we ought willingly to dedicate the tenth to feare him wholly.

Not for a shew, but with true obedience, and due reuerence.

*Matt. 5. 21.
Luke 18. 20.
Rom. 13. 9.*

*Rom. 7. 9.
Hee speaketh not onely of that resolute will, but that there be no smolten of affection.*

Teaching vs by his example to be content with his word, and adde nothing thereto.

Exod. 19. 19.

Chap. 4. 31.

Or, man,

Exod. 10. 19.

Hee requirerh of vs nothing but obedience, the wing also that of our selves we are unwilling thereto.

10 And shewing mercy vnto thousands of them that loue me, and keep my commandments.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes fthou shalt labour, and shalt doe all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayd may rest aswell as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adulterie.

19 Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 Neither shalt thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his feld, nor his man seruant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

22 These words the Lord spake vnto all your multitude in the mount out of the mids of fyre, the cloud, and the darknes, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fyre) then ye came to me, all the chief of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed vs his glory and his greatnesse, and we haue heard his voyce out of the middes of the fire: we haue seene this day that God doeth talke with man, and he is liueh.

25 Now therefore, why should we dye: for this great fire will consume vs: if we haue the voyce of the Lord our God any more, we shall dye.

26 For what? sleih vs here euer that heard the voyce of the liuing God speaking out of the middes of the fire as ye haue, and liued?

27 Go thou neere and heare all that the Lord our God sayth: and declare thou vnto vs all that the Lord our God saith vnto thee: and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

29 Oh that there were such an heart in them to feare me, and to keepe all my commandments alway: that it might go well with them, and with their children for euer.

30 Go, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the Commandments, and all the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: I turne not aside to the right hand nor to the left.

33 But walke in all the wayes which the Lord your God hath commanded you, that yee may liue, and that it may go well with you: and that ye may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandments. 5 Which is, to loue him with all thine heart. 7 The same must be taught in the passivity. 16 Not to tempt God. 25 Righteousnes is contained in the Law.

These now are the commandments, ordinances, and lawes, which the Lord your God commanded me to teach you, that yee might doe them in the land whither ye goe to possesse it:

1 That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandments which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

2 Heare therefore, O Israel, and take heede to doe it, that it may go well with thee, and that ye may encrease mightily in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

3 Heare, O Israel, The Lord our God is Lord onely.

4 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

5 And these wordes which I command thee this day, shalbe in thine heart.

6 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tarisest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

7 And thou shalt binde them for a signe vpon thine hand, and they shalbe as frontlets between thine eyes.

8 Also thou shalt write them vpon the posts of thine house, and vpon thy gates.

9 And when the Lord thy God hath brought thee into the land, which he sware vnto thy fathers Abraham, Izhak, and Iakob, go into it, with great and goodly cities which thou buildedst not,

10 And houses full of all manner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards & oliue trees which thou plantedst not, and when thou hast eaten and art full,

11 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage:

12 Thou shalt feare the Lord thy God, and serue him, and shalt swear by his Name.

13 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

14 (For the Lord thy God is a ielous God among

Ye shall neither adde nor diminish, Chap. 4. 2. m As by obedience, God giueth vs all things: so of deliuering God, we owe all our imities.

Or, iudgements.

A remnant of the Lord of God is the first beginning to keepe Gods commandments.

Which hath abundance of all things appearing to mans life.

Matt. 22. 37. m k. 12. 9. 34. Luke 10. 27.

Chap. 1. 18.

Some read, thou shalt write them vpon thy child: to wit, that they may print them more deeply in memory.

Or, figures of remembrance. d that when thou shalt remember them,

Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of misery. f We must feare God, feare him onely, and confess his Name, which is done by swearing lawfully.

g By doubting of his power, either in lawfull means, and abusing his graces.

h Here hee condemneith all iuans good intentions.

i God requireth not onely that wee serue h.m. all our life, but also that wee take paines that our posterity may serue his glo. y.

k Nothing ought to moue vs more to true obedience then the great benefite which wee haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to bee sustained by faith.

* Chap. 31. 2.

a Into thy power.

* Enod. 23. 31. and 34. 20.

l Or, say of them.

m God woulde haue his seruice pure without all idolatrous ceremonies and superstitious, Chap. 32. 2.

* Chap. 34. 2. and 35. 10.

* Enod. 19. 5. n. 20. 2. p.

among you;) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth,

16 ¶ Ye shall not tempt the Lord your God, as ye did tempt him in Masrah:

17 But ye shall keepe diligently the commandments of the Lord your God, & his testimonies & his ordinances, which he hath commanded thee.

18 And thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, & that thou mayest go in, & possess the land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd,

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then shalt thou say vnto thy sonne, Wee were Pharaohs bond-men in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household before our eyes,

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers,

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that he may preferre vs aliuie at this present.

25 Moreover this shalbe our righteousness before the Lord our God, if we take heed to keepe all these commandments, as he hath commanded vs.

CHAPTER VII.

1 The Israelites may make no covenant with the Gentiles. 2 They must destroy the idols. 3 The election dependeth on the free loue of God. 4 The experience of the power of God ought to confirme vs. 5 To auoid all occasion of idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, * and shall roote out many nations before thee: the Hittites, and the Girgathites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them * before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly,

5 But thus ye shall deale with them, b Ye shall overthrow their altars, and breake downe their pillars, and ye shall cut downe their groves, and burne their graven images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chofen thee, to be a precious people vnto himselfe, above all people that are vpon the earth.

7 The Lord did not let his loue vpon you, nor chuse you, because ye were more in number then any people: for ye were the fewest of all people.

8 But because the Lord * loued you, and be-

cause hee would keepe the oathe which hee had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt.

9 That thou mayest know, * that the Lord thy God, he is God, the faithfull God, which keepeth covenant and mercy vnto them that loue him and keepe his commandments, euen to a thousand generations,

10 And rewardeth * them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the * mercie which he sware vnto thy fathers.

13 And hee will loue thee, and blesse thee, and multiply thee: he will also blesse the fruite of thy wombe, and the fruite of thy land, thy come and thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee,

14 Thou shalt bee blessed above all people: * there shall bee neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: & thine eye shall not spare them, neither shalt thou serue their gods, for that shalbe thy * destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great * tentations which thine eyes saw, and the signes and wonders, and the mighty hand, & stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do vnto all the people, whose face thou fearest,

20 * Moreover, the Lord thy God will send h Hornets among them, vntill they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is an ouer you, a God mighty & dreadful,

22 And the Lord thy God will roote out these nations before thee by little & little: thou mayest not consume them at once, lest the * beastes of the fildes increase vpon thee,

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mighty destruction, vntill they be brought tounough,

24 And he shall deuier their Kings into thine hand, and thou shalt destroy their name from vnder heaven: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The graven images of their gods shalt ye * burne with fire, and * comet not the filter and golde, that is on them, nor take it vnto thee, lest thou be defiled therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

* Freely finding no cuse in you more then in others so to do.

d Asd to put difference betwene him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is gioued vpon his free grace: therefore in recompensing their obedience, hee hath respect to his merit, and not to their merits.

* Enod. 13. 26.

* Enod. 9. 14. and 15. 26.

g Wee ought not to be mercifull, where God commandeth severity. * Enod. 23. 33.

h Or, plague, or visitation, Chap. 32. 35. enod. 15. 25, and 26. 1.

* Enod. 23. 18. i Job. 24. 1.

j There is no small creature, which I will not come to fighton thy side against them

k So that it yome commoditie ther, God accomplish so toone as you would wish.

* Chap. 13. 34. and 23. 27. i Job. 7. 1. 2. 7.

l m. 13. 40. n And be enticed to idolatry.

h So foone as man declineth from the obedience of God, his wayes are corrupt.

thou hast brought out of Egypt, haue^h corrupt their wayes: they are soone turned out of the way which I commanded them, they haue made them a molten image.

i Signifying that the players of the faithfull are a barre to say Gods anger that he continue not all,

13 Furthermore the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffnecked people.

14 i Let mee alone, that I may deftroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation and greater then they bee.

k That is, from the Lawe wherein he declareth what is the cause of our position,

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the Covenant were in my two hands.)

16 Then I looked, and beheld, yee had finned against the Lord your God: for ye had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your finnes which yee had committed, in doing wickedly in the sight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was mooued against you, euen to deftroy you) yet the Lord heard mee at that time also.

l Whereby hee sheweth wee danger they are in, that haue authority and seif not wicked-accise.

20 Likewise the Lord was very angry with Aaron, euen to I deftroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane the calfe which yee had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the^m mount.

m Horeb, or Sinai.

22 Also* in Taberah, and in *Maffah,* and in Kibroth-hattaauh ye prouoked the Lord to anger.

* Num. 33. 1. 3.
* Exod. 17. 7.
* Num. 11. 34.
n At the returne of the spies.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then yee rebelled against the commandment of the Lord your God, and beleueed him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

o Whereby is signified that God requirith earnest continuance in prayer,

25 Then I fell downe before the Lord o fourty dayes, and fourty nights, as I fell downe before because § Lord hath said that he would deftroy you.

26 And I prayed vnto the Lord, and said, O Lord God, deftroy not thy people and rhine inheritance, which thou hast redeemed through thy greatnes, whom thou hast brought out of Egypt by a mighty hand.

p The godly in their prayer ground on Gods promise, and confesse their finnes.

27 Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubbernesse of this people, nor to their wickednes, nor to their sinne.

28 Least the countrey, whence thou broughtest them, say, § Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out to slay them in the wilderness.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAPTER X.

§ The second Tables put in the Arke § The tribe of Leui is dedicate to the seruice of the Tabernacle. ¶ What the Lord requirith of his people. ¶ The circumference of the shewb, 17 God requirith not the person. ¶ The Lord is the praise of Israel.

I N the same time the Lord said vnto me, * Hew thee two tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

2 And I will write vpon the tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of Ashittim wood, and hewed two tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing, (the tenne commandmentes, which the Lord spake vnto you in the mount out of the middles of the fire, in the day of the assembly) and the Lord gae them vnto me.

5 And I deputed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 § And the children of Israel tooke their iourney from Beeroh of the children of Iakaan, to e Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 ¶ From thence they departed vnto Gudgadah, and from Gudgadah to Iotbath, a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the Covenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance as the Lord thy God hath promised him.

10 And I taried in the mount, as at the first time, forty dayes and forty nights, and the Lord heard mee at that time also, and the Lord would not deftroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to wake in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandmentes of the Lord and his ordinances, which I command thee this day, for thy wealthe.

14 Behold, heauen, and the heamen of the auens is the Lords thy God, and the * earth, with all that therein is.

15 § Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, euen you aboute all people, as appeareth this day.

16 ¶ Circumcise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no persons, nor keth reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his Name.

* 2nd, 34. 1.

which wood is of long continuance,

b When yee were assembled to receive the Law,

c This mountaine was also called Horeb, Num. 33. 22.

d That is, to offer sacrifice, and to declare the Law to the people.

e So God merced the sinne of Iaakob, Gen. 28. 7. vnto blessing.

f For all our finnes and transgressions God requirith nothing but to turne to him and obey him.

* Psal. 24. 7.

g Although he was Lord of heauen and earth, yet would he chuse none but you. h Cnt off all your inuillaffections, Item 4. 41.

* 1. Chron. 16. 7. Job 34. 19. Rom. 2. 23.

* Chap. 6. 13. Mat. 4. 10. 5. Reade Chap. 6. 13.

* Gen. 46. 17.
Exod. 1. 5.
* Gen. 25. 5.

21 Hee is thy praise, and he is thy God, that had done for thee these great and terrible things, which thine eyes haue seene.
22 Thy fathers went downe into Egypt * with seventy persons, and now the Lord thy God hath made thee, as § starres of § haue in multitude.

CHAP. XI.

1 An exhortation to loue God, and keep his law. 20 The prouises of Canaan. 28 To meditate continually the word of God. 29 To teach it vnto the children. 28 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes and his commandments alway.

2 And 4 consider this day (for I speake not to your children, which haue neither known nor seene) the chastisements of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt, and vnto all his land;

4 And what hee did vnto the hofte of the Egyptians, vnto their horses, and to their chariots, when hee caufed the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And 6 what hee did vnto you in the wilderness, vntill ye came vnto this place:

6 And what hee did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their household and their tents, and all their substance that 7 they had in the middes of all Israel.

7 For your eyes haue seene all the great actes of the Lord which hee did.

8 Therefore shall ye keepe 8 all the commandments, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord swaue vnto your fathers, to giue vnto them and to their seede, euen a land that floweth with milke and honie.

10 1 For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou fowdest thy seede, and wateredst it with thy § 4 fecre as a garden of herbes:

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, and drincketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeece, euen vnto the end of the yeece.

13 5 If ye shall hearken therefore vnto my commandments, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, 6 the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will tend graffe in thy fields for thy cattell, that thou mayest eate, and haue ynough.

16 But beware lest your heart 7 deceiue you, and least ye turne aside, and serue other gods, and worship them.

17 And 8 so the anger of the Lord be kindled against you, and he flur vp the heauen, that there be noe raine, and that your land yeelde not her

fruit, and ye perish quickly from the good land, which the Lord giueth you.

18 4 Therefore shall ye liue vpon these my words in your heart and in your soule, and 9 binde them for a signe vpon your hand, that they may be as a frontlet betwene your eyes.

19 And ye shall 10 teach them your children, speaking of them when thou sittest in thine house, and when thou wakest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in § land which the Lord swaue vnto your fathers to giue them, as long as 8 the heauens are aboute the earth.

22 1 For if ye keepe diligently all these Commandments, which I command you to doe: that is, to loue the Lord your God, to walke in all his wayes, and cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 2 All the places where the soles of 11 your feete shall tread, shalbe yours: your coast shall be from the wilderness and from Lebanon, & 12 from § Riner euen the riuier Perath, vnto the vttermost § Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dreade of you vpon all the land that yee shall treade vpon, as he hath said vnto you.

26 1 Behold, I set before you this day a blessing and a curse:

27 2 The blessing, if you obey the commandments of the Lord your God, which I commande you this day:

28 And the 3 curse, if ye will not obey the Commandments of the Lord your God, but turne out of the way, which I command you this day, to go after other gods which ye haue not 4 knowe.

29 5 When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the 6 blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, 7 where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside § the groue of Moreh?

31 For ye shall passe ouer Iorden, to goe in to possesse that land which § Lord your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye 8 doe all the commandments and the lawes, which I set before you this day.

CHAP. XII.

3 To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 10 The Levites must be without, 31 Idolaters haue noe children to their gods, to doe nothing to Gods word.

These are the ordinances and the lawes, which ye shall obserue and doe in the land, (which the Lord God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 1 Vee shall utterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the high mountaines, and vpon the hilles, and vnder every greene tree.

3 2 Also ye shall overthrow their altars, and breake down their pillars, and burne their 3 groues with fire; and ye shall hew down § graue images of their

1 Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

2 As well concerning his benedictions, as his corrections.

3 Euen as at their gate.

4 Because ye haue felt both his chastisements and his benedictions.

5 Or, labour. 6 As by making giues for the waters to come out of the stone Nilas to water the land.

7 In the feede time, and toward harvest.

8 By desiring to your felicitie, devoutly according to your owne fantasie.

* Chap. 4. 6. 7.

* Chap. 4. 10 and 6. 7.

9 As long as the heauens endure. 10 Ps. 1. 10. 20.

11 Is. 43. 3. 12 This was accomplished in Dauid and Salomons time. 13 Called Mediterranean.

* Chap. 28. 1. and 30. 1.

* Chap. 2. 2. 3. 2.

14 He reprooeth the malice of men which heate that which is certaine to follow that which is vncertaine. 15 Chap. 7. 13. Is. 43. 3. 16 Meaning, in Samaria. 17 Or, plaine.

* Chap. 5. 3. 9.

18 Whereby they are admonished to seeke none other God. 19 Chap. 7. 5.

20 Is. 43. 3. 21 Wherein they sacrificed to their idols.

e Ye shall not fenne the Lord with superstitions.
* 1. King. 8. e. p.
a. chr. 6. 5. and 7.
10. 16.

d Meaning, the first fruits.

e Were his Arkc thalbe.

f Not that they facrificed after their fantasies, but that God would be ferued more purely in the land of Canaan.

g It had not bene enough to conquer, except God had maintained them in self vnder his protection.

h Or, that which ye chuse out for your vnties.

* Chap. 10. 9.

i As was declared ouer by the placing of the Arkc, as in Shiloh 243. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.
i As God hath giuen them their power and abilitie.
k Twery one might eate at home as well the best appointed for sacrifice, as the other.
l Meaning, what soeuer was offered to the Lord, might not be eaten, but where he had appointed.

* Ezech. 7. 32.

* Gen. 28. 14. chap. 19. 8.

their gods, and abolish their names out of y place,
4 Ye shall c not do vnto the Lord your God,
5 But ye shall seeke the place which the Lord your God shall * choofe out of your tribes, to put his Name there, and there to dwell, and thither thou shalt come,
6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the d offering of your hands, and your vovues, and your free offerings, and the first borne of your kine and of your sheepe.
7 And there yee shall eate e before the Lord your God, and ye shall reioyce in all that ye put your hand vnto, both ye, and your houlholds, because the Lord thy God hath blessed thee.
8 Yee shall not doe after all these things that we doe f here this day : that is, euery man whatsoever seemeth him good in his owne eyes.
9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueh thee,
10 But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and w when he hath giuen you rest from all your enemies round about, and ye dwell in safetie,
11 When there shalbe a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you : your burnt offerings, and your sacrifices, your tithes, and the offering of yours hands, and all your l speciall vovues which ye vowe vnto the Lord:
12 And yee shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within thy gates : * for hee hath no part nor inheritance with you.
13 Take heede that thou offer not thy burnt offerings in euery place that thou fectst:
14 But in the place which the Lord shall h chuse in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt doe all that I command thee.
15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoever thine heart desireh, according to the blessing of the Lord thy God which he hath giuen thee : both the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.
16 Onely ye shall not eat the blood, but powre it vpon the earth as water.
17 * Thou maiest not eat within thy gates the l tithes of thy come, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vovues which thou vovest, nor thy free offerings, nor the offering of thine hands,
18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates : and thou shalt reioyce before the Lord thy God, in all that thou putteth thine hand to.
19 * Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.
20 * When the Lord thy God shall enlarge thy border, as * he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoever thine heart desireh.
21 If the place which the Lord thy God hath

chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheep which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoever thine heart desireth.
22 But as the roe bucke, and the hart is eaten, so shalt thou eate them : both the vncleane and the cleane shall eate of them alike.
23 Onely bee f sure that thou eate not the blood : for the blood m is the life, and thou mayest not eate the life with the flesh.
24 Therefore thou shalt not eate it, but powre it vpon the earth as water.
25 Thou shalt not este it, that it may goe well with thee, and w thy children after thee, when thou shalt do y which is right in the sight of the Lord:
26 But thine n holy things which thou shalt, and thy vovues thou shalt take vp, and come vnto the place which the Lord shall chuse.
27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.
28 Take heede, and heare all these wordes which I commaunde thee, that it may goe o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.
29 * When the Lord thy God shall destroy the nations before thee, whether thou goest to possesse them, and thou shalt possesse them and dwell in their land,
30 Beware, lest thou be taken in P snare after them, after y they be destroyed before thee, & lest thou aske after their gods, saying, How did these nations serue their gods, that may doe so likewise?
31 Thou shalt not doe so vnto the Lord thy God : for all abomination, which the Lord hateth, haue they done vnto their gods : for they haue g burned both their sonnes and their daughters with fire to their gods.
32 Therefore whatsoever I commaund you, take heede you doe it : * thou shalt put nothing thereto, nor take ought therefrom.

† Ekr. 12. 10. au. m. Letants the life of beates is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them that obey his word.

p By following their superstition and idolatry, and thin king to fessue me thereby.

q They thought nothing too deere to offer to their idoles.

* Chap. 4. 7. Iebs. 1. 7. ps. 30. 6. reuel. 18. 18.

a Which sayeth that he hath things reuealed vnto him in dreames.
b He sheweth wherevnto the false prophets tend.

c God ordereth all these things that his may be knowen.

d Being conuict by testimony, and condemned by the iudge.

CHAP. XIII.

5 The enticers to idolatry must be daime, seeme they neuer so false. 6 So neare of kinde or of friendship. 12 Or great in multitude or power.

I F There arise among you a Prophet or a dreamer of a dreames, (and giue thee a signe or wonder,
2 And the signe and the wonder, which hee hath tolde thee, come to passe) saying, b Let vs go after other gods, which thou hast not knownen, and let vs ferue them,
3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames : for the Lord your God, proueth you, to knowe whether you loue the Lord your God with all your heart, and with all your soule.
4 Yee shall walke after the Lord your God, and feare him, and shall keepe his commandements, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.
5 But that Prophet, or that dreamer of dreames, he shall b be laine, because he hath spoken to turne you away from y Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

e All natural affections must give place to Gods honour.
f Whom thou louest as thy life.

thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away fourth of the middles of thee.

6 ¶ If ^e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, *that lieth in thy bosome*, or thy friend, which is as thine owne fcoule, entise thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowne, thou, I say, nor thy fathers.)

7 Any of the gods of the people which are round about you, neere vnto thee or far off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shalt thine eye pittie him, nor shew mercy, nor keepe him secret:

9 But thou shalt euell kill him: ^e thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt from ^f house of bondage)

11 That ^e all Israel may heare and feare, and do no more any such wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 ¶ Wicked men are gone out from among you, and haue drawe away the inhabitants of their city, saying, Let vs go and serue other gods, which ye haue not knowen,

14 The ^e thou shalt seeke, and make search & enquire diligently; and if it be true, & the thing certaine, ^f such abomination is wrought among you,

15 Thou shalt euell slay the inhabitants of that citie with the edge of the sword: destroy it vnterly, and all that is therein, and the cattell thereof with the edge of the sword.

16 And ^e thou shalt gather all the spoile of it into the middes of the freete thereof, and burne with fire the citie and all the spoile thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer, it shall not be built againe.

17 And there shall cleaue nothing of the ^e damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandements which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIV.

^e The manners of the Gentiles in marking themselves for the dead, may not be followed. ^f What meates are cleane to be eaten, and what not. ^g The isshes for the Leuites, strange or fatherlesse, and widowe.

Ye are the children of the Lord your God. ¶ Ye shall not cut your felues, nor make you any baldnesse betweene your eyes for the dead.

2 ¶ For thou art an holy people vnto the Lord thy God, and the Lord hath chofen thee to be a precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4 These are the beasts, which ye shall eate, the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bugle and the wilde goate, and the vnicorne, and the

wilde oxe, and the chamois.

6 And euery beast that pertaine the hooft, and cleaueth the clift into two clawes, and ^e of the beasts that cheweth the cudde, that shall ye eate.

7 But these ye shall not eate, of them that chew the cud, and of them that diuide and cleaue the hooft *only*: the camel, nor the hare, nor the cony: for they chew the cud, but diuide not the hooft: therefore they shall bee vncleane vnto you:

8 Also the swine, because hee diuindeth the hooft, and cheweth not the cud, shall be vncleane vnto you: yee shall not eate of their flesh, nor touch their dead carkeises.

9 ¶ These shall ye eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eate.

12 But these are they whereof yee shall not eate: the eagle, nor the goshawke, nor the osprey.

13 Nor the glead, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the nightcowe, nor the ^e seamewe, nor the hawke after her kinde,

16 Neither the little owle, nor the great owle, nor the redflanke,

17 Nor the pellicane, nor the swanne, nor the cormorant;

18 The storke also, and the heron in his kinde, nor the lapwing, nor ^e the backe.

19 And euery creeping thing that stiech, shall bee vncleane vnto you: it shall not be eaten.

20 But of all cleane fowles ye may eate.

21 Ye shall eate of nothing that ^e dieth alone, but thou shalt giue it vnto the ^f stranger that is within thy gates, that hee may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not ^g feede a kid in his mothers milke.

22 Thou shalt ^e giue the tithe of all the increase of thy seede, that cometh fourth of the field yeere by yeere.

23 And thou shalt eate before the Lord thy God (in the place where he hath chofe to caule his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too longe for thee, so that thou art not able to cary it, because the place is farr from thee, where the Lord thy God shall chuse to set his Name, ^e when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, and take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoever thine heart desireth: whether it bee oxe, or sheepe, or wine, or strong drinke, or whatsoever thine heart desireth: and shalt eate it there before the Lord thy God, and reioyce both thou, and thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 At the end of three yeere thou shalt ^e bring fourth all the tithes of thine increase of the same yeere, and lay it vp within thy gates,

* Levit. 12, 14

* Or, which were

* Levit. 17, 18

e Because their blood was not shed, but re maineth in them.

d Which is not of thy religion.

* Exodus 13, 19. and 34, 26. e The tithes were ordained for the maintenance of the Leuites, which had none inheritance,

f When hee shall give thee abilities,

g Or, kinde 19.

h After the Priest hath receiued the Lords part.

i Besides the yeerly tithes that were giuen to the Leuites, these were layde vp in store for the poore.

* Levit. 19, 28.

* Chap. 7, 6. and 8, 18, 19.

a Therefore thou oughtest not to followe the superstitions of y Gentiles. b This ceremoniall Lawe instructed the Jewes to seek a spirituall purgation, even in their meate and drinke.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, & the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

The yeere of releasing of debts. 5 God blesseth them that keep his commandments. 7 To help the poore. 12 The freedome of servants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of seuen yeeres thou shalt make a freedome:

2 And this is the manner of the freedome: every creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 *b* Saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it.

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all these commandments, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 * But thou shalt open thine hand vnto him, and shalt lend him sufficient for his need which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore it grieveth thee to looke on thy poore brother, and thou giueth him nought, and hee crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and † let it not grieve thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou purtest thine hand to.

11 ¶ Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt 4 open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 ¶ If thy brother an Ebrewell sell himselfe to thee, or an Ebrewell, & serue thee six yeere, euen in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptic,

14 But shalt 5 giue him a liberall rewarde of thy sheepe, and of thy come, and of thy wine: thou shalt giue him of that wherewith ¶ Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare through against the doore, and he shall be thy seruant for euer: and vnto thy maid seruant thou shalt doe likewise.

18 Let it not grieve thee, when thou testest him goe out free from thee: for hee hath serued thee six yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. ¶ Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine houthold.

21 * But if there be any blemish therein, as if it be lame, or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God.

22 But shalt eate it within thy gates: the vn-cleane, and the cleane shall eate it alike, as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

Of Easter. 10 Whitsontide. 13 And the feast of tabernacles. 18 What officers ought to be ordained. 20 Idleness forbidden.

THOU shalt keepe the moneth of Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore 6 offer the Passeouer vnto the Lord thy God, of sheepe and bullocks * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therewith, euen the bread of tribulation: for thou camest out of the land of Egypt in haste: thou maiest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen seene with thee: all thy coastes seuen dayes long: neither shall there remaine the night any of the flesh vntill the morning which thou offerdest the first day at euen.

5 Thou maiest 4 not offer 5 Passeouer within any of the gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the 6 Passeouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eat it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Six dayes shalt thou eat vnleauened bread, and the seuenth day shalt be a solemne assembly to the Lord thy God: thou shalt doe no worke therein.

9 ¶ Seuen weekes shalt thou 7 number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corn:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, as a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and 8 stranger, and the fatherlesse,

* Exod 21. 6.

† To the yeere of Jubile, Lev. 25. 40.

¶ For the hired seruant serued him three yeeres, and he free.

* Exod 34. 19. † For they are the Lords.

¶ Levit. 22. 20. 28. 35. 12.

¶ Thou shalt so well eate them, as the roe bucke, and other wilde beasts.

¶ Reade Exod. 34. 1.

¶ Then shalt thou eate the Easter lambe. ¶ Chap. 32. 5.

* Exod 16. 7. 5.

¶ Which signifies that thou shalt not have any leaven in thy house.

¶ This was chiefly accomplished, when the Temple was built.

¶ Which was instituted to meane in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

¶ Beginning at the next morning after the Passeouer, Levit. 23. 15.

¶ Exod. 13. 4. ¶ Or, as thou wilt willingly.

¶ He shall onely release his debtors which are not able to pay for that yeere.

¶ For if thy debtor be rich, hee may be constrained to pay.

* Chap. 28. 12.

¶ Or, any of thy cities.

* Mat. 5. 42. Luke 6. 34.

† Ebr. thine eye is enid.

† Ebr. let not thine heart be enid.

¶ To try vny charity, Math. 23. 11.

¶ Thon shalt be liberal.

* Exod. 21. 2. iere. 34. 24.

¶ Intaken that thou dost acknowledge the benefite which God hath giuen thee by his mercies.

and the widow, that are among you, in the place which the Lord thy God ſhall chuſe to place his Name there,

12 And thou ſhalt remember that thou waſt a ſervant in Egypt: therefore thou ſhalt obſerve and doe theſe ordinances.

13 ¶ Thou ſhalt obſerve the feaſt of the Tabernacles ſeven dayes, when thou haſt gathered in thy corne, and thy wine.

14 And thou ſhalt rejoyce in thy feaſt, thou and thy ſonne, and thy daughter, and thy ſervant, and thy maid, and the Leuite, & the ſtranger, & the fatherleſſe, & the widow, that are within thy gates.

15 Seven dayes ſhalt thou keepe a feaſt vnto the Lord thy God in the place which the Lord ſhall chuſe: when the Lord thy God ſhall bleſſe thee in all thine increaſe, and in all the workes of thine hands, thou ſhalt in any caſe be glad.

16 ¶ Three times in the yeere ſhall all the males appeare before the Lord thy God in the place which he ſhall chuſe: in the feaſt of the unleavened bread, and in the feaſt of the weekes, and in the feaſt of the Tabernacle: and they ſhall not appeare before the Lord * empty.

17 Every man ſhall give according to the gift of his hand, and according to the bleſſing of the Lord thy God, which he hath given thee.

18 ¶ Judges and officers ſhalt thou make thee in all the cities, which the Lord thy God giueth thee, throughout the tribes: and they ſhall iudge the people with righteous iudgement.

19 Wreſt not vnto the Law, nor reſpect any perſon, neither take reward: for ſ reward blindeth the eyes of the wiſe, and peruerſeth ſ words of ſ iuſt.

20 That which is iuſt and right ſhalt thou follow, that thou mayeſt line, and poſſeſſe the land which the Lord thy God giueth thee.

21 ¶ Thou ſhalt plant thee no grove of any trees neare vnto the Altar of the Lord thy God, which thou ſhalt make thee.

22 Thou ſhalt ſet thee vpno pillar, which thing the Lord thy God hateth.

CHAP. XVII.

a The puniſhment of the ſeducer. b Hard words are brought in the Diſt and the Iudge. c The conſcience muſt die. d The ſlith of the King. e And ſo what things he ought to avoid.

Thou ſhalt offer vnto the Lord thy God noe bullocke nor ſheepe wherein is * a blemiſh: any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which ſ Lord thy God giueth thee, man or woman that hath wrought wickednes in ſight of the Lord thy God, in tranſgrefſing his couenants,

3 And hath gone and ſerued other gods, and worſhipped them: as ſ ſunne, or ſ moone, or any of ſ hoſt of heauen, which I haue not * commanded,

4 And it be tolde vnto thee, and thou haſt heard it, then ſhalt thou enquire diligently: and if it be true, and the thing certaine, that ſuch abomination is wrought in Iſrael,

5 Then ſhalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, whether it be man or woman, and ſhalt ſtone them with ſtones, till they die.

6 ¶ At the mouth of two or three witneſſes ſhall he that is worthy of death, die: but at the mouth of one witneſſe, he ſhall not die.

7 The hands of the witneſſes ſhall be firſt

vypon him, to kill him: and afterward the hands of all the people: fo thou ſhalt take the wicked away from among you.

8 ¶ If there riſe a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matter of contumencie within thy gates, then ſhalt thou ariſe, and goe vp vnto the place which the Lord thy God ſhall chuſe,

9 And thou ſhalt come vnto the Priests of the Leuites, and vnto the Iudge that ſhall be in thoſe dayes, and aſke, and they ſhall ſhewe thee the ſentence of iudgement,

10 And thou ſhalt doe according to that thing which they of that place (which the Lord hath choſen) thew thee, and thou ſhalt obſeue to doe according to all that they informe thee.

11 According to the Lawe, which they ſhall reach thee, and according to the iudgement which they ſhall tell thee, ſhalt thou doe: thou ſhalt not decline from the thing which they ſhall ſhew thee, neither to the right hand, nor the left.

12 And that man that will doe preſumptuouſly, not hearkening vnto the Priſt (that ſtandeth before the Lord thy God to miniſter there) or vnto the Iudge, that man ſhall die, and thou ſhalt take away euill from Iſrael.

13 So all the people ſhall heare and feare, and do no more preſumptuouſly.

14 ¶ When thou ſhalt come vnto the land which ſ Lord thy God giueth thee, and ſhalt poſſeſſe it, & dwell therein, if thou ſay, I will ſet a King ouer me, like as all the nations that are about me,

15 Then thou ſhalt make him King ouer thee, whom the Lord thy God ſhall chuſe: from among thy brethren ſhalt thou make a King ouer thee: thou ſhalt not ſet a ſtranger ouer thee which is not thy brother.

16 In any wiſe he ſhall not prepare him manie horſes, nor bring the people againe to Egypt, for to increaſe the number of horſes, ſeeing the Lord hath ſaid vnto you, Ye ſhall henceforth goe no more againe that way.

17 Neither ſhall he take him many wines, leaſt his heart turne away, neither ſhall he gather him much ſiluer and golde.

18 And when he ſhall fit vpon the throne of his Kingdome, then ſhall he write him this Lawe, repeated in a booke, by the Priests of the Leuites.

19 And it ſhall be with him, and hee ſhall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all ſ words of this Law, and theſe ordinances to doe him:

20 That his heart be not lifted vp about his brethren, and that he tume not from the commandement to the right hand or to the left, but that he may prolong his dayes in his kingdome, he and his ſonnes in the mids of Iſrael.

CHAP. XVIII.

3 The priuie of the Leuites. 4 Of the Leuites ſumming from another place. 5 To auoid the abominations of the Gentiles. 6 God will not leave them without a true People.

The Priests of the Leuites, and all the tribe of Leui * ſhall haue no part nor inheritance with Iſrael, * but ſhall eate the offerings of the Lord made by fire, and his inheritance:

2 Therefore ſhall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath ſaid vnto them.

e To ſignifie a common conſent to maintaine Gods honour and true religion,

f who ſhall giue ſentence as the Priests conſell him by the Law of God,

g Then ſhalt obey their ſentence: that the contumacie may haue an end,

h So long as he is the true miniſter of God, and pronounceth according to his word,

i Or, mayeſt thou: i who is not of thy nation, ſhall he change thee religion into idolatry, and bring thee to ſlavery.

k To renege their ſubmitie, and to take them of their beſt horſes,

l King, to 28.

m Meaning, the Deuteronomie.

n He ſhall cauſe it to be written by them, or he ſhall write it by their example.

o Whereby ſ means, the Kings ought to be ſoue: ſeruiſubjects, as ſaith he himſelfe: as brother & ſon, another,

* Num. 18, 20. * Chap. 10, 9. 1. Cor. 9, 13. a That is the Lords part or inheritance, 120869.

The right shoul-
der, Num. 10. 10.

e Meaning, to serue
God vnfaignedly, and
not to seeke ease.

d Not contrained
to liue of himselfe.

e Signifying they
were purged by this
ceremony of passing
between two fies.
* Leuit. 13. 24.
* Leuit. 20. 27.
* 2 Sam. 18. 7.

f Without hypocri-
sie, or mixture of
false religion.

g *Thy but thou not
to.*

h *Thy giuen or
appointed.*

i *Act. 7. 37.*

k Meaning, a conti-
nual succession of
Prophets, till Christ
the end of all Pro-
phets come.

* *Ezod. 20. 19.*

* *Iosh. 1. 45.*

h *about 3. 20.*

i *Not only made to
Christ, but to all
that teach in his
name, Ios. 20. 21.*

j By executing pun-
ishment vpon
him.

k Under this sure
more he comprehends
all the other tokens.

3 ¶ And this shalbe the Priests dueitie of the people, that they which offer sacrifice, whether *it be* bullocke or sheepe, shall giue vnto the Priest the *b* shoulder, and the two cheekes, and the maw. 4 The first fruites *also* of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with *e* all the desire of his heart vnto the place, which the Lord shall chuse,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eat *d* beside that which cometh of his sale of his patrimony.

9 When thou shalt come into the land which *g* Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to *e* goe through the fire, or that vseth witchcraft, or a regarard of times, or a marker of the flying of fowles, or a foreracer, 11 Or *a* charmer, or that counselleth with spirits, or a soothsayer, or that *a* asketh counsell at *g* dead.

12 For all that do such things *are* abomination vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be *v*pright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto foreracers: *†* as for thee, the Lord thy God hath not *†* sufficed thee so.

15 ¶ *¶* The Lord thy God will raise vp vnto thee *a* Prophet like vnto mee, from among you, *auen* of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saydest, *¶* Let me heare the voyce of my Lord God no more; nor see this great fire any more, that I die not.

17 And the Lord saide vnto me, They haue well spoken.

18 *¶* I will raise them vp *a* Prophet from among thy brethren like vnto thee, and will put my wordes in his *b* mouth, and he shall speake vnto them all that I shall command him.

19 And whoeuer will not hearken vnto my wordes, which he shall speake in my Name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speakeh in my name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a Prophet speakeh in the Name of the Lord, if the thing *†* followe not come to passe, that is *†* y^e thing which the Lord hath not spoken, *but* the Prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

a The transgression. 12. Not to remoue thy neighbours boundes.
b The punishment of him that beareth false witness.

When the Lord thy God *¶* shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 *¶* Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

3 Thou shalt prepare thee the way, and diuide the coastes of the land, which the Lord thy God giueth thee to inherite, into three partes, that euery *b* manslayer may flee thither.

4 *¶* This also is the cause wherefore the manslayer shall flee thither, & liue: who killeth his neighbour ignorantly, & hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe *g* tree, if the head slip from the helme, and hit his neighbour that he dieth, the same *e* shall flee vnto one of the cities, and liue.

6 Least the *¶* auenger of the blood followe after the manslayer while his heart is chafed, and overtake him, because the way is long, and slay him, although he be not *†* worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God *d* enlarge thy coasts (as he hath sworn vnto thy fathers) and giueth thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commandements to do them, which I command thee this day: *to wit*, that thou loue the Lord thy God, and walke in his wayes for euer) *¶* then shalt thou adde three cities more for thee besides those three.

10 That innocent blood be not shed within the land, which the Lord thy God giueth thee to inherite, *†* lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the *¶* Elders of his citie shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

13 Thine *e* eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which *g* Lord thy God giueth thee to possesse it.

15 ¶ *¶* One witness shall not rise against a man for any trespass, or for any sinne, or for any fault that hee offendeth in, *¶* but at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 *¶* If a false witnessse rise vp against a man to accuse him of trespass,

17 Then both the men which strue together, shall stand before the *b* Lord, *eu*en before the Priests & the Iudges, which shall be in those daies.

18 And the Iudges shall make diligent inquisition: and if the witnessse be found false, and hath giuen false witnessse against his brother,

19 *¶* Then shall ye doe vnto him as hee had thought to doe vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shall heare *this*, and feare, and shall henceforth commit no more any such wickednesse.

* *Chap. 12. 19.*

* *Ezod. 1. 1. 12. Num. 35. 1. 12. Iosh. 20. 2.*

* *Make an open and ready way.*

* *Which killeth against his will, and bare no hatred in his heart.*

* *That murder be not committed vpon murder.*

* *Or, cannot be judged to death.*

* *When thou shalt ouer Jordan to possesse that whole land of Canaan.*

* *Iosh. 20. 7.*

* *Lest thou be punished for innocent blood.*

* *The Magistrates.*

* *Then whoeuer pardoneth murder, offendeth against the word of God.*

* *Chap. 17. 6. mat. 18. 6. Iosh. 8. 7.*

* *Cor. 13. 6. Hebr. 10. 28.*

* *Gods presence is, where his true ministers are assembled.*

* *Pro. 20. 6. Dan. 13. 62.*

kednesse among you,

21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

3 The exhortation of the Lord when the Israelites goe to battell. 5 The exhortation of the officer who should goe to battell. 10 Peace must be first proclaimed. 19 The trees that haue fruit must not be destroyed.

W H E N * thou shalt goe forth to warre against thine enemies, and shalt fee horses and chariots, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come nere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amised, nor adread of them.

4 For the Lord your God is goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 ¶ And what man is there that hath built a vineyard, and hath not eaten of the fruit? let him goe and returne againe vnto his house, lest he die in the battell, and another eate the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his bretherens hearte like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaynes of the armie to gouerne the people.

10 ¶ When thou comest nere vnto a citie to fight against it, * thou shalt offer it peace.

11 And if it answere thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the city, *even* all the spoile thereof that thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt haue no person aliue.

17 But shalt utterly destroy them, *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites: as the Lord thy God hath commanded thee.

18 That they teach you not to doe after all

their abominations, which they haue done vnto their gods, and so yee should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the city that maketh warre with thee vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murder. 11 Of the woman taken in warre. 15 The lightbri cannot be charged for a fiction. 18 The disobedient child. 23 The body may not hang all night.

I F one bee found slain in the land, which the Lord thy God giueth thee to possess in the field, and it is not known who hath slain him.

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that city, which is next vnto the slaine man, take out of the droue an heifer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a stonie valley, which is neither eared nor sowed, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that citie that came nere to the slaine men, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seen it.

8 ¶ O Lord, bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and shalt desire vnto her, and wouldest take her to thy wife,

12 The thou shalt bring her home to thine house, and she shall haue her head, and pare her nailes.

13 And she shall put off the garment that was taken in, and she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her go whether she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wives, one loued and another hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that hee

g Some reade, For man shall be strake of the tree of the field, to come in in the siege against thee.

a This law declares both how horrible a thing murder is, seeing that for one man a whole country shall be punished, except murthered be found.

b Or, venge. c That the blood shed of the innocent beaks in the innocent place, might make them abhorre the fact.

d This was the prayer, which the Priests made in the audience of the people.

e Signifying that her former life must be changed before she could be joined to the people of God.

f As having renounced parents and country.

g This only was permitted in the lawes: otherwise the Israelites could not marry strangers.

h This declares that the plurality of wives came of a corrupt custom.

* Exod. 21. 23. Leuit. 24. 20. Mat. 5. 38.

a Meaning, upon such occasion: for God permiteth not his people to fight when it seemeth good to them.

* Chap. 28. 7.

b Is present to defend you with his grace and power.

c For when they entered first to dwell in a house, they gave thanks to God, acknowledging that they had that benefit by his grace. d The shew was significant to make common of prophane, Leuit. 19. 25.

* Iud. 7. 9.

* Num. 22. 22. Chap. 2. 16. e If it accept peace

* Iosh. 8. 2.

f For God had appeared that the Canaanites should be destroyed, and made the Israelites execrators of his Will, chap. 7. 1.

¶ Or, while the sonne of the bared lieth.

As much as to two of the others.
2. Except he be unworthy, as was Rebekah's sonne.

¶ For it is the mothers duty also to instruct her children.

1. Which death was also appointed for blasphemy and swearing: so that disobedience by the parents is most terrible.

m For Gods Law by his death is ratified, and nature abhorreth cruelty.
¶ Galat. 3, 13.

¶ Exod. 4, 4.
¶ As though their lawgiver not.

b Shewing that brotherly affection must be shewed, not only to them that dwell neere vnto vs, but also to them which are far off.
c Much more are they bound to doe for thy neighbours sake.

d For that were to alter the order of nature, and to despise God.

e If God desire cruelly done to fowle birds, how much more to man, made according to his image?

appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloved first borne ¶ before the sonne of the hated, which is the first borne:
17 But he shall acknowledge the sonne of the hated for the first borne, and give him double portion for all that hee hath: for he is the first of his strength, and to him belongeth the right of first borne.
18 ¶ If any man haue a son that is stubborne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his mother, and they haue chastened him, and he would not obey them,
19 Then shall his father and his mother take him, &c bring him out vnto the Elders of his city, and vnto the gate of the place where he dwelleth.
20 And shall lay vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.
21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.
22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,
23 His body shall not remaine all night vpon the tree, but thou shalt bury him the same day: for the curse of Gods on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherit.
C H A P. XXII.
¶ See commandments to haue care of ones neighbours goods; 5 The woman say not weare mas apparel, nor man the womans.
6 Of the damme and her young birds, 8 Why they should haue battlements, 9 No in mixed diuers kind together, 13 of the wife not being found a virgin. 23 The punishment of adultery.
¶ Thou shalt not see thy brothers ox nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.
2 And if thy brother be not neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:
3 In like manner shalt thou doe with his asse, and so shalt thou doe with his raiment, and shalt so doe with all loth things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.
4 ¶ Thou shalt not see thy brothers asse nor his ox fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.
5 ¶ The woman shall not weare that which pertaineth vnto the men, neither shall a man put on womans raiment: for all that doe so, are abomination vnto the Lord thy God.
6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, ¶ thou shalt not take the dam with the yong.
7 But shalt in any wife lift the dam goe, and take the yong to thee, that thou mayest prosper and prolong thy dayes.
8 ¶ When thou buildest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not sow thy vineyard with diuers kinds of seedes, lest thou defile the increase of the feede which thou hast sowed, and the fruite of the vineyard.
10 ¶ Thou shalt not plow with an ox and an asse together.
11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen and linnen together.
12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.
13 ¶ If a man take a wife, and when he hath lien with her, hate her,
14 And lay slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,
15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginities vnto the Elders of the city to the gate.
16 And the maydes father shall say vnto the Elders, I gave my daughter vnto this man to wife, and he hateth her:
17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginity: and they shall spread the vesture before the Elders of the city.
18 Then the Elders of the city shall take that man and chastise him,
19 And shall condemne him in an hundred shekels of silver, and give them vnto the father of the mayde, because hee hath brought vp an euill name vpon a mayd of Israel: and she shall be his wife, and he may not put her away all his life.
20 ¶ But if this thing be true, that the mayd be not found a virgin,
21 Then they shall bring forth the mayde to the doore of her fathers house, and the men of her city shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.
22 ¶ If a man be found lying with a woman married to a man, then they shall die euen both twaine, to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.
23 ¶ If a mayd be betrothed vnto a husband, and a man finde her in the towne and lie with her,
24 Then shall yee bring them both out vnto the gates of the same city, and shall stone them with stones to death: the mayd because she cryed not being in the city, &c the man, because hee hath humbled his neighbours wife: so thou shalt put away euill from among you.
25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her shall die alone:
26 And vnto the maid thou shalt doe nothing, because there is in the maid no cause of death: for as when a man riseth against his neighbour and woundeth him to death, loe is this matter.
27 For he found her in the fields: the betrothed mayde cryed, and there was no man to succour her.
28 ¶ If a man finde a maid that is not betrothed, and take her, and lie with her, and they be found,
29 Then the man that lay with her, shall give vnto the maydes father fiftie shekels of silver: and she

f The tenor of this Law, is to walke in simplicity, and not to be curious of new inventions.

¶ Num. 15, 38.

g That is, be an occasion that she is slandered.

h Meaning, the sheete, wherein the signes of her virginity were.

i For the fault of the child recommended to the name of the parents, therefore the wife was compelled when she was faultless.

¶ Levit. 20, 10.

¶ Or, defiled.

¶ Or, no sinne worthy of death.

k Meaning, that the innocent cannot be punished.

¶ Exod. 22, 16.

1 Hee shall not lie with his fupmother, meeting hereby 11 brother deputed in bidden, Leuit. 18.

the ſhalbe his wife, becauſe he hath married her, he cannot put her away all his life.

30 ¶ No man ſhall take his fathers wife, nor ſhall vncouer his fathers ſkirt.

CHAP. XXIII.

1 What men ought not to be admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitiue ſervant. 17 To ſee all kinde of whoredome. 19 Of Vſurie. 21 Of orres. 24 Of the neighbours vine and corne.

N One that is hurt by buſſing, or that hath his priuite member cut off, ſhall enter into the Congregation of the Lord.

2 A b. ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the Congregation of the Lord.

3 ¶ The Ammonites and the Moabites ſhall not enter into the Congregation of the Lord: euen to their tenth generation ſhall they not enter into the Congregation of the Lord for euer.

4 Becauſe they met you not with bread and water in the way, when yee came out of Egypt, and becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

5 Neuertheleſſe, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loved thee.

6 Thou ſhalt not ſeek the peace, nor their propriety all thy dayes for euer.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them in their third generation, ſhall enter into the Congregation of the Lord.

9 ¶ When thou goeſt out with the hoſts againſt thine enemies, keepe thee then from all wickedneſſe.

10 ¶ If there bee among you any that is vncleane by that which cometh to him by night, he ſhall goe out of the hoſte, and ſhall not enter into the hoſte.

11 But at euen he ſhall waſh himſelfe with water, and when the ſunne is downe, he ſhall enter into the hoſte.

12 ¶ Thou ſhalt haue a place alſo without the hoſte, whether thou ſhalt reſort,

13 And thou ſhalt haue a piddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt dig therewith, and returning, thou ſhalt couer thine excrements.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoſte ſhall be holy, that he ſee no filthy thing in thee, and turne away from thee.

15 ¶ Thou ſhalt not deliver the ſervant vnto his maſter, which is eſcaped from his maſter vnto thee.

16 He ſhall dwell with thee, euen among you, in what place he ſhall chuſe, in one of thy cities where it liketh him beſt: thou ſhalt not vex him.

17 ¶ There ſhalbe no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 ¶ Thou ſhalt neither bring the hire of a whore, nor the price of a dogge into the houſe of the Lord thy God for any vow: for euen both theſe

are abomination vnto the Lord thy God.

19 ¶ ¶ Thou ſhalt not giue to vſurie to thy brother: as vſurie of money, vſurie of meate, vſurie of any thing that is put to vſurie.

20 Vnto a ſtranger thou maiſt lend vpon vſurie, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lord thy God may bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vow vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God wil ſurely require it of thee, and ſo it ſhall be ſinne vnto thee.

22 But when thou abſtainſt from vowing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt keepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: for thou haſt ſpoken it with thy mouth.

24 ¶ When thou commeſt vnto thy neighbours vineyard, then thou maiſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy veſſel.

25 ¶ When thou commeſt vnto thy neighbours corne, ¶ thou maiſt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne.

CHAP. XXIII.

1 Diſcoment is permitted. 5 Hee that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not be retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtrangers, fatherleſſe, and widow.

W Hen a man taketh a wife, and marrieth her, if ſhe bee free ſinde no fault in his eyes, becauſe he hath eſpied ſome filthineſſe in her, & then let him write her a bill of diſcoment, and put it in her hand, and ſend her out of his houſe.

2 And when ſhe is deprived out of his houſe, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diſcoment, and put it in her hand, and ſend her out of his houſe, or if the latter man die which tooke her to wife:

4 Then her firſt husband, which ſent her away, may not take her againe to be his wife, after that ſhe is deſiled: for that is abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, he ſhall not goe a warfare, neither ſhall hee be charged with any buſineſſe, but ſhall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man ſhall take the nether nor the upper d. miſtore to pledge: for this gage is his liuing.

7 ¶ If any man bee found ſtealing any of his brethren of the children of Iſrael, and maketh marchandise of him, or ſelleth him, that chiefe ſhall die: ſo ſhalt thou put euill away from among you.

8 ¶ Take heed of the plague of leproſie, that thou obſerue diligently, and doe according to all that the Priests of the Levites ſhall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto ¶ Midian by the way after that yee were come out of Egypt.

10 ¶ When thou ſhalt aſke againe of thy neighbour

1 As Gods miniſter, And charged with Letſſe ſame. 1oth. 4. 1.

1 The miniſter for the he. of their heart. 1 If thou thine thy chriſtiane to thy brother, god will ſeeke to hit ſoules toward deſe.

1 If the vower be lawfull and godly.

2 Being hired for to labour.

3 Tethering home to thine houſe. Matt. 23. 5.

4 Hee by God ſprouth not that light diſcoment, but permitteth it to auoide further inconuenience. Mat. 19. 7.

5 Seeing that by diuining her, hee iudged her to be vncleane and deſiled.

6 That they might learne to knowe one anothers conditions, and to ſteer toward line in godly peace.

7 Not any thing whereby a man getteth his liuing.

8 Leuit. 13. 29

9 Num. 32. 10.

1 Eſſet to beate office, or to marrie a wife. 2 This was to cauſe them to line chaſtly, that their poſteritie might not be reſected. Nbr. 13. 1.

3 Hee by hee com-mendeth all that further not the children of God in their vocation. Num. 22. 5. 6.

4 Then ſhalbe nothing to doe with them.

5 If the fathers haue remoued their idolorie, and reduced circumciſion.

6 For the neceſſities of nature.

7 Meaning hereby that his people ſhould be pure both in body and ſoule.

8 This is meant of the heathen, who fled for their maſters emile, and embraced the true religion. 9 Bar gure.

10 Forbidding hereby that any gaine gotten of euill things ſhould be applied to the ſervice of God, Mat. 23. 5.

¶ Or, while the sonne of the house
hath.

appointinger. To

if any thing lent, thou shalt not goe into his house to fetch his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shalbe righteousness vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hyrd seruant that is needy & poore, neither of thy brethren, nor of a stranger that is in the land within thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: least he crye against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ When thou cuttest downe thine haruest in thy field, and hast forgotten a sheafe in the field, thou shalt not goe againe to fetch it, but it shalbe for the stranger, for the fatherlesse, and for the widowe: that the Lord thy God may blesse thee in all the workes of thine hands.

20 When thou beatest thine elme tree, thou shalt not goe ouer the boughes againe, but it shalbe for the stranger, for the fatherlesse, and for the widowe.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widowe.

22 And remember that thou wast a seruant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

1 The beating of the offenders. 2 To raise vp seed to the kinfe-
man. 3 In what case a womans hand may be cut off.

13 Of inu weights and measures. 15 To destroy the Amalekites.

When there shall bee strife betweene men, and they shall come vnto iudgement, and sentence shall bee giuen vpon them, and the righteous shall be iustified, and the wicked condemned.

2 Then if so be the wicked be worthy to bee beaten, the iudge shall cause him to lie downe, and to bee beaten before his face, according to his trespass, vnto a certaine number.

3 Fourtie stripes shall bee cause him to haue, and not past, least if he should exceed and beat him about that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ Thou shalt not mouell the oxe that treadeth out the corne.

5 ¶ If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without, that is, vnto a stranger,

Deuteronomie.

raise seede to the kinfman.

but his kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office to her.

6 And the first borne which the beareth, shall succeede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinsfoman, then let his kinsfoman goe vp to the gate vnto the Elders, and say, My kinsfman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsfman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if hee stand and say, I will not take her,

9 Then shall his kinsfoman come vnto him in the presence of the Elders, and loose his shoe from his foot, and spit in his face, and answere, and say, So shall it bee done vnto that man that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shoe is put off.

11 ¶ When men strue together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt haue in thy bag two manner of weights, a great and a small:

14 Neither shalt thou haue in thine house diuers measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfit and iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do such things, and all that doe vnrightheously, are abominatō vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How hee met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast faint and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

1 The offering of the first fruits. 2 What they must professe when they offer it. 3 The fathers of the first yeere.

13 Their protestation in offering it. 15 To what houses God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it, and dwell therein,

2 Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place which the Lord thy God shall chuse, to place his name there.

3 And thou shalt come vnto the Priest, that shalbe in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the country which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord

Because the Hebrew word signifies not the natural brother, and the word that signifies a brother, is taken also for a kinsfman: it seemeth that it is heere meant that the natural brother should marrie his brothers wife, but some others of the kindred that was in that age which might matter.

This Law importeth that godly shamefastnesse be preferred: for it is an horrible thing to see a woman putt shame.

¶ Elie. stone and stone.

¶ Elie. Ephab and Ephab, read Enah, 16. 36

¶ Enah, 17. 2

¶ This was partly accomplished by Saul, about 450. yeeres afterwarde.

¶ By this ceremony they acknowledged that they received the land of Canaan as a free gift of God, to be called upon festival, and worshipped spiritually, Chap. 12. 5

As much as of the others: I see he hel vnto earth

¶ Though hee would bee vnschankfull, yet God will not forget it.
* Leuit. 19. 13.
Job 4. 14.

* 1. King. 14. 6.
2. Chron. 35. 4.
Iete. 31. 29. 30.
Zack 13. 20.

¶ Because the world did least esteeme these sorts of people, therefore God hath made care out them.

* Leuit. 19. 9. and 23. 24.

¶ Or, gatherest thine olive.

¶ Or, the grapes of thy vineyard.

¶ God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

¶ Whether there be a plaintiffe or none, the magistrates ought to trie out faultes, and punish according to the crime.
¶ When the crime doth touch not death.
¶ The Iewes of superstition afterward tooke one wayes, Cor. 11. 24

* 1. Cor. 9. 9.
1. Tim. 5. 18.
* Ruth 4. 3.
Math. 22. 34.
Mathe. 12. 19.
Looke 20. 29.

Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A *c* Syrian was my father, who being ready to perish for hunger, went down into Egypt, and foyourned there with a small company, and grew there vnto a nation great, mighty ^a and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heare our voyce, and looked on our aduerfities, and on our labour, and on our oppression:

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terriblefse, both in fignes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euen* a land that floweth with milke and hony.

10 And now, loe, I haue brought the first fruites of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the third yeere, *which is* the yeere of tything, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied.

13 Then thou shalt say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it to the Leuites and to the strangers, to the fatherlesse and to the widow, according to al thy commandments which thou hast commanded mee: I haue *i* transgressed none of the commandments, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor sufficed ought to perish through uncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done *m* after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *euen* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and do them with a all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandments, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandments.

19 And to make thee high above all nations (which hee hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people vnto the Lord thy God, as hee hath said.

CHAP. XXVII.

a They are commanded to write the law upon stones for a remembrance. *s* Also to build an altar. *13* The curfing are given on mount Ebal.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandments, which I commanded you this day.

2 And when ye shall passe ouer Iordan vnto the land which the Lord thy God giueeth thee, thou shalt set thee vp great stones, and plaister them with plaister.

3 And shalt write vpon them all the words of this Law, when thou shalt come ouer, that thou myest go into the land which the Lord thy God giueeth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iordan, ye shall set vp these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lord thy God an altar, *euen* an altar of stones: thou shalt lift none yron instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Law, a well and plainly.

9 ¶ And Moses and the Priests of the Leuites, spake vnto all Israel, saying, Take heede and heare, O Israel: this day art thou become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandments and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe ouer Iordan: Simeon, and Levi, and Iudah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand vpon mount Ebal, to scurle: Reuben, Gad, and Acher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loud voyce,

15 ¶ Curfed be the man that shall make any carved or molten image, *which is* an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer and say: So be it.

16 Curfed be he that i curfeth his father and his mother: And all the people shall say: So be it.

17 Curfed be he that reuereneth his neighbours mark: And all the people shall say: So be it.

18 Curfed be he that maketh the blind go out of the way: and all the people shall say: So be it.

19 Curfed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Curfed be he that lieth with his fathers wife: for he hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Curfed be he that lieth with any beast: And all the people shall say: So be it.

22 Curfed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Curfed be he that lieth with his mother in law: and all the people shall say: So be it.

c Meaning, Iakob who learned to yeere in Syria.

d Only by Gods mercy, and not by their fathers desertings.

e Alleging the promises made vnto our fathers, Abraham, Iakob, and Iakob.

f In token of a thankful heart, and mindful of this benefit.

g Signifying that God giuech vs not goods for our felicitie only, but for their viles also which are committed to our charge.

h Without hypocricie.

* Chap. 14. 27. Of malice and conceit. Or, for any necessity.

i By putting them to any prophane vfe.

m As farre as my finite full nature would suffer: for else, as David and Paul say, there is not one in us. Psal. 143. Rom. 3. 10.

n With a good and simple conscience.

o Signifying that there is a mutual bond between God and his people.

* Chap. 6. and 14. 2. * Chap. 4. 7. and 28. 1. * Chap. 7. 6. and 14. 2.

a As Gods minister, and charged with the same. * Iosh. 4. 1.

b God would that his Law should be set up in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicate to his service.

* Exod. 20. 25. Iosh. 8. 31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would have, but our altar in Iudah.

d That every one may well read it, and understand it.

e This foundation hath found thee vnto, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manasse.

g Signifying, that if thou would not obey Gods lawes, thou shouldst be made to obey for teate.

h Vnto that he containeth all the corruptions of Gods service, and the transgression of the 10th table.

i Or, connecteth & his precept to the second table. *k* He commandeth all iniquities and extorsions.

l Meaning, that he hath not and cannot tell thou not his iniquities.

m In committing with against him. Leuit. 20. 17. and chap. 20. 30. Ezk. 22. 10.

n Meaning, his viues mother.

Cursings, and blessings. Deuteronomie. Cursings, plagues and threatnings.

o For God that
seeth in hearts, will
revenge it.
* Ezek. 22, 32.

* Galat. 3, 10.

24 Cursed bee he that smiteth his neighbour
secretly: And all the people shall say: So be it.
25 * Cursed bee he that taketh a reward to put
to death innocent blood: And all the people shall
say: So be it.
26 * Cursed bee he that confirmeth not all the
words of this Law, to doe them: And all the peo-
ple shall say: So be it.

a He will make
thee the most excel-
lent of all people.

b When thou thin-
kest thy selfe for-
tunate.
c Thou shalt life
wealthily.

d Thy children and
succession,

e All thine enter-
prises shall haue
good successe.

f Meaning, many
waters.

g God will blesse
us, if we doe our
duty, and not be
idle.

h In that he is thy
God, and thou art
his people.

i For nothing in
the earth is prohi-
bited, but when God
forbideth his servants
from heauen.
* Chap 15. 6.
* Or, for I will

* 10th 23. 6.

* Levitic 26 12
Lament a 27.
Mat. 11. 2.
Deuter 1. 20.

i Or, store.

Deuteronomie.

the fruit of thy land, the increase of thy kine, and
the flocks of thy sheepe.

19 Cursed shalt thou bee when thou comest
in, and cursed shalt thou bee when thou goest out.

20 The Lord shall send vpon thee cursing,
trouble, and ¶ shame, in all that which thou settest
thine hand to doe, vntill thou bee destroyed, and
perish quickly, because of the wickednesse of thy
works, whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleaue
vnto thee, vntill he hath consumed thee from the
land, whither thou goest to possesse it.

22 * The Lord shall limite thee with a con-
sumption, and with the feuer, and with a burning
ague, and with feruent heate, and with the sword,
and with ¶ blasting, and with the mildew, and they
shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head,
shalbe ¶ brasse, and the earth ¶ ynder thee, yron.

24 The Lord shall giue thee for the raine of thy
land, dust and ashes: *euē* from ¶ heauen shall it
come downe vpon thee, vntill thou bee destroyed.

25 And the Lord shall cause thee to fall before
thine enemies: thou shalt come out one way a-
gainst them, and shalt flee seuen wayes before
them, and shalt bee ¶ scattered through all the king-
domes of the earth.

26 And thy me carkeis shall bee meat vnto all
foules of the aire, and vnto the beasts of the earth,
and none shall fray them away.

27 The Lord wil smite thee with the botch of
Egypt, and with the emeroids, and with the ¶ scab,
and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with mad-
nesse, and with blindness, and with astonying of
heart.

29 Thou shalt also grope at noone dayes, as
the ¶ blinde gropeth in darkenesse, and shalt not
prosper in thy wayes: thou shalt neuer but be op-
pressed with wrong, and be powled euermore, and
no man shall succour thee.

30 Thou shalt beroth a wife, and another man
shall lie with her: thou shalt build an house, and
shalt not dwell therein: thou shalt plant a vineyard,
and shalt not ¶ eat the fruit.

31 Thine eye shall bee slaine before thine eyes,
and thou shalt not eat thereof: thine affe shall be
violently taken away before thy face, and shall not
be restored to thee: thy sheepe shall be giuen vnto
thine enemies, & no man shall rescue them for thee.

32 Thy sonnes and thy daughters shall be giuen
vnto another people, and thine eyes ¶ shall fill
lookes for them, euen till they fall out, and there
shall be no power in thine hand.

33 The fruit of thy land and all thy labours
shall a people which thou knowest not, eat, and thou
shalt neuer but suffer wrong, and violence
alway:

34 So that thou shalt bee made for the fight
which thine eyes shall see.

35 The Lord shall smite thee in the knees, and
in the thighes, with a sore tosch, that thou canst
not be healed: euen from the sole of the foot, vnto
the top of thine head.

36 The Lord shall bring thee and thy ¶ King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue known,
and there thou shalt serue other gods, *euē* wood
and stone.

Or, rebuke

* Levitic 26, 16

Or, drought

k It shall giue thee
no more moynite
then if it were of
brasse.
l Or, out of the sky
as dust raised with
winde.

I Some reade, thou
shalt be a terror
and feare, when
they shall see
how God hath
plagued thee.
m Thou shalt be
cursed both in thy
life and in thy
death: for the ba-
ptist is a testimony
of the resurrection:
which signe for thy
wickednesse thou
shalt lacke.
n In things most
evident and cleare
thou shalt lacke
discretion and
iudgement.

† Eter. make it
commen.

o When they shall
currene from their
captiuitie.

p As he did Ma-
nach, Isachar,
Zebulais and
others.

* Iere. 24, 9, and
25, 9. a. king. 8, 7

* Mich. 6, 15.
Hag. 1, 8.

¶ Or, be shaken be-
fore they be wipr.

¶ Under one kind
hee containeth all
the venome, which
destroy the fruit
of the land : and
this is an evident
token of Gods
curse.

¶ Gods plagues shall
be evident signes
that hee is offended
with thee.

¶ Or, be hrought
onward as impudent.

¶ Or, first borne of
ely in lusher.

¶ Or, gates.

* Leuit. 26, 29.
a. King. 6, 19. Lam.
43, 6. Baruch 4, 3.

* Chap. 15, 9.

37 And thou shalt * be a wonder, a prouerbe
and a common talke among all people, whither the
Lord shall cary thee.

38 * Thou shalt carie out much seede into the
field, and shalt gather but little in: for the grasshoppers
shall destroy it.

39 Thou shalt plant a vineyard, and dresse it,
but shalt neither drinke of the wine, nor gather
the grapes: for the wormes shall eat it.

40 Thou shalt haue Oliue trees in all thy
coasts, but shalt not anynt thy selfe with the
oyle: for thine oliues shall ¶ fall.

41 Thou shalt beget sonnes and daughters,
but shalt not haue them : for they shall goe into
captiuitie.

42 All thy trees and fruites of thy land ¶ shall
the grasshopper confume.

43 The stranger that is among you, shall climbe
about thee vpon hie, and thou shalt come downe
beneath alow.

44 He shall lend thee, &c thou shalt not lend him:
he shall bee the head, and thou shalt bee the taile.

45 Moreover, all these curses shall come vpon
thee, and shall pursue thee and ouertake thee, till
thou be destroyed, because thou obeydest not the
voyce of the Lord thy God, to keepe his com-
mandmentes, and his ordinances, which he com-
manded thee:

46 And they shall bee vpon * thee for signes
and wonders, and vpon thy feed for euer,

47 Because thou seruest not the Lord thy God
with ioyfulness, and with a good heart, for the
abundance of all thinges.

48 Therefore thou shalt serue thine enemies
which the Lord shall send vpon thee, in hunger
and in thirst, and in nakednesse, and in need of all
things: and he shall put a yoke of yron vpon thy
necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee
from farre, *even* from the end of the world, flying
swift as an eagle: a nation whose tongue thou shalt
not vnderstand:

50 A nation of a ¶ fierce countenance, which
will not regard the person of the olde, nor haue
compassion of the yong.

51 The same shall eate the fruit of thy cattell,
and the fruit of thy land, vntill thou be destroyed,
and he shall leaue thee neither wheate, wine, nor
oyle, neither the ¶ increase of thy kine, nor the
flocks of thy sheepe, vntill he haue brought thee
to nought.

52 And he shall besiege thee in all thy cities,
vntill thine high and strong walles fall downe,
wherein thou trustedst in all the land : and hee
shall besiege thee in all thy ¶ cities thorowout all
thy lande, which the Lord thy God hath giuen
thee.

53 * And thou shalt eate the fruit of thy body,
even the flesh of thy sonnes and thy daughters,
which the Lord thy God hath giuen thee, during
the siege and straitnesse wherein thine enemies
shall inclose thee:

54 So that the man (that is tender and exceed-
ing dainty among you), * shall be grieved at his
brother, and at his wife that lieth in his bosome,
and at the remnant of his children, which hee
hath yet left,

55 For feare of giuing vnto any of them of
the flesh of his children, whom he shall eate, be-
cause he hath nothing left him in that siege, and

straitnesse, wherewith thine enemy shall besiege
thee in all thy cities.

56 The tender and dainty woman among
you, which neuer would venture to see the sole of
her foot vpon the ground (for her softnesse and
tendernesse) shall be grieved at her husband and
lieth in her bosome, and at her sonne, and at her
daughter,

57 And at her afterbirth (that shall come out
from between her feete) and at her children,
which the shall beare : for when all things lacke,
she shall eate them secretly, during the siege and
straitnesse wherewith thine enemy shall besiege
thee in thy cities.

58 ¶ If thou wilt not keepe and doe * all the
wordes of this Law (that are written in this book)
and feare this glorious and fearefull Name, THE
LORD THY GOD,

59 Then the Lord will make thy plagues won-
derfull, and the plagues of thy feede, *even* great
plagues, and of long continuance, and sore dis-
eases, and of long durance.

60 Moreover, he will bring vpon thee all the
diseases of Egypt, whereof thou wast afraid, and
they shall cleaue vnto thee.

61 And euery sickenesse, and euery plague,
which is not * written in the booke of this Law,
will the Lord heape vpon thee, vntill thou be de-
stroyed.

62 And yee shall be left few in number, where
ye were as the * starnes of heauen in multitude,
because thou wouldest not obey the voyce of the
Lord thy God.

63 And as the Lord hath reioyced ouer you,
to doe you good, and to multiply you, so he will
reioyce ouer you, to destroy you, and bring you to
nought, and ye shall be rooted out of the land,
whither thou goest to possesse it.

64 And the Lord shall ¶ scatter thee among
all people from the one end of the world vnto the
other, and there thou shalt serue other gods, which
thou hast not knownen, nor thy fathers, *even*
wood and stone.

65 Also among these nations thou shalt finde
no rest, neither shall the sole of thy foot haue rest:
for the Lord shall giue thee there a trembling
heart, and looking to returne till thine eyes fall out,
and a sorrowfull mind.

66 And thy life shall ¶ hang before thee, and
thou shalt feare both night and day, and shalt haue
none assurance of thy life.

67 In the morning thou shalt say, Would God
it were euening, and at euening thou shalt say,
Would God it were morning, for the feare of thine
heart, which thou shalt feare, and for the sight of
thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt
again with ships by the way, whereof I sayde
vnto thee, Thou shalt see it no more againe : and
there yee shall sell your selues vnto your enemies
for bondmen and bondwomen, and there shall be
no buyer.

CHAP. XXIX.

a The people are exhorted to observe the commandmentes.
20 The whole people from the highest to the lowest are com-
prehended vnder Gods commandment. 29 The punishment of
him that flattereth himself in his wickednesse. 34 The
cause of Gods wrath against his people.

These are the * wordes of the covenant which
the Lord commanded Moses to make with

f As came to passe
in the dayes of Je-
ram king of Iheru-
salem, 6, 10, and
when the Romanes
besieged Ierusalem.
Hunger shall fo-
rite her, that she
shall be ready to
eate her childre
before it be de-
livered.

¶ For he that offend-
eth in one, is guiltie
of all, Iam. 2, 10

x Declaring, that
God hath infinite
meanes to plague
the wicked, besides
them that are
ordinarie or
written.
* Chap. 30, 22.

y Signifying that it
is a singular gift of
God to be in a
place whereas we
may worship God
purely, and declare
our faith and re-
ligion.

¶ Or, thou shalt be
in doubt of thy
life.

Because they were
vnmindfull of that
misale, when the
Sea gaue place for
them to passe
thorow.

a That is, the arti-
cles, or condi-
tions.

b At the first giving of the Law, which was forty yeeres before.

c The proofes of my p wor. d Hee sheweth that it is not in mans power to understand the merities of God. If it be not given him from above.

e Made by mans arte, but Manna, which is called the bread of Angels.

* Chap. 4. 6. a King. 2. 3.

f Who knoweth man heart, and therefore ye may not think to discern with him.

g Alindng to them, that when they made a fine covenant, divided a beast in twaine, and pill betwene the parted sides. Gen. 15. 10.

h Mesning, their pollicitie.

i Such finne, as the bitter founte thereof might choke and destroy you. * Actes 8. 23. f For as he that is thirstie desireth to drinke much, so he that followeth his appetites, feedeth with all meates, and yet cannot be satisfied.

the children of Israel, in the land of Moab, beside the covenant which hee had made with them in Horeb.

2 And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The great tentations which thine eyes haue seene, those great miracles and wonders;

4 Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue leit you forty yeeres in the wilderness: your cloathes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote,

6 Yee haue eaten no bread, neither drunke wine, nor strong drinke, that ye might know how that I am the Lord your God.

7 After, ye came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manassih.

9 Keepe therefore the wordes of this covenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye find this day every one of you before the Lord your God: your heads of your tribes, your Elders and your officers, *even* all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, from the heuer of thy wood, vnto the drawer of thy water,

12 That thou shouldest passe into the covenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworn vnto thy fathers, Abraham, Izhak, and Iakob.

14 Neither make I this covenant and this oathe with you only,

15 But *aforsell* with him that standeth here with vs this day before the Lord our God, as with *us* that is not here with vs this day.

16 For ye knowe, how we haue dwelt in the land of Egypt, and how we passed thorow the middes of the nations, which ye passed by

17 And ye haue seene their abominations and their idoles (wood and stone, silver and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not be among you any roote that bringeth forth gall and wormewood,

19 So that when he heareth the wordes of this curse, he shall blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburne fline of mine owne heart, thus adding drunkennesse to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and every curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from

vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the covenant, that is written in the booke of this Law.

22 So that the 1 generation to come, *even* your children, that shall rise vp after you, and the stranger that shall come from a furre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord hath smite it;

23 (For all that land shall burne with brimstone and salt: it shall not be sowed, nor bring forth, nor any graffe shall growe therein, like as in the ouerthrowing of * Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrow in his wrath and in his anger.)

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the covenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: *even* gods which they knew not, and which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hot against this land, to bring vpon it every curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The *secret* things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for ever, that wee may doe all the wordes of this Law.

CHAP. XXX.

1 Mercie shewed when they repent. 6 The Lord doth circumsise the heart. 11 All causes of ignorance are taken away. 15, 16 Life and death to sit before them. 20 The Lord is their life which obey him.

NOW when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt tune into thine heart, among all the nations whither the Lord thy God hath drinen thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vtmost part of heauen, from thence will the Lord thy God gather thee, and from thence will he take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and hee will shew thee fauour, and will multiply thee above thy fathers.

6 And the Lord thy God will *circumsise* thine heart, and the heart of thy feede, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest line,

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

1 Gods plagues vpon them that rebel against him, shall be so strange, that all ages shall be astonished.

* Gen. 29. 24, 25.

* 1 King. 9. 8. Iste. 22. 8.

1 Or, which had not giuen them a land to possess. m Moles hereby prometh their circumsise, which feede those things that are onely knowne to God: and their negligence that regard not that, which God hath reuealed vnto them, as the Law.

2 By calling to remembrance, both his mercies and plagues.

3 In true repentance is none hypocrisie.

4 Even to the worlds end. 5 And bring thee into thy country.

6 God will purge. 7 All thy wicked affections, which thing is not in thine owne power to doe.

if wee will haue
God to worke in
vs with his holy
Spirit, wee must
strive againe to him
by repentance.

g He meaneth not
that God is subiect
to the passions, to
reioyce, or to be
fed, but he teacheth
his maner of
faith to declare
the loue that hee
beareth vnto vs.
h The Law is so
evident that none
can pretend igno-
rance.

by heauen and the
lawe the maner of
faith is most fa-
uourable.
h Euen the law and
the Gospell.
by faith in Christ.

m So that to loue
and obey God, is
only life and
felicitie.
n In the adde the
promises to signifye
that it is for our
benefite that we loue
him and not for
his.

* Chap. 4. 26.

o That is, loue and
obey God: which
thing is not in
mans power, but
Gods Spirit onely
worketh it in his
elect.

a I can ne longer
gouerne mine offi-
ce.

* Num. 10. 12.
chap. 3. 26.

* Num. 27. 18.

* Num. 21. 24.

b Into your hands.

8 ^f Returne thou therefore, and obey the voyce
of the Lord, and doe all his commaundements,
which I command thee this day.

9 And the Lord thy God will make thee pleu-
rentous in euery worke of thine hand, in the fruit
of thy body, and in the fruit of thy cartell, and in
the fruit of the land for thy wealth: for the Lord
will turne againe, and g reioyce ouer thee to do
thee good, as he reioycied ouer thy fathers.

10 Because thou shalt obey the voyce of the
Lord thy God, in keeping his commaundements and
his ordinances, which are written in the booke of
this Law, when thou shalt returne vnto the Lord
thy God with all thine heart & with all thy soule.

11 ^f For this commaundement which I com-
mand thee this day, is h not hid from thee, neither
is it farre off.

12 It is not in heauen, that thou shouldst
say, * Who shall go vp for vs to heauen, and bring
it vs, and cause vs to heare it, that we may do it?

13 Neither is it beyonde the sea, that thou
shouldst say, Who shall go ouer the sea for vs, and
bring it vs, & cause vs to heare it, y we may do it?

14 But the word is very neare vnto thee: ^{euen}
in thy mouth, and in thine heart, for I do it.

15 Beholde, I haue set before thee this day
life and good, death and euill,

16 In that I command thee this day, ^m to
loue the Lord thy God, to walke in his wayes, and
to keepe his commaundements, and his ordinan-
ces, and his lawes, that thou mayest a liue, and be
multiplied, and that the Lord thy God may blesse
thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou
wilt not obey, but shalt be seduced and worship
other gods, and serue them,

18 I pronounce vnto you this day, y ye shall surely
perish, ye shall not prolong your dayes in y land,
whither thou passest ouer Iorden to possesse it.

19 * I call heauen and earth to reorde this
day against you, that I haue set before you life and
death, blessing and cursing: therefore o chuse life,
that both thou and thy feede may liue,

20 By louing the Lord thy God, by obeying
his voyce, and by cleauing vnto him: for hee is
thy life, and the length of thy dayes: that thou
mayest dwell in the land which the Lord swaue vn-
to thy fathers, Abraham, Izhak, and Iaakob, to
giue them.

CHAP. XXXI.

21 ^a 7 Moses preparing himselfe to die, appointeth Iosua to
rule the people. 9 He giueth the law to the Levites, that
they should read it to the people. 19 God giueth them a song
as a witness betwene him and them. 23 God confirmeth
Iosua. 29 Moses sweareth them that they will rebell
after his death.

Then Moses went and spake these wordes vnto
all Israel,

2 And saide vnto them, I am an hundred and
twenty yeeres olde this day: I can no more goe
out and in: also the Lord hath saide vnto mee,
* Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will goe ouer before
thee: hee will destroy these nations before thee,
and thou shalt possesse them. * Iosua, he shall goe
before thee, as the Lord hath saide.

4 And the Lord shall doe vnto them, as hee
did to * Sihon and to Og kings of the Amorites,
and vnto their land whom he destroyed.

5 And the Lord shall giue them b before you,
that ye may do vnto them according vnto euery

* commaundement which I haue commanded you.
6 Plucke y vp your hearts therefore, and be
strong: dreide not, nor be affraide of them: for the
Lord thy God himselfe doeth goe with thee: hee
will not faile thee, nor forsake thee.

7 ^f And Moses called Iosua, and saide vnto
him in the sight of all Israel, Be c of a good cou-
rage and strong: for thou shalt goe with this peo-
ple vnto the lnd which the Lord hath sworne vn-
to their fathers, to giue them, and thou shalt giue it
them to inherite.

8 And the Lord himselfe doeth d goe before
thee: hee will be with thee: hee will not faile thee,
neither forsake thee: feare not therefore, nor be
dificomforted.

9 ^f And Moses wrote this law, and deliuered
it vnto the Priests the sonnes of Leni (which bare
the Arke of the conenant of the Lord) and vnto
all the Elders of Israel.

10 And Moses commanded them, saying, * E-
uery seventh yeare * when the yeere of freedome
shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare e be-
fore the Lord thy God, in the place which hee
shall chuse, thou shalt read this Law before all
Israel, that they may heare it.

12 Gather the people together: men, and wo-
men, and children, and thy stranger that is within
thy gates, that they may heare, and that they may
learne, and feare the Lord your God, and keepe
and obserue all the wordes of this Law,

13 And that their children which shal not
knowen it, may heare it, and learne to feare the
Lord your God, as long as ye liue in the land, whi-
ther ye goe ouer Iorden to possesse it.

14 ^f Then the Lord saide vnto Moses, Behold,
thy dayes are come, that thou must dy: Call Ios-
ua, and stand ye in the Tabernacle of the Con-
gregation that I may giue him a charge. So Mo-
ses and Iosua went, and stood in the Tabernacle
of the Congregation.

15 And the Lord appeared in the Tabernacle,
in the pillar of a g cloude, and the pillar of the
cloude stood ouer the doore of the Taber-
nacle.

16 ^f And the Lord said vnto Moses, Behold,
thou shalt sleepe with thy fathers, and this people
will rife vp, and go a whoring after the gods of a
strange land (whither they goe to dwell therein)
and will forsake me, & breake my conenant which
I haue made with them.

17 Wherefore my wrath will waxe hore against
them at that day, and I will forsake them, and
will hhide my face from them: then they shall be
confused, and many adulteries and tribulations
shall come vpon them: so then they will say, Are
not these troubles come vpon mee, because God is
not with me?

18 But I will surely hhide my face in that day,
because of all the euill which they shall commit, in
that they are turned vnto other gods.

19 Now therefore write yee this song for you,
and reach it to the children of Israel: put it in their
monthes, that this song may bee my witness
against the children of Israel.

20 For I will bring them into the land (which
I swaue vnto their fathers) that floweth with milke
and hony: and they shall eate and fill themselves,
and waxe fat: k then shall they turne vnto other
gods, and serue them, and contemne mee, and
breake

* Chap. 7. 2.
Or, he of good
courage.

For he that must
gouerne the people,
hath neede to be
valliant to repress
vice, and constant
to maintaine ver-
ty.

d Signifying that
man can neuer be
of good courage,
except he be per-
suaded of Gods fa-
uour and assistance.

* Nehem. 8. 2.

* Chap. 15. 2.

e Before the Arke
of the conenant,
which was the
signe of Gods pre-
sence, and the figure
of Christ.

f Which were not
borne when the
law was giuen.

g Or, Remin-
dement.

h In a cloude that
was fashioned like a
pillar.

i That is, I will take
my fauour from
them: as to turne
his face towards vs,
is to shew vs his
loue.

k To perswade you
and your children
from idolatry, by
remembering Gods
benefites.

l For this is the
nature of flesh, to
longe to obey God,
then it is vnder the
rod.

m In thy prosperous
voyage upon the
Sea, Gen. 49. 13.
Or, mount Sion.

m The tribe of
Zebulun.

o So the portion
of Gad, and o-
thers on this side
Jordan was Gods,
though it was not
so known.

p Meaning, meete
the sea.

q Thou shalt be
strong, or thy coun-
try full of man, all
it seemeth that Si-
meon is left out, be-
cause he was vnder
Judah, and his por-
tion of his inheri-
tance,
Job. 19. 9
r Who was plenti-
full in little as a
fountain.

T Three enemies for
feare shall lye and
faine to be in in-
fection.

18 ¶ And of Zebulun he said, Reioyce, Zebu-
lun, in thy ^m going out, and thou Ishachar in thy
tents.

19 They shall call the people vnto the ¶ moun-
taine: there they shall offer the sacrifices of righ-
tuousnesse: for ^m they shall sucke of the abundance
of the sea, and of the treasures hid in the land.

20 ¶ Alfo of Gad he saide, Bleffed be he that
enlargeth Gad: he dwelleth as a lion, that catch-
eth for his praye the arme with the head.

21 And hee looked to himselfe at the begin-
ning, because there was a portion of the ^o Law-
giuer hid: yet hee shall come with the heads of
the people, to execute the iustice of the Lord, and
his iudgements with Israel.

22 ¶ And of Dan he said, Dan is a lions whelp:
he shall leape from Bashan.

23 ¶ Alfo of Naphtali he said, O Naphtali, fa-
tished with fauour, and filled with the blessing of
the Lord, possesse ¶ the West and the South.

24 ¶ And of Acher he said, Acher shall be bles-
sed with children: he shall be acceptable vnto his
brethren, and shall dippe his foote in oyle.

25 Thy shoes shall be ^s yron and brasse, and
thy strength shall continue as long as thou liuest.

26 ¶ There is none like Gad, O righteous
people, which rideth vpon the heauens for thine
helpe, and on the cloudes in his glorie.

27 The eternall God is thy refuge, and vnder
his armes thou art for euer: he shall cast out the
enemie before thee, and will fay, Destroy them.

28 Then Israel ¶ the fountaine of Iakob shall
dwell alone in sferitie in a land of wheate and wine:
also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto
thee, O people saved by the Lord, the shield of
thine helpe, and which is the sword of thy glo-
rie: therefore ¶ thine enemies shall be in subiection
to thee, and thou shalt tread vpon their high
places.

CHAP. XXXIV.

1 Moses seeth all the Land of Canaan. 5 Hee dieth. 8 Israel

moyses, 9 Ioshua succedeth in Moses voyde, 10 The
graue of Moses.

Then Moses went from the plaine of Moab vp
into mount a Nebo vnto the top of Pisgah that
is ouer against Iericho: and the Lord shewed him
¶ all the land of Gilead, vnto Dan,

2 And all Naphtali, and the land of Ephraim
and Manasse, and all the land of Iudah, vnto the
vmtoft a sea:

3 And the South, and the plaine of the valley
of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, ¶ This is the
land which I sware vnto Abraham, to Izhak and to
Iaakob, saying, I will giue it vnto thy feede: I haue
caused thee to see it with thine eyes, but thou shalt
not goe ouer thither.

5 So Moses the seruant of the Lord died there
in the land of Moab, according to the worde of the
Lord.

6 And ¶ he buried him in a valley in the land
of Moab ouer against Beth-peor, but no man know-
eth of his sepulchre vnto ¶ this day.

7 Moses was now an hundreth and twentie
yeere olde when he died, his eye was not dimme,
nor his naturall force abated:

8 And the children of Israel wept for Moses in
the plaine of Moab thirtie dayes: so the dayes of
weeping and mourning for Moses were ended.

9 And ¶ Ioshua the sonne of Nun was full of
the spirit of wisdom: for Moses had put his hands
vnto him, and the children of Israel were obedi-
ent vnto him, and did as the Lord had commanded
Moses.

10 But there arose not a Prophet since in Is-
rael like vnto Moses (whom the Lord knewe ¶ face
to face.)

11 In all the miracles & wonders which ¶ the Lord
sent him to do in ¶ the land of Egypt before Pharaoh
and before all his seruants, and before all his land,

12 And in all that mightie hand and all that
great feare, which Moses wrought in the sight of
all Israel.

a Which was a part
of mount Abazin,
Num. 27. 12.
* Chap 3. 27.
2. mo. 2. 4.

b Called, Mediter-
raneanum.

* Gen. 12. 7. and
13. 14.

c To wit, the
Angel of the Lord,
Iude 5.
d That the lawes
might not haue
occasion thereby to
commit Idolatry,

e Hereby appeareth
the fauour of God,
that least he not his
Church destitute of
a gouernour,

f Vnto whom the
Lord did reueale
himselfe, to plain-
ly, as Exod. 33. 11

g Meaning, the
power of God wor-
king by Moses in
the wilderness,

THE BOOKE OF IOSHUA.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, vvhich as hee
promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, vvhom hee
willeth to obey, Deut. 18. 15: so hee sheweth himselfe here true in his promise, as at all other times, and after
the death of Moses his faithfull seruant, he raiseth vp Ioshua to be ruler and gouernour ouer his people: that neither
they should be discouraged for lacke of a captain, nor haue occasion to distrust Gods promises hereafter. And because
that Ioshua might be confirme d in his vocation, and the people also might haue none occasion to grudge, as though he
were not approued of God: hee is adorned with most excellent gifts and graces of God, both to gouerne the people
with counsell, and to defend them with strength, that he lacketh nothing which either belongeth to a valiant
captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the
vvhich according to Gods ordinance he diuideth among the people and appointeth their borders: hee established lawes
and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour,
if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doth represent
Iesus Christ the true Ioshua, vvhich leadeth vs into eternall felicitie, vvhich is signified vnto vs by this land of
Canaan. From the beginning of the Genesis to the end of this booke are contained 2577 yeeres. For from Adam vnto
the flood are 1656, from the flood vnto the departure of Abraham out of Caldea 423, and from thence to the death
of Ioseph 290. So that the Genesis containeth 2369, Exodus 140, the other three bookes of Moses 40. Ioshua 27.
So the vvhole maketh 2576 yeeres.

C H A P. I.

^a The Lord encourageth Ioshua to invade the land. ^b The borders and limits of the land of the Israelites. ^c The Lord promiseth to assist Ioshua, if he obey his word. ^d Ioshua commandeth the people to prepare themselves to passe over Iorden. ^e and exhorteth the Reubenites to execute their charge.

Now after the ^a death of Moses the servant of the Lord, the Lord spake unto Ioshua the sonne of Nun, Moses minister, saying,

² Moses my servant is dead: now therefore arise; goe over this Iorden, thou, and all this people vnto the land which I giue thee, *that is*, to the children of Israel.

³ Every place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

⁴ From the ^b wildernesse and this Lebanon euen vnto the great riuier, the riuier ^c Perath: all the lande of the Hittites, euen vnto the great Sea toward the going downe of ^d y sunne, shall be your coaft.

⁵ There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: ^e I will not leaue thee, nor forsake thee.

⁶ Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their fathers to giue them.

⁷ Onely be thou strong, and ^f of a most valiant courage, that thou mayest obserue and doe according to all the Law which Moses my servant hath commanded thee: ^g thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whitherfoeuer thou goest.

⁸ Let not this booke of the Law depart out of thy mouth, but meditate therein day and ^h night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ⁱ haue good successe.

⁹ Haue not I commanded thee, saying, Be strong and of a good courage, feare not, nor bee discouraged; for I the Lord thy God *will* be with thee whitherfoeuer thou goest.

¹⁰ ¶ Then Ioshua commanded the officers of the people, saying,

¹¹ Passe through the hoste, and command the people, saying, Prepare you victuals: for ^k after three dayes ye shall passe ouer this Iorden, to goe in, to possesse the land, which the Lord your God giueth you to possesse it.

¹² And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

¹³ Remember the worde, which Moses the servant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this ^l land.

¹⁴ Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you ^m on this side Iorden: but ye shall goe ouer before your brethren armed, all that be men of warre, and shall helpe them.

¹⁵ Vntill the Lord haue giuen your brethren rest as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall ye returne vnto the land,

of your possession, and shall possesse it, which land Moses the Lords seruant ⁿ gaue you on this side Iorden toward the sunne rising.

¹⁶ Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whitherfoeuer thou sendest vs, we will goe.

¹⁷ As we obeyed Moses in all things, ^o so will we obey thee: onely the Lord thy God bee with thee, as he was with Moses.

¹⁸ Whoeoener shall rebell against thy commandement, and will not obey thy wordes in all that thou commandest him, let him bee put to death: onely be strong and of good courage.

C H A P. II.

¹ Ioshua sendeth men to spie Iericho, whom Rahab hideth. ² She confesseth the God of Israel. ³ She requirerth a signe for her deliuerance. ⁴ The spies returne to Ioshua with comfortable tidings.

Then Ioshua the sonne of Nun sent out of ^a Shittim two men to spie secretly, saying, Goe view the lande, and *also* Iericho, and they went, and ^b came into an ^c harlots house, named Rahab, and lodged there.

² Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the country.

³ And the king of Iericho sent vnto Rahab, saying, ^d Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

⁴ (But the woman had taken the two men, and hid them.) Therefore said she thus, There came men vnto me, but I wist not whence they were.

⁵ And when they shut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickly, for yee shall ouertake them.

⁶ (But the had brought them vp to the ^e roofof the house, and hid them with the stalks of flax, which he had spread abroad vpon the roofoe.)

⁷ And certaine men pursued after them, the way to Iorden, vnto the fordes, and assoone as they which pursued after them, were gone out, they shut the gate.

⁸ ¶ And before they were asleepe, shee came vp vnto them vpon the roofoe,

⁹ And sayd vnto the men, I know that the Lord hath giuen you the land, and that the ^f feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

¹⁰ For wee haue heard how the Lord ^g dried vp the water of the red Sea ^h before you, when ye came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto ⁱ Sihon and to Og, whom ye utterly destroyed:

¹¹ And when wee heard it, our hearts ^j did faint, and there remained no more ^k courage in any because of you: for the Lord your God, he is the God in heauen aboue, and in earth beneath.

¹² Now therefore, I pray you, ^l shewe vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

¹³ And that yee will saue aliae my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ^m soules from death.

¹⁴ And the men answered her; ⁿ Our life for you

^o By your request, entered by Gods secret appointment, Deut. 32. 21.

^p They doe not only promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

^q Which place was in the plaine of Moab next vnto Iorden. ^r Hebr. 11. 31. Iam. 2. 25. ^s Or, teachers house, or school.

^t Though the wicked let the hand of God vpon them, yea they repent not, but seeke how they may by their power and policie resist his working.

^u Meaning, vpon the houses for then their houses were stables, so that they might doe their businesse therevpon.

^v For so God promised, Deut. 28. 7. chap. 5. 1.

^w Emd. 14. 21, 22. ^x Chap. 4. 23.

^y Num. 31. 24. ^z Or, milde. ^{aa} Or, spirit. ^{ab} Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent, and confesse his Name. ^{ac} Or, liues. ^{ad} If we warrant you on paine of our liues.

^a The beginning of this booke depends on the last chapter of Deut. which was written by Ioshua as a preparation to his history.

^b Chap. 14. 9.

^c Deut. 11. 34. ^d Of Zin, called Kadeth and Paran. ^e Or, Euphrates. ^f Meaning the whole land of Canaan. ^g Called Mediteranean.

^h Hebr. 13. 5.

ⁱ Deut. 31. 23.

^j Or, how stronger and stronger.

^k Deut. 32. 33. and 32. 47. ^l See the worth wherin consisteth true propiety, quent to obey the word of God. ^m Showing, that it was not possible to gouerne well, without continuall smile of Gods word. ⁿ Or, guesse wisely.

^o Meaning from the day that this warre was proclaimed, Chap. 3. 2.

^p Num. 32. 30.

^q Which belongeth to Sihon the King of the Amorites, and Og king of Bashan. ^r Or, beyond Iorden from Iericho.

you to die, if yee utter not this our businesse: and when the Lord hath giuen vs the lande, wee will deale mercifully and truly with thee.

15 Then she let them downe by a coard thorow the window: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Goe you into the g mountaine, left the pursuers meete with you, and hide your selves there three dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, Wee will be blamelesse of this thine oath which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt binde this coard of red threed in y window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whoeuer then doeth goe out at the doores of thine house into the streete, his blood shall be vpon his head, and wee will be guiltlesse: but whoeuer shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou utter this our matter, we will be quite of thine oath, which thou hast made vs sweare.

21 And she answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the red coard in the window.

22 And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, and tolde him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euery all the inhabitants of the country faint because of vs.

CHAP. III.

1. Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promisseth to exalt Ioshua before the people. 9 Ioshua exhorteth to the people. 16 The waters part for Ioshua while the people passe.

Then Ioshua roke very earely, and they remoued from Shittim, and came to Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the covenant of the Lord your God, and the Priests of the Levites bearing it, yee shall depart from your place, and goe after it.

4 Yet shall there be a space betweene you and it, about two thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Ioshua had layd vnto the people, Sanctifie your selves: for to morrow the Lord will doe wonders among you.)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the covenant, and goe ouer before the people: so they tooke vp the Arke of

the covenant, and went before the people.

7 Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the covenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand stille in Iorden.

9 Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua said, a Hereby ye shall know that the liuing God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hittites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Beholde, the Arke of the covenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you twelve men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the covenant, went before the people.

15 And as they that bare the Arke, came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (for Iorden vtieth to fill all his banks all the time of haruest)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farre from the citie of Adam that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the covenant of the Lord, stood drie within Iordens ready prepared, and all the Israelites went ouer drie, vntill all the people were cleane gone ouer through Iorden.

CHAP. IIII.

1. God commandeth Ioshua to set vp twelue stones in Iorden. 13 The waters returne to their old course. 20 Other twelue stones are set up in Gilgal. 22 This miracle must be declared to the posteritie.

And when all the people were wholly gone ouer Iorden (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a readinesse, twelue stones, which ye shall take away with you, and leaue them in the lodging, where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

Which was neere vnto the citie.

Wee shalbe discharged of our othe, if thou dost performe this condition that followeth: for so shalt thou and thine be deliuered,

He shalbe guiltlesse of his owne death.

So that others should thinke to escape by the same means.

Or, swetes coloured.

To wit, the river Iorden.

Which according to the Hebrews was in March, and about 40 dayes after Moses death. b Which time was giuen for to prepare them victuals, Chap. 1. 11.

Or, a mile.

Leuit. 20. 9. Num. 11. 18. Chap. 7. 13. 2 Sam. 10. 5.

Cbap. 1. 6.

Euen in the channel where the streame had mane, as verse 17.

By this miracle in assisting the weak.

Which should set ye twelue stones in remembrance of the benefite.

Psal. 124. 3.

Ath. 7. 45.

Exodus 14. 10. 1 Chron. 12. 13. b Because the river was accustomed at thistime to be full, the miracle is so much the greater.

8 Either saying till the people were past, or as some read, sure, as though they had bene vpon the drie land.

Deut. 47. 8.

As Chap. 3. 17 b meaning, the place were they should campe.

C H A P. V.

5 And Iofhua ſaid vnto them, Go ouer before the Arke of the Lord your God, euen through the mides of Iorden, and take vp euery man of you a ſtone vpon his ſhoulder according vnto the number of the tribes of the children of Iſrael.

6 That this may be a ſigne among you, that when your children ſhall aſke their fathers in time to come, ſaying, What meant you by theſe ſtones?

7 Then ye may anſwere them, That the waters of Iorden were out off before the Arke of the Couenant of the Lord: for when it paſſed through Iorden, the waters of Iorden were cut off: therefore theſe ſtones are a memoriall vnto the children of Iſrael for euer.

8 Then the children of Iſrael did euen ſo as Iofhua had commanded, and tooke vp twelue ſtones out of the mids of Iorden as the Lord had ſaid vnto Iofhua, according vnto the number of the tribes of the children of Iſrael, &c. caried them away with them vnto the lodging, and laid them downe there.

9 And Iofhua ſet vp a twelue ſtones in the mids of Iorden, in the place where the feet of the Prietteſ, which bare the Arke of the Couenant ſtood, &c. there have they continued vnto this day.

10 So the Prietteſ, which bare the Arke, ſtood in the mids of Iorden, vntill euery thing was finiſhed: that the Lord had commanded Iofhua to ſay vnto the people, according to all that Moſes charged Iofhua: then the people haſted and went ouer.

11 When all the people were cleane paſſed ouer, the Arke of the Lord went ouer alſo, &c. the Prietteſ before the people.

12 And the ſonnes of Reuben, and the ſonnes of Gad, and haſte the tribe of Manaſſeh went ouer before the children of Iſrael armed, as Moſes had charged them.

13 Euen fourtie thouſand prepared for warre, went before the Lord vnto battell, into the plain of Iericho.

14 That day the Lord magnified Ieſhua in the ſight of all Iſrael, and they feared him, as they feared Moſes all the dayes of his life.

15 And the Lord ſpake vnto Iofhua, ſaying,

16 Command the Prietteſ that beare the Arke of the teſtimonie, to come vp out of Iorden.

17 Iofhua therefore commanded the Prietteſ, ſaying, Come ye vp out of Iorden.

18 And when the Prietteſ that bare the Arke of the Couenant of the Lord, were come vp out of the mids of Iorden, and aſſoone as the ſoles of the Prietteſ feet were ſet on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof as they did before.

19 So the people came vp out of Iorden the tenth day of the firſt moneth, and pitched in Gilgal, in the Eaſtſide of Iericho.

20 Alſo the twelue ſtones, which they tooke out of Iorden, did Iofhua pitch in Gilgal.

21 And hee ſpake vnto the children of Iſrael, ſaying, When your children ſhall aſke their fathers in time to come, ſay, What meant theſe ſtones?

22 Then ye ſhall ſay your children, and ſay, Iſrael came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did thered Sea, which hee dried vp before vs, till we were gone ouer.

24 That all the people of the world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually,

The Canaanites are afraid of the Iſraelites. A Circumciſion is commanded the ſecond time. 10 The Paſſeouer is kept. 12 Manna ceaſeth. 13 The Angel appeareth vnto Iofhua.

NOW when all the Kings of the Amorites, which were beyond Iorden Weſtward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Iſrael vntill they were gone ouer, their heart fainted: and there was no courage in them any more becauſe of the children of Iſrael.

¶ That ſeme time the Lord ſaid vnto Iofhua, Make thee ſharpe kniues, and returne, and circumciſe the ſonnes of Iſrael the ſecond time.

3 Then Iofhua made him ſharpe kniues, and circumciſed the ſonnes of Iſrael in the hill of the fores kinnes.

4 And this is the cauſe why Iofhua circumciſed all the people, euen the males that came out of Egypt, becauſe all the men of warre were dead in the wilderneſſe by the way after they came out of Egypt.

5 For all the people that came out, were circumciſed: but all the people that were borne in the wilderneſſe by the way after they came out of Egypt, were not circumciſed.

6 For the children of Iſrael walked fourtie yeeres in the wilderneſſe, till all the people of the men of warre that came out of Egypt, were conſumed, becauſe they obeyed not the voyce of the Lord: vnto whom the Lord ſware that he would not ſhew them the land, which the Lord had ſworne vnto their fathers, that he would giue vs, euen a land that floweth with milke and hony.

7 So their ſonnes whom he raiſed vp in the ſtead, Iofhua circumciſed: for they were vncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an end of circumciſing all the people, they abode in the places in the campe till they were whole.

9 After, the Lord ſaid vnto Iofhua, This day I haue taken away the ſhame of Egypt from you: wherefore hee called the name of that place, Gilgal, vnto this day.

10 So the children of Iſrael abode in Gilgal, and kept the feaſt of the Paſſeouer the foureteenth day of the moneth at euen, in the plaine of Iericho.

11 And they did eate of the come of the land, on the morrow after the Paſſeouer, vnto leavened bread, and parched come in the ſame day.

12 And the MAN ceaſed on the morrow after they had eaten of the come of the land, neither had the children of Iſrael MAN any more, but did eate of the fruites of the land of Canaan that yeere.

13 And when Iofhua was by Iericho, he liſt vp his eyes and looked: and behold, there ſtood a man againſt him, hauing a ſword drawn in his hand: and Iofhua went vnto him, and ſaid vnto him, Art thou on our ſide, or on our aduerſaries?

14 And he ſaid, Nay, but as a Captaine of the hoſte of the Lord am I now come: then Iofhua fell on his face to the earth, and did worſhip, and ſaid vnto him, What ſaith my Lord vnto his ſervant?

15 And the Captaine of the Lords hoſte ſayd vnto Iofhua, Loofe thy ſhoe off thy foote: for the place whereon thou ſtandeſt, is holy: and Iofhua did ſo.

The Amorites were on both ſides Iorden, whereof two kings were ſaine already on the ſide toward Moab.

¶ Feaſt of the Paſſeouer for now they had left it off, about 100 yeeres. Gilgal was ſo called, becauſe they were there circumciſed.

¶ For they looked daily to remoune at the Lords commandement, which thing they that were now circumciſed, could not doe without great danger.

¶ Num. 14, 13.

¶ For this ſort of men to giuent, that they were not able to remoune.

¶ By beſieging you in this promiſed land, contrary to the wiſhed opinion of the Egyptians of the foreſkin, where by you were like to the Egyptians.

¶ Eord 23. 23. In that that Iofhua would ſuppliſt him, hee ſaid, I would giue him more of God: and in that that hee called him, hee ſaid, I would giue him more of God: hee declared himſelfe to be Chriſt.

¶ Eord. 3. 58. 1. 16. 7. after 71. 133.

CHAP. VI.

The Lord instructeth Ioshua what he should doe as touching Iericho: & Ioshua commandeth the Priests and smiters what to doe. 1. Rahab is saved. 2. All is burnt faine gold and metall. 3. The curse of him that buildeth the citie.

NOW Iericho was a shut vp, and closed, because of the children of Israel, none might goe out nor enter in.

2 And the Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the king thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compass the citie, in going round about the citie a once: thus shall you doe sixe dayes:

4 And seven Priests shall beare seven trumpets of rams hornes before the Arke: and the seventh day ye shall compass the citie seven times, and the Priests shall blow with the trumpets.

5 And when they make a long blast with the rams horne, and yee heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man straight before him.

6 Then Ioshua the sonne of Nun called the Priests and said vnto them, Take vp the Arke of Covenant, and let seven Priests beare seven trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, Goe and compass the city, and let him that is armed, go forth before the Arke of the Lord.

8 And when Ioshua had spoken vnto the people, the seven priests bare the seven trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the arke of the Covenant of the Lord followed them.

9 And the men of armes went before the priests and blew the trumpets: then the gathering hoste came after the Arke, and they went and blew the trumpets.

10 (Now Ioshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voyce, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the citie, and went about it once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua arose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seven Priests bare seven trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seventh day came, they rose early, even with the dawning of the day, & compassed the citie after the same manner, seven times: onely that day they compassed the citie seven times.

16 And when the priests had blown the trumpets, the seventh time, Ioshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall live, shee, and all that are with her in the house: for shee hid the

messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, left ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

19 But all silver, and gold, and vessels of brasse, and yron shall be consecrated vnto the Lord, and shall come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell downe flat: so the people went vp into the citie, euery man straight before him: and they tooke the citie.

21 And they vterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse with the edge of the sword.

22 But Ioshua had said vnto seven women that had spied out the countrey, Goe into shears house, and bring out thence the woman, and all that she hath, as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her family, and put them without the hoste of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the silver and the golde, and the vessels of brasse and yron, they put vnto the treasure of the house of the Lord.

25 So Ioshua saved Rahab the harlot, and her fathers household, and all that shee had, and they dwelt in Israel, euen vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

26 And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth the city Iericho: he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall be set vp the gates of it.

27 So the Lord was with Ioshua, and he was famous through all the world.

CHAP. VII.

The Lords army with Achan. 2. They of Ai put the Israelites to flight. 3. Ioshua prays to the Lord. 4. Ioshua requirith out that sinned, and smiteth him and all his.

BUT the children of Israel committed a trespasse in the execommunicate thing: for Achen the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the execommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to Ai, which is beside Bethauen, on the Eastside of Bethel, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp and viewed Ai.

3 And returned to Ioshua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ais smote of them vpon a thirty and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

Leuit. 27. 26. Num. 21. 2. deuter. 13. 15. 17.

15. And therefore cannot be purgatoe private vie, but must be first molien, and then sent to the Tabernacle.

Hebr. 11. 30. 1. Achan. 11. 25. 26.

1. Chap. 11. 24. 25.

For it was not lawful for strangers to dwell among the Israelites, till they were purged. Meaning, the Tabernacle.

For he was married to Salmea, prince of the tribe of Iudah. Maith. 11. 2.

He shall build it to the destruction of all his flock, which thing was fulfilled in Ierich of Beth-el. 1. Kings. 16. 34.

In taking that which was commanded to be destroyed. 1. Chap. 21. 20.

1. 1. 2. 2. 2. 2.

This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49. 3.

The Achan is called Achan, Iud. 10. 28.

God would by this overthrow make them more earnest to search out and punish the sinne committed.

a That none could goe out. b That none could come in. c For fence of the Israelites.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weak things can overcome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manassah.

g Meaning, the ceremony, wherein was the standard of the tribe of Dan. Numb. 10. 21.

h For that day.

l The tribe of Dan was so called, because it marched last and gathered vp what euer was left of others.

m Besides every day once for the space of sixe dayes.

n That is appointed wholly to be destroyed.

6 ¶ Then Ioshua rent his clothes, and fell to the earth upon his face before the Arke of the Lord, untill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had beene content to dwell on the 4 other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue enen taken of § excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne fuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye § destroy § excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, vntill ye haue put the § execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarahites, and he brought the familie of the Zarahites man by man, and Zabdi was taken.

18 And hee brought his house-hold, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and I make confession vnto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, Indeede I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I sawe among the spoile a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the silver vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the silver vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the § sonne of Zerah, and the silver, and the garment, and the wedge of gold, and his § finnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The sieges, 19 and warnings of A. 30 The king thereof is killed. 30 Ioshua seith vp an Altar, 31 Hee writeth the Law vpon stones, 35 and readeth it to all the people.

AFTER, the Lord said vnto Ioshua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt doe to Ai and to the king thereof, as thou diddest vnto * Iericho and to the king thereof: neuerthelesse the spoile thereof and * the cattell thereof shalt ye take vnto you for a pray: thou shalt lie in wait against the citie on the a backside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to go vp against Ai: and Ioshua chose out thirty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the citie on the backside of the citie: goe not very farre from the city, but be ye all in a readinesse.

5 And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will we see before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and I destroy the city: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, yee shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in waite, and abode betwene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbered the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the Northside of Ai: and there was a valley betwene them and Ai.

12 And hee tooke about five thousand men, and set them to lie in waite betwene Beth-el and Ai, on the Westside of the citie.

13 And the people for all the hoste that was on the Northside against the city, and the liers in waite

Or, rep. w. Some teade, a place: others, a rod, and some a tongue.

m This indgement only appertaineth to God, and to whom he will re-ueale it, to man he hath commanded not to punish the childre for the fathers fault, Deut. 24. 16

n He declareth that this is Gods indgement, because he had offered, and caused others to be slain.

* Deut. 3. 69, and 7. 18.

* Chap. 6. 27.

* Deut. 30. 24.

a Meaning, as ver. 24 the Westside, as ver. 24

b God would not destroy Ai by miracle as Iericho, so the intent this other nations might see the power and policie of his people.

c Or, draw out (his inhabitants) of the citie

c With the rest of the armie d That is, viewed or mustered them, & set them in aray.

e He sent these few, that the citie which lay in ambush might be discovered.

d This infirmity of his faith breeth how we are inclined of nature to distrust.

e When thine enemies kill blaspheme thee, and say, that thou art not able to defend vs from them,

f Then to suffer wickednesse vnmurmured, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is found guilty, either by lotteries, or by the indgement of iurym, Num. 27. 11

i By declaring the truth: for God is glorified when the truth is confessed

k Such a rich garment as the King of Babylon did wear.

1 To the intent
 that they in the
 citie might the
 better discouer his
 sinne.

2 As they which
 failed to flee for
 feare.

3 Or, lift up the
 banner, to signify
 when they shall
 besiege the city.

4 Or, toward the
 borders.
 5 Or, place.

6 which came out
 of the ambush.

7 Deut. 7. 2.

8 For the fire,
 which they had
 before let in the
 cities, was not to
 consume it, but to
 signify vnto Iosua
 that they
 were entred.

9 Num. 31. 23. 26.
 as yelle 3.

1 These it could
 be made by
 a signe.

11 According to
 what was commanded.
 12 Deut. 2. 13.
 13 Chap. 7. 13. 26.

waite on the West, against the citie ¹ and Ioshua
 went the same night into the mids of the valley.

14 ¶ And when the king of Ai saw it, then the
 men of the city hid and rose vp early, and went
 out against Israel to battell, he and all his people,
 at the time appointed, before the plaine: for hee
 knew not that ² any lay in waite against him on the
 backefide of the city.

15 Then Ioshua and all Israel ³ as beaten be-
 fore them, fled by the way of the wilderness.

16 And all the people of the city were called
 together to pursue after them: and they pursued
 after Ioshua, and were drawn away out of the
 citie,

17 So that there was not a man left in Ai, nor
 in Beth-el, that went not out after Israel: and
 they left the city open, and pursued after Israel.

18 Then the Lord said vnto Ioshua, ⁴ Stretch
 out the speare that is in thine hand: toward Ai:
 for I will giue it into thine hand: and Ioshua
 stretched out the speare that he had in his hand,
 toward the city.

19 And they that lay in waite, arose quickly out
 of their place, and ranne as soone as he had stretch-
 ed out his hand, and they entred into the citie,
 and tooke it, and hasted, and set the city on fire.

20 And the men of Ai looked behind them,
 and saw it: for loe, the smoke of the city ascended
 vp to heauen, and they had no power to see this
 way or that way: for the people that fled to the
 wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel saw that they
 that lay in waite, had taken the city, and that the
 smoke of the city mounted vp, then they turned
 againe and slew the men of Ai.

22 Also the ⁵ other issued out of the citie
 against them: to were they in the middes of Israel,
 these being on the one side, and the rest on the
 other side: & they slew them, so that they let none
 of them ⁶ remaine nor escape.

23 And the King of Ai they tooke aliue, and
 brought him to Ioshua.

24 And when Israel had made an end of slay-
 ing all the inhabitants of Ai in the field, ⁷ that is,
 in the wilderness where they chased them, and
 when they were all fallen on the edge of the
 sword, vntill they were consumed, all the Irahites
 returned vnto Ai, and ⁸ smote it with the edge of
 the sword.

25 And all that fell that day, both of men and
 women, were twelue thousand, euen all the men
 of Ai.

26 For Ioshua drewe not his hand backe
 againe which hee had stretched out with the
 speare, vntill hee had utterly destroyed all the in-
 habitants of Ai.

27 ¶ Onely the cattell and the spoyle of this
 citie, Israel tooke for a prey vnto themselves, ac-
 cording vnto the worde of the Lord ⁹, which hee
 commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape
 for euer, and a wilderness vnto this day.

29 And the king of Ai hee hanged on a tree,
 vnto the euening. And as soone as the sunne was
 downe, Ioshua commanded ¹⁰ that they should
 take his carkeis downe from the tree, and cast it
 at the entering of the gate of the city, and ¹¹ lay
 thereon a great heape of stones, ¹² that remaineth
 vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord
 God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had com-
 manded the children of Israel, as it is written in
 the ¹³ booke of the Law of Moses, an altar of
 whole stoe, ouer which no man had lift an
 yron: and they offered thereon burn: offerings vn-
 to the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, ¹⁴ a re-
 hearfall of the Law of Moses, which hee wrote in
 the presence of the children of Israel.

33 And all Israel (and their Elders, and officers
 and their Iudges stood on this side of the Arke,
 and on that side, before the Priestes of the Le-
 uities, which bare the Arke of the covenant of the
 Lord) as well the stranger, as he that is borne in
 the countrie: halfe of them were ouer against
 mount Gerizim, and halfe of them ouer against
 mount Ebal, ¹⁵ as Moses the seruant of the Lord
 had commanded before, that they should blesse
 the children of Israel.

34 Then afterward hee read all the wordes of
 the Law, the blessings and curings, according to
 all that is written in the booke of the Law.

35 There was not a worde of all that Moses
 had commanded, which Ioshua reade not before
 all the Congregation of Israel, ¹⁶ as well before the
 women and the children, as the stranger that
 was conuerfant among them.

CHAP. IX.

1 Diuers Kings assemblen themselves against Ioshua. 2 The
 craft of the Gibeonites. 3 Ioshua maketh a league with
 them. 4 For their craft they are condemned to perpetual
 slavery.

A ND when all the Kings that ^a were beyond
 Iorden, in the mountaines and in the valleys,
 and by all the coastes of the ^b great Sea ouer
 against Lebanon, (as the Hittites, and the Amori-
 tes, the Canaanites, the Perizzites, the Hiuities,
 and the Iebusites) heard thereof,

2 They gathered themselves together, to fight
 against Ioshua, and against Israel with one ^c ac-
 cord.

3 ¶ ^d But the inhabitants of Gibeon heard
 what Ioshua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for
 they went, and sained themselves ambassadors,
 and tooke olde sackes vpon their asses, and olde
 botels for wine, both rent and bound vp.

5 And olde shoes and clouted vpon their
 feete: also the raiment vpon them was old, and all
 their promision of bread was dried, and moulded.

6 So they came to Ioshua into the hoaste to
 Gilegal, and said vnto him, and vnto the men of
 Israel, Wee be come from a farre countrie: now
 therefore make a league with vs.

7 Then the men of Israel said vnto the ^e Hi-
 uities, It may be that thou dwellest among vs: how
 then can I make a league with thee?

8 And they said vnto Ioshua, We are thy ser-
 uants. Then Ioshua said vnto them, Who are ye?
 and whence come ye?

9 And they answered him, From a very farre
 countrie thy seruants are come for the Name of
 the Lord thy God: for wee haue heard his fame
 and all that he hath done in Egypt.

10 And all that he hath done to the two kings
 of the Amorites that were beyond Iorden, to Si-
 hon king of Heibon, and to Og king of Bashan,
 which were at Ashtoroth.

11 Wherefore our Elders, and all the inha-
 bitants of our countrie spake to vs, saying, Take vi-
 tales ^f with you for the iourney, and go to meete
 them,

* Exod. 10. 25.
 Deut. 27. 5.

n Meaning the
 ten comman-
 dments, which are
 the summe of the
 whole Law.

* Deut. 11. 29.
 and 27. 12. 13.

* Deut. 32. 11. 13.
 So neither young
 nor olde, man nor
 woman, were ex-
 empted from hear-
 ing the word
 of the Lord.

a In respect of the
 plaine of Moab.
 b The maine sea
 called Mediterra-
 nean.

c Efr. one mouth.

* a. Sam. 21. 7.

e Because they
 were all worne.

d For the Gibeonites
 and the Hiuities
 were all one people.

e Euen the ido-
 laters for feare of
 death will pretend
 to honour the true
 God, and receiue
 his religion.

f Efr. ye shall take.

f The wicked
lacke no arte, nor
fear no lies to
fer forth their
policies, when they
will deceiue the
feruants of God.

g Some thinke
that the Ifraelites
are of the iuda-
eals, and so made
a league with them.

h From Gilgal.

i Feareng leaft for
their fault the
plague of God
should haue light
vpon them all.

k This doth not
establish vs on
our feet, but
towards Gods
mercy toward his
villains would not
punish them for
their fault.

l For the vices of
the Tabernacle
and of the temple
when it shalbe
built
* Deut. 7. 1.

m Who were mis-
deed to purchase
death for feare
of Gods wrath.

n That is, for the
feruice of the
Temple, 21. verſ. 23.

them, and say vnto them, Wee are your seruants:
now therefore make ye a league with vs.

12 This our bread we tocke it here with vs
for victuals out of our houses, the day we departed
to come vnto you: but now behold, it is dried,
and it is moulded.

13 Also these bottels of wine which wee filled,
were new, and loe, they be rent, and these our
garments and our shoes are old, by reason of the
exceeding great iourney.

14 ¶ And the 2 men accepted their tale con-
cerning their victuals, and counſelled not with
the mouth of the Lord.

15 So Ioshua made peace with them, and made
a league with them, that he would suffer them to
line: also the Princes of the Congregation ſware
vnto them.

16 ¶ But at the end of three dayes, after they
had made a league with them, they heard that
they were their neighbours, and that they dwelt
among them.

17 And the children of Israel tooke their
iourney, and came vnto their cities the thirde
day, and their cities were Gibeon, and J Cheph-
rah, and Beeroth, and Kirjath-earim.

18 And the children of Israel ſlew them not,
becauſe the Princes of the Congregation had
ſworne vnto them by the Lord God of Iſrael:
wherefore all the Congregation murmured
againſt the Princes.

19 Then all the Princes ſaid vnto all the Con-
gregation, Wee haue ſworne vnto them by the
Lord God of Iſrael: now therefore we may not
touch them.

20 But this we will doe to them, and let them
line, leaſt the wrath be vpon vs, becauſe of the
oath which we ſware vnto them.

21 And the Princes ſaid vnto them againe,
Let them line, but they ſhall hew wood, and draw
water vnto all the Congregation, as the Princes
appoint them.

22 Ioshua then called them, and talked with
them, and ſaid, Wherefore haue yee beguiled vs,
ſaying, Wee are very farre from you, when yee
dwell among vs?

23 Now therefore yee are curſed, and there
ſhall none of you be freed from being bond men,
and hewers of wood, and drawers of water for
the houſe of my God.

24 And they answered Ioshua, and ſaid, Be-
cauſe it was tolde thy ſeruants, that the Lord thy
God had * commanded his ſeruant Moſes to giue
you all the land, and to deſtroy all the inhabitants
of the land out of your fight, therefore wee were
exceeding feare afraid for our lines at the preſence
of you, and haue done this thing:

25 And behold now, wee are in thine hand:
doe as it ſeemeth good and right in thine eyes to
doe vnto vs.

26 Euen ſo did hee vnto them, and deliuered
them out of the ^m hand of the children of Iſrael,
that they ſlew them not.

27 And Ioshua appointed them that ſame day
to be hewers of wood, and drawers of water for the
Congregation, and for the altar of the Lord vnto
this day, in the place which he ſhould chuſe.

CHAP. X.

1 Five kings make warre againſt Gibeon whom Ioshua
diſcomfited. 21 The Lord rained haile ſtones and ſlew
many. 22 The Sunne ſtandeth at Ioshuas prayer. 26 The
five kings are hanged. 29 Many more cities and kings
are deſtroyed.

N Ow when Adoni-zedek king of Ieruſalem
had heard how Ioshua had taken Ai and had
deſtroyed it, (* for as he had done to Iericho and
to the king thereof, ſo he had done to * Ai and to
the king thereof) and how the inhabitants of Gi-
beon had made peace with Iſrael, and were among
them,

2 Then they feared exceedingly: for Gibeon
was a great citie, as one of the royall cities: for it
was greater then Ai, and all the men thereof were
mighty.

3 Wherefore * Adoni-zedek king of Ieru-
ſalem ſent vnto Hoham king of Hebron, and
vnto Piram king of Iarmuth, and vnto Iapia
king of Lachiſh, and vnto Debirking of Eglon,
ſaying,

4 Come vp vnto mee, and helpe mee, that wee
may ſmite Gibeon: for they haue made peace with
Ioshua and with the children of Iſrael.

5 Therefore the five kings of the Amorites,
the king of Ieruſalem, the king of Hebron, the
king of Iarmuth, the king of Lachiſh, and the
king of Eglon, gathered themſelues together, and
went vp, they with all their hoſtes, and beſieged
Gibeon, and made ^b warre againſt it.

6 And the men of Gibeon went vnto Ioshua,
euen to the hoſt to Gilgal, ſaying, Withdraw not
thine hand from thy ſeruants: come vp to vs
quickly, and ſaue vs, and helpe vs: for all the
kings of the Amorites, which dwell in the moun-
tains are gathered together againſt vs.

7 So Ioshua aſcended from Gilgal, he, and all
the people of warre with him, and all the men of
night.

8 ¶ And the Lord ſaid vnto Ioshua, ^e Feare
them not: for I haue giuen them into thine hand:
none of them ſhall ſtand againſt thee.

9 Ioshua therefore came vnto them ſudden-
ly: for he went vp from Gilgal all the night.

10 And the Lord diſcomfited them before Iſ-
rael, and ſlew them with a great ſlaughter at Gi-
beon, and chaſed them along the way that goeth
vp to Beth-horon, and ſmote them to Azekah,
and to Makkedah.

11 And as they fled from before Iſrael, and
were in the going downe to Beth-horon, the Lord
caſt downe great ſtones from heauen vpon them,
vntill Azekah, and they died: they were more that
died with the ^d haileſtones, then they whom the
children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Ioshua to the Lord, in the
day when the Lord gaue the Amorites before the
children of Iſrael, and he ſaid in the ſight of Iſ-
rael, * Sunne, ſtay thou in Gibeon, and thou Moone,
in the valley of Aijalon.

13 And the ſunne abode, and the moone ſtood
ſtill, vntill the people avenged themſelues vpon their
enemies: (is not this written in the booke
of * Iſaiah?) ſo the Sunne abode in the middes of
the heauen, and haſted not to goe downe for a
whole day.

14 And there was no day like that before it,
nor after it, that the Lord heard the voyce of a
man: for the Lord fought for Iſrael.

15 ¶ After, Ioshua returned, and all Iſrael with
him vnto the campe to Gilgal:

16 But the five kings fled and were hid in a
caue at Makkedah.

17 And it was told Ioshua, ſaying, The five
kings are found hid in a caue at Makkedah.

18 Then Ioshua ſaid, Roulde great ſtones vpon
I 2 the

* Chap. 4. 15. 16.
* Chap. 8. 3. 12. 29.

a That is, Lord of
Iuſace: to grant
like to themſelues
glorious names,
when indeed they
be very enemies
againſt God and
all iuſtice.

b Sencious the
wicked are when
any depart from
their hand.

c Leaſt Ioshua
should haue thought
that God had ſent
this great power
againſt him for his
unlawfull league
with the Gibeon-
ites, the Lord wote
greatly theophet him.

d So we ſee that
all things ſerue
to execute Gods
vengeance againſt
the wicked.

* Iſa. 21. 21. and
e 6. 4. 5.

f Some read the
booke of the
righteous, mean-
ing Melchizedek:
the Chaldee text
ſaith it is the booke
of the Law, but it
is like that it was
a booke thus na-
med, which is now
loſt.
g By ſtaying away
the enemies heart
and deſtroying them
with haile ſtones.

the mouth of the caue , and set men by it for to keepe them.

19 But stand ye not still : follow after your enemies, and † finite all the hindmost, suffer them not to enter into their cities : for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace; no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue , and bring out these five kings vnto mee fourth of the caue.

23 And they did so, and brought out those five kings vnto him fourth of the caue , euen the king of Ierusalem , the king of Hebron , the king of Iarmuth , the king of Lachish , and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, & said vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the neckes of these kings, and they came neere, and set their feete vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, for be strong and of a good courage : for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees , and they hanged still vpon the trees vntill the euenng.

27 And at the going downe of the sunne, Ioshua gaue commendement , that they should take * them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laied great stones vpon the caues mouth, v which remaine vntill this day.

28 ¶ And that same day Ioshua tooke Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and all the foules that were therein , he let none remaine : for he did to the king of Makkedah, * as he had done vnto the king of Iericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue ¶ it also and the king thereof into the hand of Israel : and hee smote it with the edge of the sword , and all the foules that were therein : hee let none remaine in it : for he did vnto the king thereof, as he had done vnto the king of Iericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue ¶ Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword , and all the foules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of Gazer came vp to helpe Lachish : but Ioshua smote him and his people, vntill none of his remained.

34 ¶ And from Lachish Ioshua departed vnto Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote

it with the edge of the sword , and all the foules that were therein hee vnterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon , and all Israel with him vnto Hebron , and they fought against it.

37 And when they had taken ¶ it , they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the foules that were therein : hee left none remaining, according to all as he had done to Eglon : for he destroyed it vnterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken ¶ it , and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vnterly destroyed all the foules that were therein , hee let none remaine : as he did to Hebron, so hee did to Debir, and to the king thereof , as hee had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreies, and the South countreies , and the valleys , and the hill sides , and all their kings , and let none remaine, but vnterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at ¶ one time, because the Lord God of Israel fought for Israel.

43 Afterward , Ioshua and all Israel with him returned to the campe in ¶ Gilgal.

CHAP. XI.

1 Diuers kings and cities, and countreys ouercome by Ioshua, 15 Ioshua did all that Moses had commaunded him so God hardned the enemies hearts that they might be destroyed.

And when Iabin king of Hazor had heard this , then he ¶ sent to Iobab king of Madon, and to the king of Shimron , and to the king of Achishaph,

2 And vnto the kings that were by the North in the mountains and plaines toward the South side of ¶ Cinneroth, and in the valleys, and in the borders of Dor Westward,

3 And vnto the Canaanites, both by East, and by West , and vnto the Amorites , and Hittites, and Perizzites , and Iebusites in the mountains, and vnto the Hiuites, vnder ¶ Hermon in the land of Mizpeh.

4 And they came out, and all their hostis with them , many people, as the sand that is on the sea shore, for multitude , with horses and charets exceeding many.

5 So all these kings met together , and came and pitched together at the waters of Merom , for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua , Be not afraid for them : for to morow about this time will I deliuer them all slaine before Israel : thou shalt ¶ hough their horses , and burne their charets with fire.

7 Then came Ioshua and all the men of warre with him, against them, by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel, and they smote them, and chased them vnto great Zidon, and vnto ¶ Misrephothmaim, and vnto the valley of Mizpeh Eastward , and smote them vntill they had none remaining of them.

† Eke out off all their staine or taint.

¶ Or in safetie, so that none gaue them as much as an small wood.

h signifying what should become of them of Gods enemies, seeing that kings themselves were not spared.

¶ Dent. 2. 23. chap 8. 29.

¶ Ioshua capture Makkedah.

¶ Or, every person. Chap. 6. 11.

¶ Libnah is taken.

¶ Or, possess.

¶ Lachish is taken.

¶ The king of Gazer is slain.

¶ Eglon is taken.

Hebron is taken.

¶ Debir is taken.

i Some read A-bethoth, which signifies the destruction of the hills.

k In one battell. l Where the aide was, there to give thanks for their victories.

a The more that Gods power appeared, the more the wicked rage against it. b Which the Evangelists call the lake of Genezareth, or Tiberias.

c Which was mount Sion, 25. Dent. 4. 48.

d That neither they should ferue to the vile of warre, nor the israelites should put their trust in them.

e Which signifies her waters, or according to some, brine pits.

9 And Ioshua did vnto them as the Lord bade him : hee houghed their horses, and burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword : for Hazor beforetime was the head of all those kingdomes.

11 Moreover they smote all the persons that were therein with the edge of the sword, vnterly destroying all, leauing none aliuie, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vnterly destroyed them, * as Moyses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote euery man with the edge of the sword vntill they had destroyed them, not leauing one aliuie.

15 ¶ As the Lord * had commanded Moyses his seruant, so did Moyses * command Ioshua, and so did Ioshua : he left nothing vndone of all that the Lord had commanded Moyses.

16 So Ioshua tooke all this land of the mountaynes, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the mountaine of Israel, and the low countrey of the same,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon : and all their kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those Kings,

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon : all other they tooke by battell.

20 For it came of the Lord, to I harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vnterly, and shewe them no mercy, but that they should bring them to nought, as the Lord had commanded Moyses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaynes : as out of Hebron, out of Debir, out of Anab, and out of all the mountaynes of Iudah, and out of all the mountaynes of Israel : Ioshua destroyed them vnterly with their cities.

22 There was no Anakim left in the land of the children of Israel, onely in Azzah, in Gath, and in Ashdod they were left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moyses : and Ioshua gaue it for an inheritance vnto Israel, * according to their portions through their tribes : then the land was at rest without warre.

CHAP. XII.

1 ¶ What kings Ioshua and the children of Israel killed on both sides of Iordan. 24 Which were in number thirtie and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Iordan toward the rising of the sunne, from the river Arnon, vnto mount Hermon, and all the plaine Eastward,

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Arzer, which is beside the river of Arnon, and from the middle of the river, and from halfe Gilead vnto the river Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cineroth Eastward, and vnto the sea of the plaine, euen the salt sea Eastward, the way to Beth-jeshimoth, and from the South vnder the springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Machathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moyses the seruant of the Lord, and the children of Israel smote them : * Moyses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iordan, Westward from Baal-gad in the valley of Lebanon, euen vnto the mount Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions :

8 In the mountaynes, and in the valleyes, and in the plaines, and in the hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hiuites, and the Jebusites.

9 ¶ * The King of Iericho was one : * the king of Ai, which is besides Beth-el, one :

10 * The King of Ierusalem, one : the king of Hebron, one :

11 The King of Iarmuth, one : the king of Lachish, one :

12 The King of Eglon, one : the * king of Gazer, one :

13 The * king of Debir, one : the king of Geder, one :

14 The King of Hormah, one : the king of Arad, one :

15 The * king of Libnah, one : the king of Adullam, one :

16 The * king of Makkedah, one : the king of Beth-el, one :

17 The King of Tappuah, one : the king of Hopher, one :

18 The King of Aphek, one : the king of Lasharon, one :

19 The King of Madon, one : the * king of Hazor, one :

20 The king of Shimon-meron, one : the king of Achlahaph, one :

21 The King of Taanach, one : the king of Megiddo, one :

22 The King of Kedesh, one : the king of Iokanaim of Carmel, one :

23 The King of Dor, in the countrey of Dor, one : the king of the * nations of Gilgal, one :

24 The King of Tizrah, one. All the kings were thirtie and one.

CHAP. XIII.

1 The burdeys and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Iehoiada. 22 Balaham was slain.

* Num. 11. 24.
Deut. 34. 6.

¶ Or, wilderness.

¶ Or, hill sides.
Deut. 3. 17.
and 4. 49.

* Deut. 3. 14.
chap. 13. 14.

* Num. 32. 29.
Deut. 3. 12.
chap. 13. 8.

¶ Reade chap. 14.
verse 17.

¶ Or, in Ashdod.

* Chap. 6. 2.
* Chap. 8. 26.
* Chap. 10. 23.

* Chap. 10. 33.

* Chap. 10. 34.

* Chap. 10. 39, 40.

* Chap. 10. 41.

* Chap. 11. 29.

¶ Or, nerevne Carmel.
* Gen. 22. 2.

¶ Both men, women and children.

* Num. 33. 54.
Deut. 7. 2.

¶ Which were strong by situation and not hurt by warre.

¶ All mankind.

* Exod. 34. 11.
Deut. 7. 2.

¶ That is, Samaria.

¶ So called, because it was bare and without trees.
¶ Or, the valley of Gid.

* Chap. 9. 3.

¶ That is, to glie them over to themselves: and therefore they could not but rebel against God and seeke their owne destruction.

¶ One of the which came Goliath, s. Sam. 17. 4.

* Num. 26. 53. 55.

¶ From Gilgal where Ioshua camped.

a Being almost an hundred and ten yeeres olde.
b After that the enemies are overcome.
c Or, borders.
d Efr. Sibor.
e Efr. upon the face of Egypt.

NOW when Iofhua was olde ^a and ^b stricken in yeeres, the Lord said vnto him, Thou art olde and ^c grown in age, and there remaineth exceeding much land to be possessed;

2 This is the land that remaineth, all the regions of the Philistims, and all Geshuri.

3 From ^d Nilus which is ^e in Egypt, euen vnto the borders of Ekron Northwards: this is counted of the Canaanites, euen five Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Anites:

4 From the South, all the land of the Canaanites, and the ^f caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Gibilites, and all Lebanon toward the Sun rising from ^g Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountains from Lebanon vnto ^h Misrephothaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israellites, to inherit, as I haue commanded thee.

7 Now therefore diuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with ⁱ halfe thereof the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them.

9 From Aroer that is on the brinke of the river Arnon, and from the citie that is in the mids of the ^j river, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachabites, and all mount Hermon, with all Bashan vnto Salchah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the gyants) for these did Moses smite, and cast them out.

13 But the children of Israel ^k expelled not the Geshurites nor the Maachabites: but the Geshurites and the Maachabites dwell among the Israellites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, ^l but the sacrifices of the Lord God of Israel are ^m his inheritance, as he said vnto him.

15 * Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the river Arnon, and from the city that is in the middes of the river, and all the plaine which is with Medeba:

17 Heshbon by all the cities thereof, that are in the plaine: Dibon and ⁿ Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, and Kedemoth, & Mephaath:

19 Kirjathaim also, and Sibmah, and Zereth-shahar in the mount of ^o Emek:

20 And Beth-peor, and * Ashdodh-piggah, and Beth-ichmih:

21. And all the cities of the plaine, and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses * smote with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling

in the country.

22 And ^p Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 * Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coasts were Iazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the sea coast of Cinnereth, & beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 * Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, ^q to uis, all the kingdome of Og king of Bashan, and all the townes of Iair which are in Bashan, threecore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the ^r children of Machir the sonne of Manasseh to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden toward Iericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, * as he said vnto them.

CHAP. XIV.

a The land of Canaan was diuided among the nine tribes and the halfe. b Caleb receiued the heritage that was promised him. c H. ben was giuen him.

THESE also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Iofhua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them.

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto ^s two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Ioseph were ^t two tribes, Manasseh and Ephraim, therefore they gaue no part vnto the Leuites in the land, save cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 * Then the children of Iudah came vnto Iofhua in Gilgal: and Caleb the sonne of Iephunneh the Kenetite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning

f So that both they which obeyed wicked counsell and the wicked counsellor perished by the iudgement of God.

g That is, in the hand of Moab.

+ Num. 32. 37. h Meaning his nephews and posteritie.

+ Chap. 8. 7.

+ Num. 18. 20.

+ Num. 34. 17.

+ Num. 26. 55 & 33. 54.

a As Reuben and Gad and halfe the tribe of Manasseh. Num. 32. 33 b So though Leui lacked, yet were there still twelue tribes by this meant.

+ Num. 35. 8. Chap. 21. 2. 3.

Or, Menab.

Or, the plaine of Gad.

Read Chap. 12.

Num. 32. 33. Deut. 3. 13. Chap. 22. 6.

Or, uis.

Deut. 3. 23. Chap. 22. 6.

a Because they destroyed not all as God had commanded, they that remained were smitten and prickes to hurt them. Num. 33. 35. Chap. 23. 13. Iudg. 2. 3. b Leui shall live by the sacrifices. Num. 18. 21.

Or, the plaine of Baal.

Or, the valley. Deut. 3. 17.

Deut. 32. 8.

e Which was, that they two onely should enter into the land, Numb. 34. 24.

d Which were the ten other spies.

concerning * thee and me in Kadesh-barnea.

7 Fourty yeere olde was I, when Moses the servant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as I thought in mine heart

8 But my d brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feete haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aliuie, as he promised: this is the forty and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourescore and fise yeere olde:

11 And yet am as * strong at this time, as I

was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or t for gouernement.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the ¶ Anakims were there, and the cities great and walled) e if lo be the Lord will be with mee that I may driue them out, as the Lord said.

13 Then Iosua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenazite, vnto this day: because hee followed constantly the Lord God of Israel.

15 And the name of * Hebron was before-time, Kirjath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

† Euer, to get out and come in.

¶ Or, giants. e That he spake of modern, and not of doubting.

* Chap. 22. 13. f Macc. 2. 56.

* Chap. 15. 13. f Euer, for his power or person.

e Eccles. 46. 9.

N O R T H.



S O U T H.

CHAP. XV.

a The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Caleb's portion. 13 The request of Achish.

T His then was the lot of the tribe of the children of Iudah by their families: euen * to the border of Edom and the wilderness of * Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the * point that looketh Southward.

3 And it went out on the Southside toward Maaleh-akrabim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hebron, and went vp to Adar, and fer a compass to Karkaa.

4 From thence went it along to Azmon, and

reached vnto the riuer of Egypt, and the end of that coast was on the Westside: this shalbe your South coast.

5 Also the East border shall be the Salt Sea, vnto the b end of Iordan: and the border on the North quarter from s point of the Sea, and from the end of Iordan.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the c stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vnto Adummim, which is on the Southside of the ri-

b Meaning the mouth of the riuer: where it runneth into the salt Sea.

c Which was a mark to part their countreys.

a Numb. 34. 3.

* Numb. 33. 34.

a The Ebrewe word significth tongue, whereby is meant either the arme of the Sea that cometh into the land, or a rock, as cape that goeth into the Sea.

Or, the fountain
of the fountaine
1. king. 1. 9.

Ebr, Ephraim.

Or, the rise of
wade.

Meaning, to-
ward Syria.

Chap. 14. 15.

e This was done
after the death of
Iofhua, iudg. 1. 10.
10.

Or, confuſe.

Because her hus-
band carried too
long

Or, grant me this
portion

Because her
country was barren,
the desired of
her fathers field
that had ſpringe.
iudg. 1. 14. 15.

h which before
was call'd Zee-
phai, iudg. 1. 17.

uer: alſo this border goeth vp to the waters of
¶ En-thermel, and endeth at ¶ En-rogel.

8 Then this border goeth vp to the valley of
the founte of Hinnom, on the Southſide of the Ie-
buſites: the fame is Ieruſalem. Alſo this border
goeth vp to the top of ¶ mounte that lieth be-
fore the valley of Hinnom Weſtward, which is by
the end of the valley of ¶ giants Northward.

9 So this border compaſſeth from the top of
the mountaine vnto the fountaine of the water
of Nephtoah, and goeth out to the cities of mount
Ephron: and this border draweth to Baalah,
which is ¶ Kiriathearim.

10 Then this border compaſſeth from Baalah
Weſtward vnto mount Seir, and goeth along vnto
the ſide of ¶ mount Iearim, which is Cheſalon on
the Northſide: (fo it cometh downe to Beth-ſhe-
mel, and goeth to Timn-h).

11 Alſo this border goeth out vnto the ſide of
Ekron Northward: and this border draweth to
Shikron, and goeth along to mount Baalah, and
ſtrecheth vnto I-beuel: and the endes of this
coſt are vnto the ¶ Sea.

12 And the Weſt border is to the great ſea: fo
this border ſhall be the bounds of the children of
Iudah round about, according to their milies.

13 ¶ And vnto Caleb the ſonne of Iephunneh
did ¶ Iofhua giue a part among the children of Iu-
dah, as the Lord commanded him, *euē* ¶ Kiriath-
arba of the father of Anak which is in Hebron.

14 And Caleb ¶ droue thence three ſonnes of
An k, Shelhai, and Ahiman, and Talmi, the ſonnes
of Anak.

15 And he went vp thence to the inhabitants
of Debir: and the name of Debir beforetime *was*
Kiriath-ſepher.

16 Then Caleb ſaid, He that ſmiteth Kiriath-
ſepher, and taketh it, euē to him will I giue Ach-
ſah my daughter to wife.

17 ¶ And Ochniel, the ſonne of Kenaz, the ¶ brother
of Caleb tooke it: and he gaue him Achſah
his daughter to wife.

18 And as the went in to *him*, ſhe mooued him,
to aſke of her father a field: ¶ and the lighted off
her aſſe, and Caleb ſaid vnto her, What wilt thou?

19 Then ſhe answered, ¶ Giue mee a bleſſing:
for thou haſt giuen me the South country: ¶ giue me
alſo ſprings of water. And hee gaue her the
ſprings aboue, and the ſprings beneath.

20 This ſhall be the inheritance of the tribe of
the children of Iudah according to their families.

21 And the vtmoſt cities of the tribe of the
children of Iudah, ¶ toward the coſtes of Edom
Southward *were* Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeth, and Hazor, and Ithan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Keriath, Beſron
(which is Hazor.)

26 Aman, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heſſimon, and
Beth-pater,

28 And Hazar-ſhual, and Beerſheba, and Bizi-
othiah,

29 Baalah, and Iim, and Azem,

30 And Elrolad, and Cheſil, and ¶ Hormah,

31 And ¶ Ziklag, ¶ Madmanna, and Sanfannah,

32 And Lebaath, and Shilhim, and Ain, and
Rimmon: *all* theſe cities are twenty nine with their
villages.

33 ¶ In the lowe country *were* Elhtaol, and

Zoreah, and Aſhnah,

34 And Zanoah, and Engannim, and Tappuah,
and Enam.

35 Iarmuth, and Adullam, Socoh, and Aze-
kah,

36 And Sharaim, and Adithaim, and Gederah, &
Gederothaim: fourteen cities with their villages,

37 Zenam, and Hadaiſah, and Migdal-gad,

38 And Diſeam, and Mizpeh, and Ioktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Kabbon, and Lahman, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah,

and Makedah: ſixteen cities with their villages.

42 Leb-nah, and Ether, and Aſhan,

43 And Iipthah, and Aſhnah, and Neziḅ,

44 And Keil-h, and Aczib, and Mareſhah:
nine cities with their villages.

45 Ekron with her ¶ townes and her villages,

46 From Ekron ¶ euē vnto the Sea, all that li-
eth about Aſhdod with their villages.

47 Aſhdod with her townes and her villages:

Azzah with her townes and her villages, vnto the
¶ riuier of Egypt, and the great Sea *was* their coaſt.

48 ¶ And in the mountaines *were* Shamir, and
Iatir, and Socoh,

49 And Dannah, and ¶ Kiriath-ſannath (which
is Debir.)

50 And Anab, and Aſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh: eleuen
cities with their vill ges.

52 Arab, and Dum-h, and Eſſean,

53 And Tanum, and Beth-tappuah, & Aphek-h,

54 And Humt-h, and ¶ Kiriath-arba (which is
Hebron) and Zior: nine cities with their villages,

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with
their vill- ges.

58 Halhil, Beth-zur, and Gedor,

59 And Maarah, and Beth-noth, and Elte-
kon: ſixe cities with their villages.

60 Kiriath-bail, which is Kiriath-ſearim, and
Rabbah, two cities with their villages.

61 ¶ In the wildernes *were* Beth-arabah, Mid-
din, and Secacah,

62 And Nibban, and the ¶ city of ſalt, and En-
gedi: ſixe cities with their villages.

63 Neuertheleſſe, the Iebutites that were the
inhabitants of Ieruſalem, could not the children
of Iudah caſt ¶ out, but the Iebutites dwell with
the children of Iudah at Ieruſalem vnto this day.

C H A P. X V I.

¶ The laſt report of Ephraim. 10 The Canaanites dwelled among
them

¶ And the loſt fell to the ¶ children of Iofeph
from Iorden by Iericho vnto the water of
Iericho Eaſtward, and to the wildernes that go-
eth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to ¶ Luz, and
runneth along by the borders of Archiaroth,

3 And goeth downe Weſtward to the coaſt of
Iaphleti, vnto the coaſt of Beth-horon the nether,
and to Gezer, & the ends ¶ thereof are at the Sea.

4 So the children of Iofeph, Manaſſeh and E-
phraim ¶ tooke their inheritance.

5 ¶ Alſo the borders of the children of E-
phraim according to their families, euē the bor-
ders of their inheritance on the Eaſtſide were A-
roth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto
Michmethah on the Northſide, and this border
returneth

† Ebr. daughter?

† Meaning, Nilus,
as Chap. 13. 3.

k Which is alſo
called Kiriath-ſe-
pher, verſe 15.

* Chap. 14. 12.

l Of this time the
ſale ſea hath his
name.

m That is, vnto
though they ſlew
the moſt part, and
burnt their citie.
iudg. 1. 6.

n That is, to E-
phraim and his
children: for Ma-
naſſehs portion
followeth.
* iudg. 2. 26.

o Off his inheri-
tance

c Generally, ſith
Ephraim, and then
Manaſſeh.

For so farre the coasters reach.

Because Ephraims tribe was far greater then Manasseh, therefore he had more cities.

Gen. 48. 5. and 46. 10. and 23. Nam. 32. 39.

Num. 16. 59
a For the other half tribe had their portion beyond Iorden.

Num. 26. 33. and 27. 1. and 30. 2. 11.

b Among them of our tribe.

c In the land of Canaan: due to the males: and other five to the daughters of Zelophehad.

d Meaning, the site is selfe.

e Or, the brooke of reedes.

f That is, toward the maine sea.

g In the tribe of Asher, and tribe of Issachar.

returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Iamoth,

7 And goeth downe from Iamoth vnto Aarath, and Naarath, and commeth to Iericho, and goeth out to Iorden.

8 And this border goeth from Tappuah Westward vnto the riuier Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

The portions of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

THIS was also the lot of the tribe of Manasseh: for he was the first borne of Ioseph, to vnto, of Machir the first borne of Manasseh, and the father of Gilead: now becaute he was a man of war, he had Gilead and Balhan.

2 And also * of the rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, and of the sons of Azriel, and of the sons of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph among their families.

3 * But Zelophehad the sonne of Hephir, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commaunded Moyses to giue vs an inheritance among our brethren: therefore according to the commaundement of the Lord, hee giue them an inheritance among the brethren of their father.

5 And there fell ten portions to * Manasseh, beside the land of Gilead and Balhan, which is on the other side of Iorden,

6 Becaue the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 * So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen to the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuier Kanah Southward to the riuier: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuier, and the ends of it are at the Sea.

10 The South partaineth to Ephraim, and the North to Manasseh, and the sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-then, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the gyants, if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph sayd, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low countrey haue charrets of yron, & swell they in Beth-then, and in the townes of the same, as they in the valley of Izrael.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not have one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

CHAP. XVIII.

The Tabernacle set in Shiloh. 4 Certaine are sent to diuide the land to the other seven tribes. 11 The lot of the children of Benjamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of their Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seven tribes, to whom they had not diuided their inheritance,

3 Therefore Ioshua sayd vnto the children of Israel, How long are you lo slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men: that I may send them, and that they may rise and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may diuide it vnto them into seven parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall stande in their coats at the North.)

6 Ye shall deliue the land therefore into seven parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Lewites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben, and half the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to deliue

For at the first they lacked courage, and agreed with them on condition, contrary to Gods commaundement.

According to my father Isakohs prophetic, Gen. 48. 19.

If this mount be not large enough, why dost not thou get more by destroying Gods enemies, as he hath commanded?

So that thou shalt enlarge thy portion thereby.

For they had now remoued it from Gilgal, and set it vp in Shiloh. d As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

That is, into seven portions, to euery tribe out.

For these had their inheritance already appointed.

Before the Ark of the Lord.

That is, the sacrifices and offerings, Chap. 13. 14.

g By writing the names of every country and city.

the land, saying, Depart, and goe thorow the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seven parts in a booke, and returned to Ioshua into the camp at Shiloh.

10 ¶ Then Ioshua ^h cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay ⁱ betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the fide of Iericho on the North part, and went vp through the mountaynes Westward, and the ends thereof are in the wilderness of Beth-auen:

13 And this border goeth along from thence to Luz, ^{enem} to the Southside of Luz (the same is ^k Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-earim) a citie of the childen of Iudah: this is the West quarter.

15 And the South quarter ^{is} from the end of Kiriath-earim, and this border goeth out [¶] Westward, and commeth to the fountaine of waters of Nephtoth.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Benhinom, which is in the valley of the [¶] giants Northward, and descendeth into the valley of Hinnom, by the fide of [¶] Iebusi Southward, and goeth downe to En-rogel.

17 And compasseth from the North, and goeth forth to [¶] Enshebeth, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the ^{*} stone of Bohan the sonne of Reuben.

18 So it goeth along to the fide ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the fide of Beth-hoglah Northward: and the ends thereof, [¶] that is, of the border, reach to the point of the salt Sea Northward, and to the ^m end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Benjamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages;

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Iebusi (which is Jerusalem), Gibeah, and Kiriath: foureene

cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

¹ The portion of Simeon, ²⁰ Of Zebulun, ¹⁷ Of Issachar, ²⁴ Of Aser, ³² Of Naphtali, ⁴⁰ Of Dan. ⁴⁹ The possession of Ioshua.

¶ And the second lot came out to Simeon, ^{enem} for the tribe of the children of Simeon, according to their families: and their inheritance was in the ^a mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-thual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazur-sufah,

6 And Beth-lebaoth, and Sharuhin: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Aishan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalah-beer, and [¶] Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too ^b much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp [¶] Westward, euen to Maralah, and reacheth to Dabbatheth, and meeteth with the riuier that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chilloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Githah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el.

15 And Karath, and Nahallal, and Shimron, and Idolah, and [¶] Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families, [¶] that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, ^{enem} for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabith, and Kishion, and Abez,

21 And Remeth, and [¶] Engannim, and En-haddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shalhazimath, and Beth-hemesh, and the ends of their coast reach to Iorden: sixteene cities with their villages;

^a According to Iakob's prophesie, that he should be entered among the other tribes, Gen. 49. 7.

^b Or, Remmon, as Gen.

^c But this large portion was given them by Gods providence to declare their increase in time to come.

^d Meaning, toward the great sea.

^e There was another Beth-lehem in the tribe of Iudah.

^f There was another cite of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely,

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is, the cities and their villages.*

24 ¶ Also the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph.

26 And Alammelech, and Amad, and Mifical, and came to Camel Westward, and to Shiloh Libnath.

27 And turneth toward the Sunne rising to Beth-dagon, and cometh to Zebulun, and to the valley of Iipthah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul.

28 And to Ebron, and Rehob, and Hammon, and Kanah, unto great Zidon.

29 Then the coast turneth to Ramah and to the strong city of Zor, and this border turneth to Hosh, and the ends thereof are at the Sea from Hebel to Achziv.

30 Ymmah also and Aphek, and Rehob: two and twentieth cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is, these cities and their villages.*

32 ¶ The sixth lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from Heleph, and from Allon in Zaanannim, and Adaminekeb, and Iabneel, *euen* to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Aznoth-rabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the Westside, and to Iudah by Iorden toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shechem: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is, the cities and their villages.*

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Ethaol, and Ir-shechem,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Ithud, and Bene-berak, and Gath-rimmoun,

46 And Me-iarkon, and Rakkon, with the border that lieth before Iapho.

47 But the coast of the children of Dan fell out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is, these cities and their villages.*

49 ¶ When they had made an end of diuiding

the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which hee asked, *euen* * Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the countrey.

C H A P. XX.

2 The Lord commanded Ioshua to appoint cities of refuge. 3 The vs thereof, 7 and their names.

THe Lord also spake vnto Ioshua, saying,

2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer that killeth any person by ignorance, and unwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shewe his cause to the Elders of the citie: and they shall receiue him into the city vnto them, and giue him a place, that hee may dwell with them.

5 And if the b. auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him beforetime:

6 But he shall dwell in that city vntill he stand before the Congregation in iudgement, * or vntill the death of the hie Priest that shalbe in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden toward Iericho Eastward, they appointed * Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baithan, out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the Congregation.

C H A P. XXI.

The cities giuen to the Leuites, 43 In number eight and foure 44 The Lord according to his promise gaue the children of Israel rest.

THen came the principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribe of the children of Israel.

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commande-

¶ Ioshua to the tribe of Zebulun, which lay more Westward.

g which was Tyrus a strong citie in the sea.

h These cities were in the country of Zaanannim

¶ Or, then vnto Iordan. i Of the which the lake of Gennezareth hath his name.

h Called Ioppe.

h According as Iacob had prophesied, Genes. 48. 17. i Iud. 18. 29.

Chap. 24. 29.

Nam. 34. 37.

* Exod. 21. 17. Num. 35. 6. 21. 14. Deut. 19. 7. h Altruaries, and bearing him no guile.

¶ Ebr. in the entra of the Elders.

b That is, the nearest kinsman of him that is slain.

c Till his cause were proued. * Num. 35. 15.

¶ Or, Galile.

* Deut. 4. 43. i Chron. 6. 78.

d Out of the halfe tribe of Manasse beyond Iorden.

e Before the Iudges.

¶ Or, the chiefe of the fathers.

* Num. 35. 2. a By Moses, by whose ministration the law was written.

b He meaneth them that were Priests: for some were but Leuites, **c** Every tribe gave more or fewer cities according as their inheritance was great or litle, Num. 35. 8.

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the **b** Kohathites: and the children of Aaron the Priest, *which were* of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin **c** thirteene cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gerson *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Acher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Basan, thirteene cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gave by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childreⁿ of **d** Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.

12 (But the land of the city, and the villages thereof, gaue they to **e** Caleb the sonne of Iephunneh to be his possession.)

13 ¶ Thus they gaue to the **e** children of Aaron the Priest, a citie of refuge for the slayer, *euery* Hebron with her suburbs, and Libnah with her suburbs,

14 And Iattir with her suburbs, and Ephremoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And An with her suburbs, and Iuttah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin *they gaue* Gibeon with her **f** suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, *were* thirteene cities with their suburbs,

20 ¶ But to the families of the children of Kohath of the Leuites, **g** which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

21 They gaue them the citie of refuge for the slayer, **h** Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the **i** halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the

children of Kohath *were* ten with their suburbs, 27 ¶ Also vnto the children of Gerson of the families of the Leuites, *they gaue* out of the halfe tribe of Manasseh, the city of refuge for **j** slayer, **k** Golan in Basan with her suburbs, and Beeth-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kihon with her suburbs, Dabereh with her suburbs,

29 Iarnuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Acher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkai with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the city of refuge for the slayer, Kedesh in **l** Gelim, with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gersonites according to their families, *were* thirteene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the **1** rest of the Leuites, *they gaue* out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, **m** Bezer with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad *they gaue* for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Hesbion with her suburbs, and Iazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites **n** within the possession of the children of Israel, *were* eighty and foure with their suburbs.

42 These cities lay euery one *seuerally* with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to gaue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that hee had sworne vnto their fathers: and there stood not a man of all their enemies before them: *for* the Lord deliuered all their enemies into their hand.

45 ¶ There failed nothing of all the good things, which the Lord had said vnto the house of Israel, *but* all came to passe.

CHAP. XXII.

i Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. **io** They build an altar for a memoriall. **ix** The Israelites reprocue them. **xi** Their answer for defence of the same.

THen **a** Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that Moses the seruant of the Lord **b** commanded you, and haue obeyed my voyce in all that I commanded you:

3 You haue not forsaken your brethren this long season vnto this day: but haue diligently kept

k Golan and Kedesh were the cities of refuge vnder the Gersonites.

l Or, Galilee

m They are here called the rest, because they are last numbered, and Merari was the younger brother, Gen. 46. 10. **n** Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Jordan, Chap. 10. 8.

n Thus according to Iakob's prophesie they were scattered throughout the countrey, which God vied to this end, that his people might be instructed in the true religion by them.

*** Chap. 23. 14. 15**

a After that the Israelites enjoyed the land of Canaan, **b** Which was to goe on and before their brethren, Num. 34. 29.

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

*** Chap. 14. 16. 2. Chron. 6. 56.**

e This is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

f The suburbs were a thousand cubites from the wall of the cities round about, Num. 35. 4.

g These were not Priests,

h Hebron and Shechem were the two cities of refuge vnder the Kohathites,

i Which dwelt in Canaan.

kept the commandment of the Lord your God.
4 And now the Lord hath given rest vnto your brethren, as hee promised them; therefore now returne ye, and goe to your tents, to the land of your possession, which Moses the seruant of the Lord hath * giuen you beyond Iorden.

5 But take diligent heede, to doe the commandment and Law, which Moses the seruant of the Lord commanded you: *that is,* * that ye loue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Ioshua *d* blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen *a* possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with braffe and with yron, and with great abundance of rayment: diuide the spoyle of your enemies with your *e* brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obtained according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the *f* borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built *t* there an altar by Iorden, a great altar to see too.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe v*s* to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the lande of Gilead, Phinehas the sonne of Eleazar *¶* Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one *was* chiefe of their fathers household among the *¶* thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus sayth *h* the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built your an altar for to rebell this day against *¶* the Lord?

17 Haue we too little for the wickednesse *¶* of Peor, whereof we are not *a* cleaue vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be *h* vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but *¶* rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and wrath fell on *¶* all the Congregation of Israel? and this man alone *¶* perished not in his wickednes.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord *we* haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord *¶* himselfe require it:

24 And if we haue not *rather* done it for feare of *¶* this thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betwene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: fo shall your children make our children *¶* cease from fearing the Lord.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a *¶* witnesse betwene vs and you, and betwene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore sayd we, If so be that they should so say to vs, or to our *¶* generations in time to come, then will wee answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering, nor for sacrifice, but it is a witnesse betwene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, *¶* like the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, *¶* they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is *¶* among vs, because ye haue not done this trespass against the Lord: now yee haue *¶* delivered the children of Israel out of the hand of the Lord.

* Num. 33. 33.
Chap. 13. 8.

* Dist. 10. 12.
c He theweth
wherein consisted
the fulfilling of
the Law.

d He commended
them to God, and
prayed for them.

e Which remem-
bered at home and
went to see the
warre, Num. 31. 8
s. Sam. 30. 24.

f Ebr. Griloth,
which country also
was called Canaan,
because the Amo-
rites dwelling there
were called Canaan-
ites.

g That is, beyond
Iorden: for some-
time the whole
countrey on both
sides of Iorden is
meant by Canaan.

h Such now was
their zeale, that
they would rather
loose their liues,
then suffer the true
religion to be
changed or cor-
rupted.

i Or, multitude.

k Not onely of
the princes, but
also of the com-
mon people.

l Num. 3. 6.
i Meaning, God
is not fully pacifi-
ed forasmuch as
no punishment can
be sufficient for
such wickednesse
and idolatry.

k In your Judge-
ment.

l To vfe any other
seruice then God
hath appointed, is
to rebell against
God, 1. Sam. 15. 23.

* Chap. 7. 5. s.
m Signifying,
that if many suffi-
ced for one mans
sinne, for the fault
of many, all should
suffer.

n Let him punish
vs.

o Or, to turne
backe from the
true God.

* Gen. 31. 48.
Chap. 24. 27.
27. 34.

p They signifie
wonderfull care
that they bare to-
ward their poste-
ritie, that they
might liue in the
true seruice of
God.

i Ebr. it was good
in their eyes.

q By persecuting
and generating vs.
r Whom if he had
offended, he would
haue punished
with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel. and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ¶ blessed God, and ¶ minded not to go against them in battell for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar ¶ Ed: for it shall be a witnesse betwene vs, that the Lord is God.

CHAP. XXIII.

¶ Ioshua exhorteth the people, that they ioyne not themselves to the Gentiles, 7 that they name not their idoles.

14 ¶ The promise if they feare God, 15 and threatenings, if they forsake him.

¶ A Nd a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde, and ¶ stricken in age,

2 Then Ioshua called all Israel, and their Elders, and their Heads, and their Iudges, and their officers, and sayd vnto them, I am old, and stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations ¶ before you, how the Lord your God himselte hath fought for you.

4 Beholde, I haue ¶ diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations: that I haue destroyed, euen vnto the great Sea ¶ Westward.

5 And the Lord your God shall expell ¶ them before you, and cast them out of your sight, and yee shall possesse their land, as the Lord your God hath sayd vnto you.

6 Be ye therefore of ¶ valiant courage to offeruice and doe all that is written in the booke of the Law of Moses, ¶ that yee turne not therefrom to the right hand nor to the left.

7 Neither company with these nations: ¶ that is, with them that are ¶ left with you, neither ¶ make mention of the name of their gods, ¶ nor caufe to swear by them, neither serue them, nor bow vnto them:

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations, and mighty, and no man hath stood before your face hitherto.

10 ¶ One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

11 Take good heede therefore vnto your ¶ felues, that ye loue the Lord your God.

12 Else, if ye goe backe, and cleaue vnto the rest of these nations: ¶ that is, of them that remaine with you, and shall ¶ make marriages with them, and ¶ goe vnto them, and they to you,

13 Know ye for certaine, that the Lord your God will cast out no more of these nations from before you: ¶ but they shall be a snare & destruction vnto you, and a whip on your sides, and thornes in your ¶ eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I ¶ enter into the way of all the world, and yee know in all your hearts and in all your soules, that ¶ nothing hath

failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery ill thing, vntill hee haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee shall ¶ transgresse the Couenant of the Lord your God, which hee commanded you, and shall goe and serue others gods, and bow your selues to them, then shall the wrath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which hee hath giuen you.

CHAP. XXIII.

¶ Ioshua rehearseth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dieth. 32 The bones of Iosaph are buried. 33 Eleazar dieth.

¶ A Nd Ioshua assembled againe all the ¶ tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and i their officers, & they presented themselves before God.

2 Then Ioshua sayd vnto all the people, 25 ¶ faith the Lord God of Israel, ¶ Your fathers dwelt beyond the ¶ flood in olde time, euen Terah the father of Abraham, and the father of Nacor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seede, and ¶ gaue him Izhak.

4 And I gaue vnto Izhak, ¶ * Iaakob and Esau: and I gaue vnto ¶ Esau mount Seir, to possesse it: but ¶ * Iaakob and his children went downe into Egypt.

5 And ¶ * I sent Moses also and Aaron, and I plagued Egypt: and when I had ¶ done among them, I brought you out.

6 So ¶ * I brought your fathers out of Egypt, and yee came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto ¶ the red Sea.

7 Then they cryed vnto the Lord, and hee put ¶ a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also yee dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, ¶ and they fought with you: but I gaue them into your hand, and yee possessed their country, and I destroyed them out of your sight.

9 ¶ Also Balak the sonne of Zippor king of Moab, arose and warred against Israel, and sent to Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therefore hee blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the ¶ men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuities, and the Iebusites, and I deliuered them into your hand.

12 And I sent ¶ * hornets before you, which cast them out before you, euen the twokings of the Amorites, ¶ not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee

Or, promise.

Or, threatening, as Chap. 24. 20.

In the which that no euill can come vnto man, except he offend God by disobedience.

That is, the nine tribes in the halie.

Before the Aike which was brought to Shechem, when they went to bury Iosaphs bones. Gen. 11. 31. Iudith. 5. 6. 7. c. Ephraim in Mesopotamia Gen. 11. 26.

Gen. 21. 22. c. Gen. 25. 26. c. Gen. 36. 8. c. Gen. 46. 8.

Exod. 3. 18. c.

Exod. 12. 37.

Exod. 14. 9.

Or, a cloude.

Even fourey yeres.

Nam. 22. 29. c.

Nim. 22. 54. Deut. 23. 49.

Because it was the chief citie, vnder it he contained all the country: els they of the ciety fought not.

Exod. 23. 18. Deut. 7. 20. Chap. 11. 20.

Or, prosyd. c. Elr. 59. 1.

Or, witness, as verse 7.

Ebr. commen into geron.

Your eyes beeing witnesse.

Or, our brethren these nations.

Ebr. at the same ste.

Which yee re-maine and are not ouercome, as chap. 23. 2.

Deut. 5. 32. and 28. 14.

And not yet subdued.

Ist. 16. 4. c. Iet let the tages admit an oathe which any shall, swear by their idoles.

Leuit. 24. 8. Deut. 32. 30.

Ebr. felues.

Or, he of their affluist.

Or, haue conuersion with them.

Exod. 33. 33. Num. 33. 35.

Deut. 7. 14. c. Meaning, they shall haue a continuall grieue vnto you, and so the cause of your destruction.

I die according to the course of nature.

Most certainly. c. Chap. 8. 16.

¶ This is the true
vfe of Gods bene-
fices, to let one
thetoby to feare
and ferue him with
an vpright con-
fciēce.
¶ Ely if it be euill
in your fight.

¶ This teacheth
vs that if all the
world would goe
from God, yet eu-
ery one of vs par-
ticularly is bound to
eleaue vnto him.

¶ How much more
are we bound to
ferue God in
Christ, by whom
we haue obtained
the redemption of
our foules?

¶ Chap. 23. 15.

¶ If you doe the
contrary, your
owne mouthes
shall condemne
you.

did not labour, and cities which ye built nor, and ye dwell in them, and eate of the vineyards and olive trees, which ye planted nor.

14 Now therefore feare the Lord, and ferue him in vprightnesse and in truth, and put away the gods, which your fathers serued beyond the flood, and in Egypt, and ferue ye the Lord.

15 And if it teeme euill vnto you to ferue the Lord, chuse you this day whom ye will ferue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: & but I and mine house will ferue the Lord.

16 Then the people answered and said, God forbid, that we should forsake the Lord, to ferue other gods.

17 For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preferred vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwell in the land: therefore will we also ferue the Lord, for he is our God.

19 And Ioshua said vnto the people, Ye cannot ferue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquity nor your finnes.

20 If ye forsake the Lord and ferue strange gods, * then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

21 And the people sayd vnto Ioshua, Nay, but we will ferue the Lord.

22 And Ioshua sayd vnto the people, Yee are witnesses against your selues, that yee haue chosen you the Lord, to ferue him: and they sayd,

We are witnesses.

23 Then put away now, said he, the strange gods which are among you; and bow your hearts vnto the Lord God of Israel.

24 And the people sayd vnto Ioshua, The Lord our God we will ferue, & his voyce will we obey.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there vnder an ioke that was in the Sanctuary of the Lord.

27 And Ioshua sayd vnto all the people, Behold, this stone shall be a witness vnto vs: for it hath heard all the words of the Lord which he spake with vs: it shall be therefore a witness against you, least you denie your God.

28 Then Ioshua let the people depart, euery man vnto his inheritance.

29 And after these things, Ioshua the sonne of Nun, the seruant of the Lord died; being an hundred and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the North side of mount Gaath.

31 And Israel * ferued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had knowne all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Ioshua brought out of Egypt, buried they in Shechem in a parcel of ground, which Iakob bought of * the sons of Hamor the father of Shechem, for an hundred pieces of silver, and * children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

k Out of your
houses and other
wife.

l By ioyning God
and the people to-
gether: also he re-
peated the promi-
se and threaten-
g out of the Lawe
to Or, elme.

m Rather then
mans dissimula-
tion should not
be punished, the
dumme cryeth
shall cry for re-
uenge.

* Gen. 19. 50.
Iudges 2. 9.

n Such as the
people commonly
call their rulers are.

* Gen 50. 26.
Exod. 13. 19.

* Gen. 33. 19.

¶ Ely Gilead
Punishes.

THE BOOKE OF IUDGES.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displea-
sant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were en-
tered into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great
benefits and giuing thanks for the same, they fell to most horrible obliuion of Gods grace, contrary to their solemne
promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their utter destruction.
Whereof as they had most euident signes by the mutability of their fate: (for he suffered them to be most cruelly
vexed and tormented by tyrants; he pulled them from libertie, and cast them into slaueerie to the intent they might
feele their owne miseries, and so call vnto him and be deliuered.) So to shew that his mercies endure for euer, he
raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would
turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors
of Gods iudgements, not chosen of the people nor by succession, but raised vp as it seemed best to God, for the gouer-
nance of his people. They were foretold in number beside Ioshua, and gouerned from Ioshua vnto Saul the first
King of Israel, Ioshua and these vnto the time of Saul, ruled 377 yeeres. In this booke are many notable points de-
clared, but two especially; first, the battell that the Church of God hath for the maintenance of true Religion against
idolatry and superstition; next, what great danger that common-weale is in, when as God giueth not a iud-
gistrate to retaine his people in the purenesse of Religion and his true seruice.

CHAP. I.

After Ioshua was dead, Iudah was constant captaines.
16 Adoni-bezek is taken. 14 The request of Achish.
16 The children of Keni. 18 The Canaanites are made
tributaries, but not destroyed.

¶ After that Ioshua was dead, the chil-
dren of Israel * asked the Lord, say-
ing, ¶ Who shall goe vp for vs against
the Canaanites to fight first against
them?

2 And the Lord sayd, Iudah shall goe vp: be-
hold, I haue giuen the land into his hand.

3 And Iudah sayd vnto Simeon his * brother,
Come vp with me into my lot, that we may fight
against the Canaanites: and I likewise will goe
with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered
the Canaanites and the Perizzites into their hands,
and they slew of them in Bezek ten thousand men.

¶ For the tribe of
Simeon had the
tribe of Iudah
to his neighbour.

a By the inge-
ment of Virm, reade
Exod. 28. 30. Num.
27. 21. 1 sam 28. 6
b Who shall be our
captaine?



Or, the lord of Bezek.

d This was Gods full iudgement, as the ryant himfelfe confefeth, that as he had done, fo did he receiue, *Leuit. 24. 19. 20.*

e Which was afterward built againe, and poffeffed by the Iebusites, *2. Sam. 5. 6.*

¶ Chap. 15. 24. f These three were gyants, and the children of Anak.

g Reade Iob. 15. 12

h This was one of the names of Moyses father in law, *Exode Num. 10. 29*

i Num. 24. 3. k These cities and others were afterward poffeffed of the Philiftines, *2. Sam. 6. 17.*

¶ Nam. 14. 64. l Iob. 14. 13. and 15. 4.

m For after that the tribe of Iudah had burnt it, they built againe.

¶ Gen. 28. 59.

5 And they found ¶ Adoni-bezek in Bezek: and they fought against him, and flew the Canaanites, and the Perizzites.
6 But Adoni-bezek fled, and they purfued after him, and caught him, and cut off the thumbes of his hands and of his feete.
7 And Adoni-bezek faid, Seuenie Kings hauing the thumbes of their hands &c. of their feete cut off, gathered bread vnder my table: as I haue done, fo God hath rewarded me, fo they brought him to Ierufalem, and there he died.
8 (Now the children of Iudah had fought against Ierufalem, and had taken it and smiten it with the edge of the fword, and had fet the city on fire.)
9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low country.
10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they flew f Shefhai, and Ahiman, and Talmai.
11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.
12 And Caleb fayd, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achfah my daughter to wife.
13 And Othniel the sonne of Kenaz Calebs younger brother tooke it, to whom he gaue Achfah his daughter to wife.
14 And when hee came to him, hee moued him to aske of her father a field, & the feld lighted off her affe, and Caleb faid vnto her, What wilt thou?
15 And he answered him, Giue me a blessing: for thou hast giuen me a South country, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.
16 ¶ And the children of ¶ Keni Moyses father in law went vp out of the cite of the palme trees with the children of Iudah, into the wildernesfe of Iudah, that lieth in the South of Arad, and went and dwelt among the people.
17 But Iudah went with Simeon his brother, and they flew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the cite * Hormah.
18 Also Iudah tooke i Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.
19 And the Lord was with Iudah, and he poffeffed the mountaines: for hee could not driue out the inhabitants of the valleyes, because they had charots of yron.
20 And they gaue Hebron vnto Caleb, as * Moyses had fayd, and he expelled thence the three fonnnes of Anak.
21 But the children of Benjamin did not caft out the Iebusites, that * inhabited Ierufalem: therefore the Iebusites dwell with the children of Benjamin in Ierufalem vnto this day.
22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them.
23 And the house of Ioseph caufed to viewe Beth-el (and the name of the city before time was * Luz.)
24 And the spies saw a man come out of the cite, and they fayd vnto him, Shew vs, wee pray

thee, the way into the cite, * and wee will shew thee mercie.
25 And when hee had shewed them the way into the cite, they smote the cite with the edge of the fword, but they let the man and all his household depart.
26 Then the man went into the land of the Hittites, and built a cite, and called the name thereof Luz, which is the name thereof vnto this day.
27 ¶ * Neither did Manaffeh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Migiddo with her townes: but the Canaanites dwelled still in thir land.
28 Neuertheleffe when Irael was strong they put the Canaanites to tribute, and expelled them not wholly.
29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.
30 ¶ Neither did ¶ Zebulun expell the inhabitants of Kiron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.
31 ¶ Neither did Affer caft out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,
32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them a out.
33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shefem, nor their inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: Neuertheleffe the inhabitants of Beth-shefem, and of Beth-anath became tributaries vnto them.
34 And the Amorites ¶ drone the children of Dan into the mountaine: fo that they suffered there not to come downe to the valley.
35 And the Amorites ¶ dwelt still in mount Heres in Aijalon, and in Shaalbim, and when the hand of Iosephs familie preuailed, they became tributaries:
36 And the coast of the Amorites was from Maaleh-akrabbim, euen from ¶ Selah and vpward.

C H A P. II.

¶ The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatry after Iofuws death. 24 They are deliuered into the enemies hand: 26 G-d deliuereth them by Judges. 21 Why God suffered adulterers to remaine among them.

¶ And an ¶ Angel of the Lord came vp from Gilgal to Bochim, and fayd, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had fborne vnto your fathers, and fayd, I will neuer breake my couenant with you.
2 ¶ Yee also shall make no couenant with the inhabitants of this land, * but shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?
3 Wherefore, I fayd also, I will not caft them out before you, but they shall be * as thornes vnto your sides, &c. their gods shall be your destruction.
4 And when the Angel of the Lord spake these wordes vnto all the children of Irael, the people lift vp their voyce, and wept.
5 Therefore they called the name of that place

* Iob. 2. 14.

* Iob. 17. 17.

¶ Wherefore God permitted the Canaanites to dwell still in the land, *Exode Chap. 3. 4.*

* Iob. 16. 10.

m That is, the tribe of Zebulun as is also to be vnderstood of the 12th

n But made them pay tribute as the others did.

Or, afflicted them.

¶ Or, would dwell.

o Meaning, when he was stronger then they.

p Which was a cite in Arabia, or as some reade, from the rocke.

2 That is, messenger, or prophet, as some thinke Phinath.

* Deut. 7. 2. * Deut. 10. 2.

* Iob. 23. 13. ¶ Or, faine.

Or, wringing

After that he had divided to every man his portion by lot, Josh. 18. 4. 68.

Meaning, the wonders and miracles.

8 Hides, by turning the letters backward in Seth, as Josh. 14. 30.

That is, all manner of idols.

Chap. 10. 6. Erhah was an idol, which had the forme of an ewe or heepe among the Sidonians. * Plin. 44. 12. 10. 50. 1. 2. In all their enterprises. * The vengeance.

Or, magistrates. * Eld. Jud.

Meaning, from the true religion.

1 Ebr. repent. 2. Seeing their cruelties. * Chap. 3. 10. 1. Ebr. corrupt themselves.

1 As the Hittites, Ammonites, &c. m So that both outward enemies, and false prophets are but a trial to prove our faith. Deut. 13. 3. and chap. 3. 1.

place, || Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Now when Ioshua had ^b sent the people away, the children of Israel went every man into his inheritance, to possess the land.

7 And the people had served the Lord all the dayes of Ioshua, and all the dayes of the Elders that outlived Ioshua, which had seen all the great works of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when he was an hundredth and ten yeeres old:

9 And they buried him in the coastes of his inheritance, in ^a Timnath-heres in mount Ephraim, on the Northside of mount Gaath.

10 And so all that generation, was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued ^c Baalim.

12 And forooke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, ^d euen the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forooke the Lord, and serued * Baal, and ^e Astartoth.

14 And the wrath of the Lord was hoate against Israel, and he deliuered them into the hands of spoylers, that spoyled them, and he * fold them into ^f y hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ¶ Whither soeuer they went out, the ^h hand of the Lord was fore against them, as the Lord had said, and as the Lord had sworn vnto them: so he punished them fore.

16 ¶ Notwithstanding, the Lord raised vp Iudges, which ⁱ deliuered them out of ^j y hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord ^k had compassion of their groanings: ^l because of them that oppressed them and tormented them.)

19 Yet * when the Iudge was dead, they returned, and ^m did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before me any of the ⁿ nations, which Ioshua left when he died,

22 That through them I may ^o prouee Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.

CHAP. III.

1 The Canaanites were left to the Israel. 2 Othniel deliuereth Israel. 3 Ehud killeth King Eglon. 32 Shamgar killeth the Philistims.

T Hese now are the nations which the Lord left, that he might prouee Israel by them (euen as many of Israel as had not known all the warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew ^p not.)

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon, from mount Baalhermon vntill one come to Hamath.

4 And these remained to prouee Israel by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hittites, and the Jebusites,

6 And they tooke ^q their daughters to bee their wives, and ^r gane their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and ^s Astartoth.

8 Therefore the wrath of the Lord was kindled against Israel, and he fold them into the hand of Chusian-rishathaim King of ^t Aram-nah-rain, and the children of Israel serued Chusian-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a Saviour to the children of Israel, and hee saued them, euen Othniel the sonne of Kenaz, Calebs younger brother.

10 And the ^u Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chusian-rishathaim King of ^v Aram into his hand, and his hand preuailed against Chusian-rishathaim.

11 So the land had rest ^w forty yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord ^x strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the cite of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteen yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a saviour, Ehad the sonne of Gera the sonne of ^y Iemini, a man ^z lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud ^{aa} made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man.)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the ^{ab} quarrics, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe ^{ac} silence; and

a Which were niched by the hand of God, and not by the power of man. b For they trusted in God, and he fought for them.

c Century to Gods commandment. Deut. 3. 7.

d Trees of woods erected for idolatry.

e Or, Mesopotamia.

f He was stirred up by the Spirit of the Lord.

g Or, Syria.

h That is, 32 vnder Ioshua, and eight vnder Othniel.

i So that the enemies of Gods people haue no power over them, but by Gods appointment.

j Or, Benjamin. k Or, left hand.

l Or, caused a dagger to be made.

m Or, as some reades from the places of idols. n Till hee was paid.

all that stood about him went out from him.

20 Then Ehud came vnto him, (and he fate alone in a summer parler, which he had) and Ehud sayd, I haue a meſſage vnto the from God. Then he aroſe out of his throne.

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thruſt it into his belly.

22 So that the haſt went in after the blade, and the ſatte cloſed about the blade, ſo that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the porch, and ſhut the doores of the parler vpon him, and locked them.

24 And when hee was gone out, his ſeruautes came: who ſeeing that the doores of the parler were locked, they ſaid, Surely the doeth his eaſement in his ſummer chamber.

25 And they tried till they were aſhamed: and ſeeing hee opened not the doores of the parler, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud eſcaped (while they tried) and was paſſed the quieries, and eſcaped vnto Seirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Iſrael went downe with him from the mountaine, and he went before them.

28 Then ſaid he vnto them, Follow mee: for the Lord hath deliuered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the paſſages of Iorden toward Moab, and ſuffered not a man to paſſe over.

29 And they ſlew of the Moabites the ſame time about tenne thouſand men, all ſedde men, and all were warriors, and there eſcaped not a man.

30 So Moab was ſubdued that day, vnder the hand of Iſrael: and the land had reſt fouretye yeeres.

31 And after him was Shamgar the ſonne of Anath, which ſlew of the Philiftines fixe hundred men with an oxe ſgoade, and hee alſo deliuered Iſrael.

CHAP. IIII.

1 Iſrael ſinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Iſrael, and exhorteth Barak to deliuer the people. 15 Sifera fleeth, 17 and is killed by Iael.

ANd the children of Iſrael began againe to doe wickedly in the fight of the Lord when Ehud was dead.

2 And the Lord ſold them into the hande of Iabin King of Canaan, that reigned in Hazor, whoſe chiefe captaine was called Sifera, which dwelt in b Harotheth of the Genties.

3 Then the children of Iſrael cried vnto the Lord: (for he had nine hundred charets of yron, and twenty yeeres hee had vexed the children of Iſrael very fore.)

4 And at that time Deborah a Prophetesse the wife of Lapioth iudgeth Iſrael.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Iſrael came vp to her for iudgement.

6 Then the ſent and called Barak the ſonne of Alboom out of Kedeth of Naphtali, and ſaid vnto him, Hah not the Lord God of Iſrael commanded, ſaying, Goe, and draw toward mount Tabor, and take with thee ten thouſand men of

the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the * riuer Kilthon, Sifera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

8 And Barak ſaid vnto her, e If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then ſhe answered, I will ſurely goe with thee, but this iourney that thou takeſt, ſhall not be for thine honour: for the Lord ſhall ſell Sifera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeth.

10 And Barak called Zebulun and Naphtali to Kedeth, and he went vp on his feete with ten thouſand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children of * Hobab the father in law of Moſes, was departed from the † Tenites, and pitched his tent vntill the plaine of Zaanaim, which is by Kedeth.)

12 Then they ſlew Sifera, that Barak the ſonne of Alboom was gone vp to mount Tabor.

13 And Sifera called for all his charets, *even* nine hundred charets of yron, and all the people that were with him from Harotheth of the Gentiles, vnto the riuer Kilthon.

14 Then Deborah ſaid vnto Barak, & Vp: for this is the day that the Lord hath deliuered Sifera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thouſand men after him.

15 And the Lord deſtroyed Sifera and all his charets, and all his hoſte with the edge of the ſword before Barak, ſo that Sifera lighted downe off his charet, and fled away on his feete.

16 But * Barak purſued after the charets, and after the hoſte vnto Harotheth of the Genties: and all the hoſte of Sifera fell vpon the edge of the ſword: there was not a man left.

17 Howbeit Sifera fledde away on his feete to the tent of Iael the wife of * Heber the Kenite: (for peace was betwene Iabin the king of Hazor, and betwene the houſe of Heber the Kenite.)

18 And Iael went out to meete Sifera, and ſaid vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, ſhe couered him with a mantle.

19 And he ſaid vnto her, Gine me, I pray thee, a little water to drinke: for I am thirſty. And the opened * a bottle of milke, and gaue him drinke, and couered him.

20 Again hee ſayd vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, ſaying, Is any man there? thou ſhalt ſay, Nay.

21 Then Iael Hebers wife tooke a * nail of the tent, and tooke a hammer in her hand, and went ſoftly vnto him, and inote the nail into his temples, and ſiftened it into the ground, (for he was faſt aſleepe, and wearie) and ſo he died.

22 And behold, as Barak purſued after Sifera, Iael came out to meete him, and ſayd vnto him, Come, and I will ſhew thee the man, whom thou ſeekeſt: and when he came into her tent, behold, Sifera lay dead, and the nail in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Iſrael.

24 And the bande of the children of Iſrael prospered.

* Pſal. 83. v. 10. Or, village.

e Feaſing his owne weaken and his i enemies power, hee deſireth the propheteſſe to goe with him to aſſure him of Gods will from time to time.

h Or, he led after him 10000 men.

Or, poſſible. * Num. 10. 29. † Ebr. from Kenit. f Meaning, that he poſſeſſed a great part of that coun- tey.

g She ſtill enton- neth him to this enterpriſe by aſſuring him of Gods fauour and ayde.

* Pſal. 83. v. 10.

h Whoſe ancients were ſtrangers, but worſhipped the true God, and therefore were ioynd with Iſrael.

Or, blanket.

* Chiz. 4. 15.

To wit, Sifera.

That is, the pin or ſpike, whereby it was ſiftened to the ground.

So he ſaw that a woman had the honour, as Deborah propheted.

Or, kill.

† Ebr. he couered his feete.

Or, cauſed the trumpet to be blown, Num. 10. 2.

Or, ſtrong and bigge bodied.

† Ebr. humbled. h Meaning, the ſtraſſing. i So that it ſeemeth the number, not the meaſure of God regard he, who he will get the victory.

† Ebr. old, or continued to doe evil.

2 There was another Iabin, whom 10 thouſand killed and burnt his city Hazor, 1oth. 11. 13. That is, in a wood, or among place.

a By the ſpirit of captiuitie, deliui- ing of Canaanites and c, clearing the way to God.

d And he ſaid vnto him, by the ſpirit we propheteſſe.

† He went and was strong.

† prospered, and prevailed against Iabin king of Canaan, vntill they had destroyed Iabin king of Canaan.

C H A P. V.

1 The song and thanksgiving of Deborah and Barak, after the victory.

Then sang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise yee the Lord for the auenging of Israel, and for the people that offered themselves willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes alio dropped water.

5 * The mountaines melted before the Lord, * as did that Sinai before the Lord God of Israel.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael, the hie wayes were vnoccupied, and the trauellers walked through bywayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which role vp a mother in Israel:

8 They chose new gods: then was warre in the gates. Was there a shield or speare seene among fourtie thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on white asses, ye that dwell by Middin, & that walke by the way.

11 For the noyse of the archers appealed among the drawers of water: there shall they recheafse & righteoufnesse of the Lord: his righteoufnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp arise, and sing a song: arise Barak, and leade thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim: their roote arose against Amalek: and after thee Benjamin shall fight against thy people, O Amalek, of Michir came rulers, and of Zebulun, they that handle the penne of the writer.

15 And the princes of Issachar were with Deborah, and Issachar, and also Barak: hee was set on his feet in the valley: for the diuisions of Reuben were great in thoughts of heart.

16 Why abodest thou among the sheepeholds, to heare the bleatings of the flocks: for the diuisions of Reuben were great thoughts of heart.

17 Gilead abode beyond Iordan: and why doeth Dan remaine in shippes? After fate on the sea shone, and taried in his decayed places.

18 But the people of Zebulun and Naphtali haue incoparded their lines vnto the death in the hie places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Tanach by the waters of Megiddo: they received no gaine of money.

20 They fought from heauen, euen the starrs in their courses fought against Sifera,

21 The Riuer Kithon swept them away, that ancient riuer the riuer Kithon, O my soule, thou

hast marched valiantly.

22 Then were the horse hoores broken with the oft beating together of their mightie men.

23 Curse yeer Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall bee blessed aboue other women: blessed shall shee be aboue women dwelling in tents.

25 He asked water, and shee gaue him milke: shee brought forth butter in a lordly dish.

26 She put her hand to the noisie, and her right hand to the workemens hammer: with the hammer smote she Sifera: she smote off his head, after she had wounded and perished his temples.

27 Hee bowed him downe at her feete, hee fell downe, and lay still: at her feete hee bowed him downe, and fell: and when hee had hurte downe, he lay there dead.

28 The mother of Sifera looked out at a window, & cried throw the lateste, Why is his charret so long a coming: why tary the wheelies of his charrets?

29 Her wise ladies answered her, Yea, Shee answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the spoile: euery man hath a maide or two. Sifera hath a pray of diuers coloured garments, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, for the chiefe of the spoile

31 So let all thine enemies perish, O Lord, but they that loue him, shall bee as the Sunne when hee riseth in his might, & the land had rest fourtie yeeres.

C H A P. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14 Gideon is sent to bee their deliverer. 37 Hee askes a signe.

Afterward the children of Israel committed wickednesse in the fight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, and because of the Midianites the children of Israel made them demes in the mountaines, and in caves, and strong holds.

3 When Israel had sown, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them.

4 And camped by them, and destroyed the fruite of the earth, euen till thou come vnto Azazah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

5 For they went vp and their cattell, & came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impoverished by the Midianites: therefore the children of Israel cryed vnto the Lord.

7 And when the children of Israel cryed vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who sayd vnto them, Thus saith the Lord God of Israel, I haue brought you vp frō Egypt, & haue brought you out of the house of bondage.

9 And I haue deliuered you out of the hand

† It was a chieftaine of Iabin, where they fought.

† Some made cheese and milke in a great cup.

† Sir, destroyed.

† Or, fete.

† That is, the comforted her selfe.

† Because he was chiefe of the armies.

† Shall grow daily more and more in Gods fauour.

† For feare of the Midianites, they fled into the denness of the mountaine.

† Or, of Edom.

† Euen almost the whole countie.

† This is the end of Gods punishment, to call his people to repentance, that they may seek helpe of him.

d To wit, the two tribes of Zebulun and Naphtali.

* Dent 3. 11.
* Dent 2. 14.

* Psal 97. 5.
* Exod. 19. 18.

* Chap. 3. 31.
* Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them and deliver them.
d They had no heart to resist their enemies.

e Yegannemoors.

f As in danger of your enemies.
g For now you may draw water without feare of your enemies.

h To wit, them that kept by people in captiuitie.

i Ioshua first fought against Amalek, and Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They married that they came not ouer Iordan to helpe them.

n She reproacheth all them that come not to helpe their brethren in their necessities.

o Either by hearing of the feare, or by missing.

p They wanne nothing, but lost all.
q As a before doeth the filth of the house.

9o King 17.25, 38.
10e. 16, 22

10 Or, to prepare his
flight.

11 This came not
of distrust, but of
weaknesse of faith,
which is in the
most perfect: for
no man in this life
can haue a perfect
faith: yet the chil-
dren of God haue a
true faith, whereby
they be iustified.
12 That is, Christ
appearing in visible
forme
13 Which thau
gaue thee
14 Or, family.

15 So that we see
how the flesh is
enemie vnto Gods
vocation, which
cannot be per-
formed without
fignes.

16 In Of Ephah, 12.22
17 22. 37.

18 By the power of
God onely, as in
the sacrifice of He-
liar, 1. King. 8. 38.

19 Exod 33. 20.
chap. 33. 22.

20 Or, the Lord of
Heaue.

21 That is, as the
Childe teat writ-
eth, fed seven
yeeres.

of the Egyptians, and out of the hand of all that
oppressed you, and haue cast them out before you,
and giuen you their land.
10 And I said vnto you, I am the Lord your
God: * feare not the gods of γ Amorites in whose
land you dwell; but yee haue not obeyed my voice.
11 And the Angel of the Lord came, and
sate vnder the oke which was in Ophrah, that per-
tained vnto Ioash the father of the Ezrites, and his
son Gideon threshed wheate by the winepresse,
to hide it from the Midianites.
12 Then the Angel of the Lord appeared vnto
him, and said vnto him, The Lord is with thee, thou
valiant man.
13 To whom Gideon answered, Ah my
Lord, if the Lord be with vs, why then is all this
come vpon vs? & where be all his miracles which
our fathers told vs of, and said, Did not the Lord
bring vs out of Egypt? but now the Lord hath for-
saken vs, and deliuered vs into the hand of the Mi-
dianites.
14 And the Lord looked vpon him, and said,
Go in this thy might, and thou shalt saue Israel
out of the handes of the Midianites: haue not I
sent thee?
15 And he answered him, Ah my Lord, where-
by shall I saue Israel? behold, my father is poore
in Manasseh, and I am the least in my fathers
house.
16 Then the Lord said vnto him, I will there-
fore be with thee, and thou shalt smite the Midia-
nites, as one man.
17 And hee answered him, I pray thee, if I
haue found fauour in thy sight, then shew mee
a signe, that thou talkest with me.
18 Depart not hence, I pray thee, vntill I come
vnto thee, and bring mine offering, and lay it be-
fore thee. And he said, I will tary vntill thou come
again.
19 Then Gideon went in, and made readie
a kiddie, and vneleavened bread of an Ephah of
floure, and put the flesh in a basket, and put the
broth in a pot, and brought it out vnto him vnder
the oke, and presented it.
20 And the Angel of God sayd vnto him, Take
the flesh and the vneleavened bread, and lay them
vpon this stone, and powre out the broth: and he
did so.
21 Then the Angel of the Lord put forth
the end of the staffe that he held in his hand, and
touched the flesh and the vneleavened bread: and
there arose vpon it out of the stone, and consumed
the flesh and the vneleavened bread, so the Angel
of the Lord departed out of his sight.
22 And when Gideon perceived that it was an
Angel of the Lord, Gideon then said, Alas, my
Lord God: * for because I haue seene an Angel of
the Lord face to face, I shall die.
23 And the Lord said vnto him, Peace be vn-
to thee: feare not, thou shalt not die.
24 Then Gideon made an altar there vnto the
Lord, and called it, γ Iehouah-shalom: vnto this
day it is in Ophrah, of the father of the Ezrites.
25 And the same night the Lord said vnto
him, Take thy fathers young bullocke, and another
bullocke of seuen yeeres olde, and destroy the
altar of Baal that thy father hath, and cut downe
the groue that is by it,
26 And build an altar vnto the Lord thy God

vpon the top of this rocke, in a plaine place: and
take the second bullocke, & offer a burnt offering
with the wood of the groue, which thou shalt cut
downe.
27 Then Gideon tooke ten men of his seruants,
and did as the Lord bade him: but because hee
feared to doe it by day for his fathers household,
and the men of the citie, he did it by night.
28 And when the men of the citie arose ear-
ly in the morning, beholde, the altar of Baal was
broken, and the groue cut downe that was by it,
and the second bullocke offered vpon the altar
that was made.
29 Therefore they said one to another, Who
hath done this thing? and when they had inquired
and asked, they said, Gideon the sonne of Ioash
hath done this thing.
30 Then the men of the citie said vnto Ioash,
Bring out thy sonne, that he may die: for he hath
destroyed the altar of Baal, & hath also cut downe
the groue that was by it.
31 And Ioash said vnto all that stood by him,
Will yee plead Baals cause? or will yee saue him?
he that will contend for him, let him die or the
morning. If hee be God, let him pleade for him-
selfe against him that hath cast downe his altar.
32 And in that day was Gideon called Ierub-
baal, that is, Let Baal pleade for himselfe becau-
se he hath broken downe his altar.
33 Then all the Midianites and the Amaki-
tes, and they of the East, were gathered together,
and went and pitched in the valley of Izreel.
34 But the Spirit of the Lord came vpon
Gideon, and he blew a trumpet, and Abiezer
was ioyned with him.
35 And he sent messengers thorowout all Ma-
nasseh, which was also ioyned with him, and hee
sent messengers vnto Asher, and to Zebulun and
to Nephtali, and they came vp to meet them.
36 Then Gideon said vnto God, If thou wilt
saue Israel by mine hand, as thou hast said,
37 Behold, I will put a fleece of wooll in the
threshing place: if the dewe come on the fleece
onely, and it be drie vpon all the earth, then shall I
be sure, that thou wilt saue Israel by mine hand, as
thou hast said.
38 And so it was: for he rose vp early on the
morrow, and thrust γ fleece together, and wringed
the dew out of γ fleece, & filled a bowle of water.
39 Again, Gideon said vnto God, Be not an-
grie with me, that I may speake once more: let
me proue once againe, I pray thee, with γ fleece:
let it now bee drie onely vpon the fleece, and let
dew be vpon all the ground.
40 And God did so that same night: for it was
drie vpon the fleece onely, and there was dewe
on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part
of his company. 22 The Midianites are discomprehed by a
wondrous sort. 25 Oreb and Zeeb are slaine.

Then γ Ierubbaal (who is Gideon) rose vp ear-
ly, and all the people that were with him,
and pitched beside γ the well of Harod, so that the
hoaste of the Midianites was on the Northside of
them, in the valley by the hill of γ Moreh.
2 And the Lord said vnto Gideon, The people
that are with thee, are too many for mee to giue
the Midianites into their hands, lest Israel make
their

1 Which grew
about Baals altar.

11 Meaning, the fle-
cell, which was
kept to be offered
vnto Baal.

12 Thus, we ought
to iustifie them
that are zealous
of Gods cōse,
though all the
multitude be
against vs.

13 Elected Gideon
* Num. 10. 31
chap. 3. 27.
14 The familie of
Abiezer, whereof
he was

15 This sequel
proceeded not of
indefinitie, but that
he might be con-
firmed in his vo-
cation.

* Gen. 18. 36.

18 Whereby he
was assured that
it was a miracle
of God.

* Chap. 8. 35.

19 Ebr. En-harod.

20 Ebr. Hemmech.

a God will not
say meane depriv
him of his glory.
* Dent 20. 8.
r. Mat. 8. 16.

their vvaunt againſt me, and ſay, Mine hand hath ſaued me.

b I will giue thee
proofe to know
them that ſhall goe
with thee.

3 Now therefore proclaime in the audience of the people, and ſay, * Who fo is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thouſand: fo ten thouſand remained.

4 And the Lord ſaid vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will trie them for thee there: and of whom I ſay vnto thee, This man ſhall goe with thee, the ſame ſhall goe with thee: and of whom I ſay vnto thee, This man ſhall not goe with thee, the ſame ſhall not goe.

c Let them depart
as vnmeet for this
enterpriſe.

5 So he brought downe the people vnto the water. And the Lord ſaid vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themſelves, and euery one that ſhall bow downe his knees to drinke, *c put apart.*

6 And the number of them that lapped by putting their hands to their mouths, *uere* three hundred men: but all the remanent of the people kneeled downe vpon their knees to drinke water.

d That it, the one
and thirtie thou-
ſand, and yoo.
Looke verſe 5. and
6.

7 ¶ Then the Lord ſayd vnto Gideon, By theſe three hundred men that lapped, will I ſaue you, and deliuer the Medianites into thine hand: and let all the other & people goe euery man vnto his place.

8 ¶ So the people tooke vitayles † with them, and their trumpets: and he ſent all the reſt of Iſrael, euery man vnto his tent, and ¶ retained the three hundred men: and the hoſt of Midian was beneath him in a valley.

e Thoſe the Lord
by diuines meane
doeth ſtrengthen
him, that he ſaunt
not in to great an
enterpriſe.

9 ¶ And the ſame night the Lord ſaid vnto him, Arife, & get thee downe vnto the hoſte: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy ſeruant downe to the hoſte.

11 And thou ſhalt hearken what they ſay, and ſo ſhall thine handes be ſtrong to goe downe vnto the hoſte. Then went hee downe and Phurah his ſeruant vnto the outſide of the ſouldiers that were in the hoſte.

¶ Chap. 6. 33.

12 ¶ And the Medianites, and the Amalekites and all * they of the Eaſt, lay in the valley like graſhoppers in multitude, and their camels *uere* without number, as the ſand which is by the ſea ſide for multitude.

f Some ſaie, a
trembling noife of
barley bread: mea-
ning, that one of
no reputation
ſhould make theſe
great armie to
tremble.

13 And when Gideon was come, beholde, a man told a dreame vnto his neighbour, and ſaid, Behold, I dreamed a dreame, and loe, a facke of barley bread tumbled from aboue into f hoſte of Midian, and came into a tent, and imore it that it fell, and ouerturned it, that the tear fell downe.

14 And his fellow answered, and ſaid, This is nothing elſe ſau the ſword of Gideon the ſonne of Ioſaſh a man of Iſrael: for in his hand hath God deliuered Midian and all the hoſte.

g Or, gaue God
thankes, as it is in
the Chaldee text.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the ſame, he g worſhipped, and returned vnto the hoſte of Iſrael, and ſaid, Vp: for the Lord hath deliuered into your hand the hoſte of Midian.

i Or, ſervants.
h Theſe words
meane God ſaid
to ſignifie, that the
whole victorie
came of him.

16 And hee diuided the three hundred men into three bandes, and gaue euery man a trumpet in his hand with emptie pitchers, and ¶ lappes b within the pitchers.

17 And he ſaid vnto them, Looke on me, and do likewise, when I come to the ſide of the hoſte:

enen as I doe, ſo doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets alſo on euery ſide of the hoſte, and ſay, ¶ For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outſide of the hoſte, in the beginning of the middle watch, and they raiſed vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blowe withall: and they cryed, ¶ The sword of the Lord and of Gideon.

21 And they flood, euery man in his place round about the hoſte: and all the hoſte ¶ ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, and * the Lord let euery man ſword vpon his neighbour, and vpon all the hoſte: fo the hoſte fled to Beth-hathirah in Zereah, and to the border of Abel-meholch, vnto Tabbath.

23 Then the men of Iſrael being gathered together out of Naphthali, and out of Aſſer, and out of all Manaſſeh, purſued after the Medianites.

24 And Gideon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Medianites, and take before them the m waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two * princes of the Medianites, Oreb and Zeeb, and flew Oreb vpon the rocke Oreb, and flew Zeeb at the winepreſſe of Zeeb, and purſued the Medianites, & brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 Ephraim murmureth againſt Gideon, 2 who appeareth them. 4 He ſaffeth the Iorden. 16 He reuengeth himſelfe on them of Succoth and Penuel. 37 He maketh an Ephod which was the cauſe of idolatry. 30 Of Gideons ſonnes and of his death.

¶ Then the men of Ephraim ſayde vnto him, ¶ Why haſt thou ſerued vs thus that thou caldeſt vs not, when thou wenteſt to fight with the Medianites? and they chode with him ſharply.

2 To whom he ſaid, ¶ What haue I now done, in compariſon of b you? is not the c gleanings of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in compariſon of you? and when hee had thus ſpoken, then their ſpirits abated toward him.

4 ¶ And Gideon came to Iorden to paſſe ouer hee, and the three hundred men that were with him, wearie, yet purſuing ¶ them.

5 And he ſaid vnto the men of Succoth, Giue, I pray you, d moriels of bread vnto the people: that follow me (for they be wearie): that I may follow after Zeeb and Zalmunna Kings of Midian.

6 And the princes of Succoth ſaid, Are the e handes of Zeeb and Zalmunna now in thine handes, that we ſhould giue bread vnto thine armie?

7 Gideon then ſaid, Therefore when the Lord hath deliuered Zeeb and Zalmunna into mine hand, I will t teare your fleſh with thornes of the wildeſſe and with briers.

¶ That is, the victory
vnto the Lord, and
Gideons his ſer-
uants.

¶ Shall deſtroy the
enemies.

¶ Or, brake the
cry.

¶ Ifs 9. 4.

¶ The Lord enſure
the Medianites to
kill one another.

m Meaning, the
paſſages of the
Iorden, that they
ſhould not eſcape.

¶ Eſd 8. 17.
ſa. 20. 26.

¶ Theſe places had
the names of the
ſites that were
done there.

¶ They begin to
ſaunt, becauſe he
had the glory of the
victory.

¶ Which haue ſeene
two princes, Oreb
and Zeeb
e This ſaſe of the
whole tribe is
more famous, than
the whole entre-
priſe of one man
of one family.

¶ Or, ſome ſmall
portion.

¶ Eke that are at
my ſerue.

¶ Becauſe then hee
outcome an hand-
full, thinke thou
to haue overcome
the whole?

¶ Eke, ſee of the
picture.

8 ¶ And he went vp thence to Pennel, and spake vnto them likewise, and the men of Pennel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Pennel, When I come againe in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundredth and twenty thousand men, that drew swords.

11 ¶ And Gideon went through them that dwelt in Tabernacles on the Eastside of Nobah and Logbajah, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, the sunne being yet hie,

14 And tooke a servant of the man of Succoth, and enquired of him: and hee wrote to him the princes of Succoth and the Elders thereof, *even* twenty and seven men.

15 And he came vnto the men of Succoth, and said, Behold Zebah, and Zalmunna, by whom yee vpbraid me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of the wilderness, and briers, and † did teare the men of Succoth with them.

17 Also hee brake downe the towre of * Pennel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom yee slew at Tabor? And they answered, ¶ As thou art, so were they, *every* one was like the children of a king.

19 And he said, They were my brethren, *even* my mothers children: as the Lord liueth, if yee had saved their liues, I would not slay you.

20 Then hee said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for *as* the man is, *so* is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels neckes.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy *mothers* sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you: neither shall my childre reigne ouer you: but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, ¶ I would desire a request of you, that you would giue mee euery man the earrings of his pray (for they had golden earrings because they were Hittites.)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earrings of his praye.

26 And the weight of the golden earrings that he required, was a thousand and seven hundredth *shekels* of gold, beside collars and jewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an Ephod thereof, and

put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse forty yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seventy sonnes † begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither † shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

a Abimelech usurpeth the kingdom, and putteth his brethren to death. b Iotham propheth a parable. c Hatred betweene Abimelech and the Shechemites. d God confisveth against him, and is overcome. e Abimelech is wounded to death by a woman.

¶ Then Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were mooued to follow Abimelech: for said they, He is our brother.

4 And they gaue him seuentie pieces of silver out of the house of Baal-berith, wherewith Abimelech hired ¶ vaine and light fellows which followed him.

5 And he went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbaal, *about* seuentie persons vpon one stone: yet Iotham the youngest sonne of Ierubbaal was left: for he did himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of ¶ Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and left vp his voyce, and cried, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to anoint a King ouer them, and said vnto the Olive tree, Reigne thou ouer vs.

9 But the Olive tree said vnto them, Should I leaue my famelle, wherewith by mee they honour God and man, and goe to aduance mee about the trees?

Elv. which came out of his wife.

a Which city belonged to the family of the Ezrites. b That is, Baal, to whom they had bound themselves by covenant. c They were vnderminde of God and vnkind toward him, by whom they had received his benefit.

a To purchase with his kindred for the attaining of the kingdom.

b Of you kindred by my mothers side.

c Or, idle fellows and vagabonds.

d Thus tyrants to establish their vnto power, spare not the innocent blood. 2. King. 10. 7. 2. thro. 21. 4. d which was at the towne house, or common hall, which he calleth the towne of Shechem, velle 49.

e By this parable he sheweth that those that are ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.

10 Then the trees said to the figger, Come thou, and be king ouer vs.

11 But the figger answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me aboute the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboute the trees?

14 Then said all the trees vnto the Bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If ye will in deed anoint mee king ouer you, come, and put your trust vnder my shadow: & if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye do truly and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and † adu-
† Eir, he saith his
hfe fare from him. ventured his life, and deliuered you out of the hands of Midian,

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about feuenty persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother.)

19 If ye then haue dealt truly & purely with Ierubbaal, and with his house this day, then † re-
† That he is your
king, and you his
subjects. ioiue yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God^h sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the feuenty sonnes of Ierubbaal and their blood might come and be layd vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he nor the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 † And when Zebul the ruler of the citie
† Eir, craftily. heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne
† Eir, embassies
and confederates. of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him † what thou canst.

34 † So Abimelech rose vp, and all the people
† Eir, embassies
and confederates. that were with him by night: and they lay in waite against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, & stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the mountaines; and Zebul said vnto him, The † shadow of the mountaines seeme men vnto
† That are afraid of
a shadow. thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, & † Eir, embassies
and confederates. another band cometh by the way of the plaine of † Mooneim.

38 Then said Zebul vnto him, Where is now thy mouth that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal^m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 † And on the morrow the people went out
† That it should be
vncircumsized, and new
serue to any vnto the field: which was told Abimelech.

43 And hee tooke the † people, and diuided
† That is, of Baal-
berith, as chap. 8. 33. them into three bands, and laid wait in the fields, and looked, and beheld, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, & slew them.

45 And when Abimelech had sought against the citie all that day, he tooke the citie, and slew the people that was therein, and destroyed the citie, and sowed † salt in it.

46 † And when all the men of the tower
† That is, of Baal-
berith, as chap. 8. 33. of Shechem heard it, they entred into an holde of the house of the god † Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him vp to mount
M 4 Zalmon.

‡ Eirriggly, as though hee had bene present, or as his captain Zebul.

† Eir, craftily.

† Eir, embassies and confederates.

† That are afraid of a shadow.

† Eir, embassies and confederates.

Or, therefore;

as their captiues

which were of his company.

† That it should be vncircumsized, and new serue to any vnto

† That is, of Baal-berith, as chap. 8. 33.

Zalmon, & hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and sayd vnto the folke that were with him, What ye haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe every man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the tower of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and woman, and all the chiefe of the citie, and shut it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to fer it on fire.

53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harness, and sayd vnto him, Drawe thy sword and slay mee, that men say not of mee, A woman slew him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which hee did vnto his father in slaying his seuentie brethren.

57 Also all the wickednes of the men of Shechem did, God bring vpon their heads. So vpon them came the curse of Iotham the sonne of Ierubbab.

CHAP. X.

1 Tola dieth. 2 Jair also dieth. 3 The Israelites are punished for their sinnes. 4 They cry vnto God, 5 and hee heareth their cry.

AFTER Abimelech, there arose to defend Israel, Tola, the sonne of Pith, the sonne of Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee indged Israel three and twenty yeeres, and died, and was buried in Shamir.

3 And after him arose Jair a Gileadite, and indged Israel two and twenty yeeres.

4 And he had thirtie sonnes that rode on thirty asse-colls, & he had thirtie cities, which are called Havaoth-Jair vnto this day, and are in the land of Gilead.

5 And Jair died, and was buried in Ramon.

6 And the children of Israel wrought wickednesse againe in the sight of the Lord, & serued Baalim, and Ashtaroth, and the gods of Amram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eightheene yeeres, & euen all the children of Israel that were beyond Iordan, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: for that Israel was fore tormented.

10 Then the children of Israel cried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Moabites did oppresse you, and yee cried to me, and I saued you out of their hands.

13 Yet ye haue forsaken mee, and serued other gods: Wherefore I will deliuer you no more.

14 Go, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: doe thou vnto vs whatsoever please thee: onely wee pray thee to deliuer vs this day.

16 Then they put away the strange gods from among them, and serued the Lord: and his foule was grieued for the miserie of Israel.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon, the same shall be head ouer all the inhabitants of Gilead.

CHAP. XI.

1 Iphthah being called away by his brethren, was afterwards captain ouer Israel. 2 Hee maketh a rash vow. 3 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THEN Gilead begate Iphthah, and Iphthah the Gileadite was a valiant man, but the sonne of an harlot:

2 And Gileads wife bare him sonnes, and when the womens children were come to age, they thrust out Iphthah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphthah fled from his brethren, and dwelt in the land of Tob: and there gathered idle fellows to Iphthah, and went out with him.

4 And in processe of time, the children of Ammon made warre with Israel,

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to see Iphthah out of the land of Tob.

6 And they said vnto Iphthah, Come and be our captaine, that we may fight with the children of Ammon.

7 Iphthah then answered the Elders of Gilead, Did not ye haue me, and expell me out of my fathers house: how then come you vnto mee now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphthah, Therefore we tunc againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphthah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children

They prayed to the Lord, and confessed their sinnes.

By stirring them to some propheticall Chap. 6, 8.

Deut. 32. 15. Ierem. 2. 13.

This is, from this present danger.

This is true repentance, to put away the guilt, and to serve God aright.

Or, be puffed.

Chap. 11, 2.

Elev. a man of mighty force.

Or, without law.

That is, of an house, as verse 2.

Where the gentile out of the country was called Tob.

Joined with him as some think, against his brethren.

Or, ambassadores sent for that purpose.

Men oft times are constrained to desire helpe of them, whom before they haue refused.

Of times those things which men refuse, God chauneth to doe greater things by.

Meaning, that all were d. & so it is well they in the tower, is the other.

2 Sam. 11. 27.

Thus God by such miserable death taketh vengeance on tyrants even in this life.

For making & constant their king.

Or, his vnder.

Or, journal.

a Signifying, that they were men of authority.

Or, representatives of Jair, as Deut. 34. 6.

Chap. 2. 11 and 3. 7. and 4. 1. and 5. 1.

Chap. 13. Or, Syrian.

Or, distressed.

As the Reubenites, Gadites, and all the tribe of Manasse.

childrea of Ammon, if the Lord give them before me, shall I be your head?

† *Elev. in the river.*

10 And the Elders of Gilead said vnto Iphthah, The Lord † be witness betwene vs, if we do not according to thy words.

11 Then Iphthah went with the Elders of Gilead, and the people made him head and captaine ouer them : and Iphthah reheard all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphthah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

† *Num. 31. 13.*

13 And the king of the children of Ammon answered vnto the messengers of Iphthah, * Because Israel tooke my land, when they came vp from Egypt, from Amon vnto Iabbok, and vnto Iordan: now therefore restore those lands † quietly.

† *Elev. in p. 100.*

14 Yet Iphthah sent messengers againe vnto the king of the children of Ammon,

† *Deut. 2. 9.*

15 And said vnto him, Thus saith Iphthah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red sea, then they came to Kadesh.

† *Num. 20. 14. 20.*

17 * And Israel sent messengers vnto the king of Edom, saying, Let mee, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh,

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, * & came not within the coast of Moab: for Arnon was the border of Moab.

† *Num. 21. 13. and 22. 16.*

19 Also Israel † sent messengers vnto Sihon, king of the Amorites, the king of Hebron, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our place.

† *Or, ventury.*

20 But Sihon consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

† *Or, ventury.*

21 And the Lord God of Israel gave Sihon, and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed † all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iordan.

† *Deut. 8. 36.*

23 Now therefore the Lord God of Israel hath cast but † Amorites before his people Israel, and thou shalt thou possesse it.

24 Wouldst not thou possesse that which Chemoth thy god giueth thee to possesse? So whomeuer the Lord our God driueth out before vs, then will we possesse.

† *For we ought more to believe and obey God, then than thine idole.*

25 * And art thou now fare better then Balak the sonne of Zippor king of Moab? did hee not strite with Israel and fight against them,

† *Num. 22. 2. deuter. 34. 4. Josh. 24. 9.*

26 When Israel dwelt in Hebron and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres: why did ye not then recover it then in that space?

† *Meaning, their power.*

27 Wherefore I haue not offended thee: but thou dost me wrong to warr against mee, The

Lord the Iudge † be Iudge this day betwene the children of Israel, and the children of Ammon.

† *To punish the offender.*

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphthah, which he had sent him.

† *That is, the spirit of strength and aale.*

29 ¶ Then the Spirit of the Lord came vpon Iphthah, and he passed ouer to Gilead, and to Manassah, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphthah vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall bee † Lords, & I will offer it for a burnt offering.

32 And Iphthah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and so forth to † Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphthah came to Mizpeh vnto his house, beholde, his daughter came out to meet him with † timbels & dances, which was his onely childe: he had none other sonne, nor daughter.

35 And when he saw her, he † rent his clothes, and sayd, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not goe backe.

36 And shee said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath avengeed thee of thine enemies the children of Ammon.

37 Also shee sayd vnto her father, Doe thus much for me: suffer me two moneths, that I may go to the mountaine, and † bewaile my virginity, I and my fellows.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaine.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which he had vowed, and shee had knowen no man. And it was a custome in Israel;

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphthah the Gileadite, foure dayes in a yeere.

CHAP. XII.

1 Iphthah killeth two and forty thousand Ephraimites.
2 After Iphthah succedeth Ithan, 21 Elon, 12 and 21.

And the men of Ephraim gathered themselves together, and went Northward, and sayd vnto Iphthah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs to go with thee? we will therefore burne thine house vpon thee with fire.

† *After they had passed Iordan.*

2 And Iphthah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

† *That ambitious menish Gods works in others, as they did also against Gilead, Chap. 11. 2.*

3 So when I saw that yee deliuered mee not,

† *I pur*

that is, I ventu-
red my life, and
when mans helpe
failed, I put my trust
only in God,

2 Ye came from vs,
and chaf: Gilead,
and now in respect
of vs, ye are no-
thing.

3 Which signifieth
the fall of waters, or
an eate of corne,

4 Some thinke that
this vs. Boaz the
husband of Ruth.

5 Elv sonnes
funnes.
6 Or, breckers.

* Chap. 11. 11. and
37. and 4. 1. and
6. 1. and 10. 6.

a Signifying, that
their delivrance
came only of God,
& not by mans po-
wer.

* Num. 6. 1. 2.

* 1 Sam. 9. 11.
b Meaning, hee
should be leprate
from the world, &
dedicate to God.
c If he be not able
to abide the sight of
an Angel, how
much the pre-
sence of God

1 I put my life in mine hands, and went vpon the
children of Ammon: for the Lord deliuered them
into mine hands. Wherefore then are yee come
vpon me now to fight ag:inst me?

4 Then Iphthah gathered all the men of Gile-
ad, and fought with Ephraim: and the men of Gile-
ad smote Ephraim, because they said, Ye Gileadi-
tes are runnagates of Ephraim^d among the Ephraimites, and among the Manassites.

5 Also the Gileadites took the passages of Ior-
den before the Ephraimites, and when the Ephraimites
that were escaped, said, Let me passe,
then the men of Gilead said vnto him, Art thou
an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now a Shib-
boleth: and he said Sibboleth: for he could not
so pronounce: then they took him, and slew him
at the passages of Ior:den: and there fell at that
time of the Ephraimites two and forty thousand.

7 And Iphthah iudged Israel fixe yeere: then
died Iphthah the Gileadite, and was buried in one
of the cities of Gilead.

8 ¶ After him Ibzan of Beth-Ichem iudged
Israel,

9 Who had thirtie sonnes and thirty daugh-
ters, which he sent out, and tooke in thirty daugh-
ters from abroad for his sonnes: and hee iudged
Israel seven yeere.

10 Then Ibzan died, and was buried at Beth-
lehem.

11 ¶ And after him iudged Israel Elon, a Ze-
bulonite, and he iudged Israel ten yeeres.

12 Then Elon the Zebulonite died, and was
buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hil-
lel the Pirathonite iudged Israel.

14 And he had fortie sonnes and thirty ne-
phewes that rode on seventy^f assecolts: and hee
iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the
Pirathonite, and was buried in Pirathon, in the
land of Ephraim, in the mount of the Amale-
kites.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philis-
tines. 3 The Angel appeareth to Manoahs wife, 16
The Angel commandeth them to sacrifice vnto the Lord.
24 The birth of Samson.

B Vt the children of Israel continued to com-
mit^a wickednes in the sight of the Lord, and
the Lord deliuered them into the hands of the
Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the
familie of the Danites, named Manoah, whose
wife was^b barren, and bare not.

3 And the Angel of the Lord appeared vnto
the woman, and said vnto her, Behold now, thou
art barren, and bearest not: but thou shalt con-
ceive, and beare a sonne.

4 And now therefore beware^c that thou
drinke no wine, nor strong drinke, neither eate
any vncleane thing.

5 For loe, thou shalt conceive and beare a
sonne, and no razor shall^d come on his head: for
the child shalbe a Nazarite vnto God from his
birth: and he shal bring to saue Israel out of the
hands of the Philistims.

6 ¶ Then the wife came and tolde her hus-
band, saying, A man of God came vnto mee, and
the fashion of him was like the fashion of the An-
gel of God exceeding^e fearefull, but I asked him

not whence he was, neither told he me his name,
7 But hee said vnto mee, Behold, thou shalt
conceive and beare a sonne, and now thou shalt
drinke no wine, nor strong drinke, neither eate
any vncleane thing, for the child shal be a
Nazarite to God from his birth to the day of his
death.

8 Then Manoah^d prayed to the Lord, and
said, I pray thee, my Lord, let the man of God,
whom thou sendest, come againe now vnto vs,
and reach vs what wee shall doe vnto the child
when he is borne.

9 And God heard the voyce of Manoah, and
the Angel of God came againe vnto the wife, as
the fate in the field, but Manoah her husband was
not with her.

10 ¶ And the wife made haste and ranne, and
shewed her husband, and said vnto him, Behold,
the man hath appeared vnto mee, that came vnto
me a t day.

11 And Manoah arose and went after his wife,
and came to the^f man, and said vnto him, Art
thou the man that spakest vnto the woman? and
he said, Yea.

12 Then Manoah sayd, Now let thy saying
come to passe: but how shall we order the child,
and doe vnto him?

13 And the Angel of the Lord said vnto Ma-
noah, The woman must beware of all that I sayd
vnto her.

14 Shee may eate of nothing that cometh of
the vine tree: she shal not drinke wine nor strong
drinke, nor eate any^g vncleane thing: let her ob-
serue all that I haue commanded her.

15 Manoah then said vnto the Angell of the
Lord, I pray thee, let vs retaine thee, vntill we haue
made ready a kid for thee.

16 And the Angell of the Lord said vnto Ma-
noah, Though thou make me abide, I will not eat
of thy bread, and if thou wilt make a burnt offer-
ing, offer it vnto the^h Lord: for Manoah knew
not that it was an Angell of the Lord.

17 Againe Manoah said vnto the Angell of the
Lord, What is thy name, that when thy saying is
come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him,
Why askest thou thus after my name, which is
secret?

19 Then Manoah tooke a kid with a meat of-
fering, and offered it vpon a stone vnto the Lord:
and the Angell didⁱ wondrously, whilst Manoah
and his wife looked on.

20 For when the flame came vp toward hea-
uen from the altar, the Angell of the Lord ascen-
ded vp in the flame of the altar, and Manoah and
his wife beheld it, and fell on their faces vnto the
ground.

21 (So the Angell of the Lord did no more
appear vnto Manoah and his wife) Then Ma-
noah knew that it was an Angell of the Lord.

22 And Manoah said vnto his wife, We shal
surely die, because we haue seene God.

23 But his wife sayd vnto him, If the Lord
would kill vs, hee would not haue receiued a
burnt offering, and a meat offering of our hands:
neither would he haue shewed vs all these things,
nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called
his name Samson: and the child grew, and the
Lord blessed him.

25 And the Spirit of the Lord beganne to
strengthen

d He sheweth him-
self ready to obey
Gods will, and
therefore desireth to
know farther,

e It seemeth that the
Angel appeared vnto
her twice in one
day.
f He calleth him
man, because he se-
emeth, but he was
Christ the eternall
word, which at his
time appointed be-
came man,

g Any thing forbid-
den by the Law,

h Shewing, that he
sought not his owne
honour but Gods,
whose messenger he
was,

i Or, miracul: oue,

k God sent fire
from heauen to
consume their sa-
crifice, to consume
their faith in his
promise,

* Exod. 33. 10
chap. 6. 11,

k These graces that
We haue receiued of
God, and his accep-
ting about obedi-
ence, are first tokens
of his love toward
vs, so that nothing
can hurt vs,

¶ Or, to overcome him at diuers times.

strengthen him in the hoaste of Dan, betwene Zorah and Elthaol.

CHAP. XIV.

Samson desireth to haue a wife of the Philistines, & he killeth a lion. 12 He propoundeth a riddle. 19 He killeth thirrie. 20 His wife forsaketh him, and taketh another.

Now Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore giue me her to wife.

3 Then his father and his mother sayd vnto him, Is there neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleasech me well.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared vpon him.

6 And the Spirit of the Lord came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither told hee his father nor his mother what he had done.

7 And hee went downe, and talked with the woman which was beautiful in the eyes of Samson.

8 ¶ And within a few dayes, when hee returned ¶ to receiue her, hee went aside to see the carkeis of the lion, and behold, there was a swarme of bees, and honie in the body of the lion.

9 And hee tooke thereof in his hendes, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the honie out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a feast: for so vsed the young men to doe.

11 And when he sawe him, they brought thirrie companions to be with him.

12 Then Samson said vnto them, I will now put fourth a riddle vnto you: and if you can declare it mee within seven dayes of the feast, and finde it out, I will giue you thirrie sheets, and thirrie change of garments.

13 But if you cannot declare it mee, then shall yee giue me thirrie sheetes, and thirrie change of garments. And they answered him, Put fourth thy riddle, that we may heare it.

14 And hee said vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three dayes expound the riddle.

15 And when the seventh day was come, they said vnto Samsons wife, Entice thine husband that he may declare vs the riddle. ¶ left wee burne thee and thy fathers house with fire. Haue yee called vs ¶ to possesse vs: is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me, and lovest me not: for thou hast put fourth a riddle vnto the children of my people, and hast not told it mee. And he said vnto her, Behold, I haue not told it my father

nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him seven dayes, while their feast lasted: and when the seventh day came, he tolde her, because shee was importunate vpon him: so he tolde the riddle to the children of euer people.

18 And the men of the citie said vnto him the seventh day before the sunne went downe, What is sweeter than honie? and what is stronger then a Lion? Then he tolde vnto them, ¶ If yee had not plowed with my heifer, ¶ had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirrie men of them and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom he had vsed as his friend.

CHAP. XV.

Samson tieeth firebrands to the foxes tails, & the Philistims burnt his father in law and his wife. 25 With the sawbone of an asse hee killeth a thousand men. 29 Out of a great teeth in the iaw God gaue him water.

But within a while after, in the time of wheate harvest, Samson visited his wife with a kiddle, saying, I will goe in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her younger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson sayd vnto them, Now am I more blamelesse then the Philistims: therefore will I doe them displeasure.

4 And Samson went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the crickets and the standing corne, with the vineyards and oliues.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the Amittite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

7 And Samson said vnto them, Though yee haue done this, yet will I be auenged of you, and then I will cease.

8 So hee smote them ¶ hip and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him as he hath done to vs.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand

of our, to the seventh day, beginning at the fourth.

¶ If yee had not vsed the helpe of my wife,

¶ which was one of the fine chiefe of the Philistims.

¶ That is, I will vse her as my wife,

¶ For though his father in lawes occasion, hee was moued againe to take vengeance of the Philistims.

¶ Or, that which was respected and gathered.

¶ Or, the citizen of Timnath.

¶ So the wicked possid not victorie for lone of iniustice, nor for feare of danger, which els might come to them.

¶ Or, hostmes and footmen.

¶ Or, camped.

¶ And so being our prisoner to punish him,

¶ Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them,

¶ Else, take her for me as a wife. ¶ Though his parents did iniuriously to him, yet it appeareth that this was the secret worke of the Lord, verse 4.

¶ To fight against them for the dilignance of himself.

¶ Whereby he had strength and boldnesse.

¶ Or, to take her to his wife.

¶ Meaning, when he was married.

¶ That is, her parents or kinsmen.

¶ To weare at feasts, or solemne dayes.

¶ Or, drew neerer: for it was the fourth day.

¶ Or, to importune.

¶ Vnto them which are of my nation,

of the Philistims. And Samfon said vnto them, Swear vnto me, that yee will not fall vpon mee your felues.

13 And they answered him, saying, No, but we will binde thee, & deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cords, and brought him from the rocke.

14 When hee came to Lehi, the Philistims scouted against him, and the spirit of the Lord came vpon him, and the cords that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a new iawbone of an asse, and put fourth his hand, and caught it, and slew a thousand men therewith.

16 Then Samfon said, With the iaw of an asse haue I slaine a thousand men.

17 And when hee had left speaking, he cast away the iawbone out of his hand, and called that place, ¶ Ramath-Lehi.

18 And he was for a thirt, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirt, and fall into the hands of the vncircumcised.

19 Then God brake the cheeke tooth, that was in the iaw, and water came therout: and when he had drunke, his spirit came againe, and hee was reuiued: wherefore the name thereof is called, ¶ En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samfon carieth away the gates of Azzah. 28 He was deceiued by Delilah. 30 Hee pulleth downe the haufe vpon the Philistims, and dieth with them.

Then went Samfon to Azzah, and saw there an harlot, and went in vnto her.

2 And it was told to the Azzahites, Samfon is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide I till the morning early, and we shall kill him.

3 And Samfon slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the bars, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 And after this hee loued a woman by the river of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength lieth, and by what meane we may overcome him, that we may binde him, and punish him, and eury one of vs shall giue thee elenen hundredth *shekels* of siluer.

6 ¶ And Delilah said to Samfon, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samfon then answered vnto her, If they binde me with seven *greene* cords, that were neuer dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seven greene cords that were not drie, and he bound him therewith.

9 And he had 4 men lying in waite with her in the chamber. Then shee said vnto him, The Philistims be vpon thee, Samfon. And hee brake the cords, as a threede of tow is broken, when it is feeleth fire: so his strength was not knowne.

10 ¶ After Delilah said vnto Samfon, See, thou hast mocked me, and tolde me lies. I pray thee now, I tell me wherewith thou mightest be bound.

11 Then hee answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samfon: (and men lay in waite in the chamber) and he brake them from his armes, as a threede.

13 ¶ Afterward Delilah said to Samfon, Hitherto thou hast beguiled me, and tolde me lies: tell me how thou mightest be bound. And hee said vnto her, If thou pleasest seuen lockes of mine head with the threeds of the woufe.

14 And she fastened it with a pinne, and said vnto him, The Philistims be vpon thee, Samfon. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woufe.

15 Again she said vnto him, How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lieth.

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore he tolde her all his heart, and said vnto her, There neuer came afor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will goe from me, and I shall be weake, and be like all other men.

18 And when Delilah saw that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shauo off the seuen lockes of his head, and shee beganne to vex him, and his strength was gone from him.

20 Then she said, The Philistims be vpon thee, Samfon. And hee awoke out of his sleepe, and thought, I will go now out as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the prison house.

22 And the haire of his head began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samfon our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our country, which hath slaine many of vs.

d Certaine Philistims in a secret chamber,

e When fire come meeth nere it,

f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not be ware,

g It is impossible: if we giue place to our wicked affections, but at length we shall be deceiued,

h Or, because. For this Samfon had to say, I loose thee.

i Thus his immoderate affection to ward a wicked woman caused him to lose Gods excellent gifts, and become slane vnto them whom he should haue ruled,

k Nor for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him,

l Yet had hee not his strength againe, till he had called vpon God, and reconciled himselfe.

in Thus by Gods
sub iudgements
they are made
flames to infidels
which neglect their
vocation in defen-
ding the faithfull.

Or, was mocked.

† Ebr. take me
vengeance.
In According to my
vocation which is
to execute Gods
iudgements vpon
the wicked.
o He spake not
this of despate, but
humbling himselfe
for neglecting his
office and the
offence thereby
giuen.

a Some thinke
this historie was
in the time of Oth-
niel, or of Iosaphat
twelfth, imme-
diately after Iosiah.

b Contrary to the
commandment of
God and true
religion practised
vnder Iosiah, they
sought the Lord,
and fell to idolatry.

* Chap. 17.
e He would serue
his God and
Idolatry.

† Gen. 31. 19.
Hofea 3. 4.

d By Teraphim
some vnderstand
certaine idoles,
hauing the likenesse
of a man, but
others vnderstand
ethery all maner
of thing; and in-
strument belong-
ing vnto those,
who sought for
any answer at
Chaps hands, as
Gen 15. 6.

† Ebr. fill the
hand of me.

* Chap. 21. 25.

e For where there
is no magistrie
teaching God,

there can be no true religion, or order.

25 And when their hearts were merie, they
sayd, Call Samson, that he may make vs pastime: So
they called Samson out of the prison house, and he
was a laughing stocke vnto them, & they fet him
betweene the pillars.

26 Then Samson sayd vnto the seruant that led
him by the hand, Leade me, that I may touch the
pillars that the house standeth vpon, and that I may
leane to them.

27 (Now the house was full of men and wo-
men, and there were all the princes of the Philis-
tines: also vpon the roofe were about three thou-
sand men and women, that beheld while Samson
played.)

28 Then Samson called vnto the Lord, and
sayd, O Lord God, I pray thee, thinke vpon me: O
God, I beseech thee, strengthen me at this time
only, that I may be fit at once to ouercome of the
Philistines for my two eyes.

29 And Samson layd hold on the two middle
pillars wherevpon the house stood, and on which
it was borne vp: vpon the one with his right hand,
& on the other with his left.

30 Then said Samson, o Let me lose my life
with the Philistines: and hee bowed him with all
his might, and the house fell vpon the princes, and
vpon all the people that were therein: so the dead
which he slew at his death, were more then they
which he had slaine in his life.

31 Then his brethren, and all the house of his
father came downe and tooke him, and brought
him vp and buried him betweene Zorah and Esh-
taol, in the sepulchre of Manoah his father: now
he had iudged Israel twenty yeeres.

CHAP. XVIIII.

3 Michahs mother according to her vow, made her sonne
two idols. 4 He made his sonne a Priest for his idoles,
two and after hecher a Leuite.

HERE was a man of mount Ephraim, whose
name was Michah.

2 And hee layd vnto his mother, The eleuen
hundred shekels of siluer that were taken from
thee, for the which thou cursedst, & spakst it, euen
in mine hearing, behold, the siluer is with me, I
tooke it. Then his mother sayd, Blessed be my
sonne of the Lord.

3 And when he had restored the eleuen hun-
dred shekels of siluer to his mother, his mother
sayd, I had dedicate the siluer to the Lord of mine
hand for my sonne, to make a grauen and molten
image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto
his mother, his mother tooke two hundred shekels
of siluer, and gaue them to the founder, which made
thereof a grauen and molten image, and it was in
the house of Michah.

5 And this man Michah had in house of gods,
and made an * ephod, and * a teraphim, and
consecrated one of his sonnnes, who was his Priest.

6 In those dayes there was n * King in Israel,
but every man did that which was good in his
owne eyes.

7 There was also a yong man out of Beth-
lehem Iudah, of the familie of Iudah: who was
a Leuite, and foimoured there.

8 And the man departed out of the city, euen
out of Beth-lehem Iudah, to dwell where he could
finde a place: and as hee journeyed, hee came to

mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest
thou? And the Leuite answered him, I come
from Beth-lehem Iudah, and goe to dwell where I
may finde a place.

10 Then Michah sayd vnto him, Dwell with
me, and bee vnto me a father and a Priest, and I
will giue thee ten shekels of siluer by yeere, and a
fute of apparell, and thy meate and drinke. So the
Leuite went in.

11 And the Leuite was content to dwell with
the man; and the yong man was vnto him as one
of his owne sonnnes.

12 And Michah consecrated the Leuite, and
the yong man was his Priest, and was in the house
of Michah.

13 Then said Michah, Now I know that the
Lord will be good vnto me, seeing I haue a Leuite
to my Priest.

CHAP. XVIIII.

a The children of Dan send men to search the land
11 Then came the six hundred and take the gods, and
the Priest of Michah away. 17 They destroy Laish.
28 They built it againe. 30 And set vp Idolatry.

IN those dayes there was n * King in Israel, and
at the same time the tribe of Dan sought them an
inheritance to dwell in: for vnto that time all
their inheritance had not fallen vnto them among
the tribes of Israel.

2 Therefore the children of Dan sent of their
familie, five men out of their coastes, euen men
expert in warre, out of Zorah and Eshtaol to view
the land, and search it out, and sayd vnto them,
Goe, and search out the land. Then they came
to mount Ephraim to the house of Michah, and
lodged there.

3 When they were in the house of Michah,
they knew the voyce of the yong man the Leuite:
and being turned in thither, they sayd vnto him,
Who brought thee hither? or what makest thou in
this place? and what hast thou to doe here?

4 And he answered them, Thus and thus dealeth
Michah with me, and hath hired me, and I am his
Priest.

5 Againe they sayd vnto him, Aske counsell
now of God, that wee may know whether the way
which wee goe, shall be prosperous.

6 And the Priest sayd vnto them, o Goe in
peace: for the Lord guideth your way which yee
goe.

7 Then the five men departed, and came to
Laish, and saw the people that were therein, which
dwelt carelesse, after the manner of the Zidonians,
quiet and sure, because no man had made any trouble
in the land, or vsurped any dominion: also they
were farr from the Zidonians, and had no busi-
nesse with other men.

8 I So they came againe vnto their brethren
to Zorah and Eshtaol, and their brethren sayd vnto
them, What haue ye done?

9 And they answered, Arise, that we may goe vp
against them: for we haue seene the land, and surely
it is very good, and doe ye sit still be not slough-
full to goe and enter to possesse the land:

10 (If ye will goe, yee shall come vnto a care-
lesse people, and the country is large) for God
hath giuen it into your hand. It is a place which
doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the fa-
mily

g For in those
dayes the seruice
of God was cor-
rupt in all estates,
and the Leuites
were not look-
ed vnto.

h Not considering
that hee sought
the true way: ship-
ping of God for to
maintaine his owne
belly.

i Thus the idola-
ters perswade
themselves of Gods
fauour, when in-
deede hee doeth detest
them.

k Meaning, no or-
dinary Magistrate
to punish vice ac-
cording to Gods
word.

l For the portion
which Iosiah gaue
them, was not suffi-
cient for all their
tribe.

m They knew him
by his speech that
he was a stranger
there.

d Thus God grant-
eth the idollaters
from time their re-
quests to their de-
struction that de-
light in errors.

† Ebr. made them
flummed.

e Lofe ye this
good occasion
through your
sloughness.

¶ Or the tents of Dan.

¶ Because they before had had good success, they would that their brethren should be encouraged by hearing the same tidings.

¶ So superstition blinded them that they thought Gods power was in these idols, and that they should have good success by them, though by violence and robbery they did take them away.

¶ With the six hundred men. ¶ Supplanting them should punish them.

¶ This declareth his opinion of the idolaters hate of their idols.

† Elv. mis have. Elv. cast better.

¶ Meaning, the idol, as ver. 18.

¶ Or, deliver them. ¶ In which after was called Cefarai Philistia.

millie of the Danites, from Zorah and from Eshtaol, six hundred men appointed with instruments of warre.
12 And they went vp, &c pitched in Kiriath-earim in Iudah : wherefore they called that place ¶ Mihaneh-Dan vnto this day : and it is behinde Kireath-earim.
13 And they went thence vnto mount Ephraim, and came to the house of Michah.
14 Then answered the six men that went to spie out the countrey of Laish, and said vnto their brethren, ¶ Know yee not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image ? Now therefore consider what ye haue to doe.
15 And they turned thitherward, and came to the house of the yong man the Leuite, *even* vnto the house of Michah, and saluted him peaceably.
16 And the six hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.
17 Then the six men that went to spie out the lande, went in thither, and tooke the grauen image and the Ephod, and the Teraphim, and the molten image : and the Priest stood in the entring of the gate with ¶ six hundred men that were appointed with weapons of warre.
18 And the other went into Michahs house, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then said the Priest vnto them, What doe ye ?
19 And they answered him, Holde they peace : lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldst be a Priest vnto ¶ house of one man, or that thou shouldst be a Priest vnto a tribe and to a family in Israhel ?
20 And the Priests heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among these people.
21 And they turned and departed, and put the children, and the cattell, and the substance ¶ before them.
22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, &c pursued after the childre n of Dan,
23 And cried vnto the children of Dan : who turned their faces, and said vnto Michah, What ayleth thee that thou makest an outcry ?
24 And he said, Ye haue taken away my ¶ gods, which I made, and the Priest, and go your wayes : and what haue I more ? how then day yee vnto me, What ayleth thee ?
25 And the children of Dan sayd vnto him, Let not thy voice be heard among vs, lest ¶ angry fellows runne vpon thee, and thou lose thy life with the lites of thine houthold,
26 So the children of Dan went their wayes : and when Michah saw that they were too strong for him, hee turned and went backe vnto his house.
27 And they tooke the ¶ things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people, and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire :
28 And there was none to ¶ helpe, because ¶ Laish was farre from Zidon, and they had no businessse with other men : also it was in the valley

that lieth by Beth-tehob. After, they built the citie, and dwelt therein,
29 ¶ And I called the name of the city Dan, after the name of Dan their father, which was borne vnto Israhel : howbeit the name of the citie was Laish at the beginning.
30 Then the children of Dan fet them vp the grauen image : and Ionath in the sonne of Gershon, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites, vntill the day of the captiuitie of the land.
31 So they fet them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

C H A P. XIX.
A Leuite wife being an harlot forsooke her husband, and hee tooke her againe. 25. At Gibeah she was most villainously abused to the death. 29 The Leuite cast her in pieces, and sent her to the twelve tribes.
A Lso in those dayes, when there was no king in Israhel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a ¶ concubine out of Beth-lehem Iudah,
2 And his concubine played the whore ¶ there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure monthes.
3 And her husband arose and went after her, to speake friendly vnto her, &c to bring her againe : he had also his seruant with him, and a couple of asses : and she brought him vnto her fathers house, and when the yong womans father saw him, he reioyced ¶ of his coming.
4 And his father in law, the yong womans father receiued him : and he abode with him three dayes : so they did eat and drinke, &c lodged there.
5 ¶ And when the fourth day came, they arose early in the morning, and ¶ hee prepared to depart : then the yong womans father said vnto his sonne in law, ¶ Comfort thine heart with a morcell of bread, and then goe your way.
6 So they sat downe and did eate and drinke, both of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.
7 And when the man rose vp to depart, his father in law ¶ was earnest : therefore he returned, and lodged there.
8 And hee arose vp early the fifth day to depart, and the yong womans father said, ¶ Comfort thine heart, I pray thee, and they taried vntill after midday, and they both did eate.
9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father said vnto him, Behold now, the day ¶ draweth toward euen : I pray you, tary all night : behold, the funne goeth to rest : lodge here, that thine heart may be merrie, and to morrow get you early vpon your way, and goe to the ¶ tent.
10 But the man would not tary, but arose, and departed, and came out against Iebus. (which is Ierusalem) and his two asses laden, and his concubine *ware* with him.
11 When they were neere Iebus, the day ¶ was fore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne vnto this citie of the Iebusites, and lodge all night there.
12 And his master answered him, ¶ I woe will not turne into the city of strangers that are not of

104, 104 47, 1

¶ Thus in stead of giving glory to God, they substituted the victory to their idols, and honoured them therefore. ¶ That is, till the Ark was taken, 1 Sam. 5. 1.

¶ Chap. 17. 6. and. 18. 1. Gene. 25. 6.

¶ Elv. besides him. ¶ to wit, with others.

¶ Elv. to be brought.

¶ Or, at his myrring.

¶ Elv. rose vp. Or, strengthened.

¶ That is, his concubines father.

¶ Or, compelled him. ¶ Meaning, that he should refresh himself with meates, as ver. 5.

¶ Elv. is make. Or, the day led on.

¶ To wit, to the name of citie where he dwelt.

¶ Or, went downe. ¶ Though in these dayes there were men horrible corruptions, yet necessity could not compell them to have to doe with them that professed not the true God,

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him down in a street of the city: for there was no man that tooke them into his house to lodging.

16 And behold there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Benjamin.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streets of the citie: then this olde man saide, Whither goest thou, and whence camest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe now to the house of the Lord: and no man receiuethe me to house,

19 Although we haue strawe and prouender for our asses, and also bread and wine for me and rhine handmaid, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man said, Peace be with thee: as for all that thou lackest, *thou shalt finde* with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eate and drinke.

22 And as they were making their hearts merrie, beholde, the men of the citie, ¶ wicked men befet the house round about, and smote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you, seeing that this man is come into mine house, doe not this villenie.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was dead at the doore of the house, and her hands lay vpon the threshold.

28 And hee said vnto her, Vp, and let vs goe: but she answered not. Then hee tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, and diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, counsell and giue sentence.

CHAP. XX.

¶ The Israelites assembled at Mizpeh to whom the Leuite declared his wrong. ¶ They sent for them that did the villenie. ¶ The Israelites are twice avenge, and at length get the victorie.

¶ Then * all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beersebea, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the ¶ chief of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was flaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the ¶ men of Gibeah arose against me, and befet the house round about vpon mee by night, thinking to haue flaine mee, and haue forced my concubine that is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her thorowout all the country of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel, giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

9 But now this is that thing which we will doe to Gibeah: *wee will goe* vp by lot against it.

10 And we will take ten men of the hundredth throughout all the tribes of Israel, and an hundredth of the thousand, and a thousand of ten thousand to bring ¶ vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Benjamin ¶ would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered them selues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time, out of the cities, fixe and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were nombred seven hundredth chosen men.

16 Of all this people were seven hundredth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were nombred foure hundredth thousand men

¶ For this was like the sinne of sodom, for the which God turned downe vice and brimstone from heauen.

¶ Hof. 10. 9.

¶ That is, all with one consent.
¶ To sake counsell.
¶ Eze. xxxviii.

¶ Meaning, men able to handle their weapons.

¶ To the Leuite.

¶ Or, advise, or lord.

¶ That is, her pieces, to enuie try a piece, Chap. 19. 27.

¶ Before we haue reneged this wickednesse.

¶ These onely should bane the charge to provide for vitale for the rest.

¶ That is, enery familie of the tribe.

¶ Because, they would not suffer the wicked to be punished, they declared themselves to maintain them in their euill, and therefore were all finally punished.

* Chap. 3. 35.

¶ Or, gathered them

¶ That is, of the tribe of Benjamin.
¶ Or, a man well-learned.

¶ To shiloh of Mizpeh, where the Ark was,

¶ Or, hee good comfort.

¶ Eise. men of Benjamin, that is given to all wickedness.
¶ To the intent they might breake it.

* Gen. 19. 6.

¶ That is, abuse them, at Gen. 19. 8

¶ She fell downe dead, as verse 27.

¶ Or, husband.

¶ Or, fallen.

¶ Meaning, hoys vnto mount Ephraim.

that drew sword euen all men of warre.

18 And the children of Israel arose, and went vp [¶] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Benjamin? and the Lord said, Iudah shall be first.

19 Then the children of Israel rose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselves in aray to fight against them before Gibeah.

21 And the children of Benjamin came out of Gibeah, and flew downe to the ground of the Israelites that day [¶] two and twenty thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place were they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? and the Lord said, Goe vp against them.)

24 ¶ Then the children of Israel came neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meete them out of Gibeah, and flew downe to the ground of the children of Israel againe eighteene thousand men; [¶] all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept, and faste there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for there was the Arke of the Couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron [¶] stood before it at that time) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morow I will deliuer them into thy hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Benjamin comming out against the people, were [¶] drawn from the citie; and they began to smite of the people and kill as at other times, euen by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Benjamin sayd, They are fallen before vs, as at the first. But the children of Israel said, Let vs see and plucke them away from the citie vnto the high wayes.)

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Baaltamar: and the men that lay in wait of the Israelites came forth of their place, euen out of the meadowes of Gibeah,

34 And they came ouer against Gibeah, tenne thousand chosen men of all Israel, and the battell was fore: for they knew not that the euill was neere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the

Beniamites the same day fise and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel came place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment [¶] drew themselves along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame and smoke arise vp out of the citie.

39 And when the men of Israel retired in the battell, Benjamin began to [¶] smite and kill of the men of Israel about thirte persons: for they said, Surely they are stricken downe before vs, as in the first battell.

40 But when the flame began to rise out of the citie as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned [¶] againe, and the men of Benjamin were astonied: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell overtooke them: also they which came out of the citie, slew them [¶] among them.

43 Thus they compassed the Beniamites about, and [¶] chased them at ease, and ouerran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites [¶] gined of them by the way fise thousand men, and purified after them vnto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Benjamin, were [¶] fise and twenty thousand men that drew sword, which were all men of warre:

47 ¶ But fise hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel turned vnto the children of Benjamin, and smote them with the edge of the sword, from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the [¶] cities that they could come by.

CHAP. XXI.

¶ The Israelites sweare that they will not marry their daughters to the Beniamites. ¶ They slay them of Jabesh Gilead, and giue their virgins to the Beniamites, as the Beniamites take the daughters of Shiloh.

MOREouer, the men of Israel a sware in Mizpah, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voyces, and wept with great lamentation.

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morow the people rose vp and made there an altar, and offered burnt offerings and peace offerings,

¶ Then

¶ Retired to destroy them after.

¶ Or, made a large found with a trumpet.

¶ For they were waxen hardie by the two former victories.

¶ And with blood their enemies.

¶ For they were compassed in on every side.

¶ Or, draw them from their refuge.

¶ They slew them by one and one, as they were fastened abroad.

¶ Besides eleven hundred that had bene slaine in the former battels.

¶ Chap. 21. 13.

¶ If they belonged to the Beniamites.

¶ This oath came of thine, and not of judgement: for after they broke it, in the wing they took the meane to marry with certain of their daughters.

¶ According to what is said, when they would consult with the Lord.

¶ This is, to the Arke which was in Shiloh: some thinke in Mizpah, as yet.

¶ This God permitted, because the Israelites partly entrued too much in their strength, and partly God would by this meane punish their sinnet.

¶ All they drawing the sword.

¶ To wit, in Shiloh.

¶ Or, formed in the Priests office at those dayes: for the Jewes write, that he lined after hundred yeeres.

¶ By the policie of the children of Israel.

¶ Meaning, creeping by paths to diuers places.

¶ They knew not what Gods iudgement was at hand to destroy them.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sorry for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wines to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wines?

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 * And this is it that ye shall doe: yee shall utterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maides, virgins that had known no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called ¶ peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wines which they had saved alike of the women of Iabesh Gilead: but they had not so ynough for them.

15 And the people were sorry for Benjamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wines to the remnant? for the women of Benjamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wines of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh, in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded ¶ children of Benjamin, saying, Goe, and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And i when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pitie on them for our sakes, because we referred not to each man his wife in the war, and because ye haue not giuen vnto them hither-to, ye haue sinned.

23 And the children of Benjamin did so, and tooke wines of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In those dayes there was no king in Israel, but euery man did ¶ which was good in his eyes.

g Benjamin must be referred to haue the twelfth portion in the inheritance of Iasob.

h He describeth the place where the maidens vied yeetely to dance, as the manner then was, and to sing Psalmes and songs of Gods waikes among them.

i Though they thought hereby to perswade men that they kept their oathe, yet before God it was broken.

k Meaning, two hundred.

* Chap. 17. 6, and 18. 1. and 19. 1.

THE BOOKE OF RUTH.

THE ARGUMENT.

THIS Booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. VVherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide vvith patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesu did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and iyned vvith his people, and that there should be but one sheepefold, and one sheepeheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth vvith his wife, and children into the lande of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem of Iudah went for to sojourne in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wines of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left despitute of her two sonnes, and of her husband.

6 ¶ Then she arose vvith her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where she was, and her two daughters in law vvith her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters
N

c By this wonderful prouidence of God Ruth became one of Gods household, of whom Christ came.

d By sending them plentie against,

e Or, repented that they had destroyed their brethren, as appeareth verse 15.

f Condemning them to be fautors of vice, which would not put their hand to punish it.

g Else children of strangers.

* Num. 31. 17.

e To vvit, about foure moneths after the discomfiture, Chap. 10. 67. Or, friendly.

f For there lacked two hundred,

g Else, iudged.

a In the lande of Canaan. In the tribe of Iudah, which was also called Beth-lehem Ephraim, because there was another citie so called in the tribe of Zebulun.

in law, Goe, returre eche of you vnto her owne mothers houle: the Lord shew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde rest, either of you in the houle of her husband. And when shee kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will returre with thee vnto thy people.

11 But Naomi said, Turne againe my daughters: for what cause will ye goe with mee? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, and if I had borne sonnes.

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee much for your sakes: that the hande of the Lord is gone out against me.

14 Then they lift vp their voyce and wept againe, and Orpah^h kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in lawe is gone backe vnto her people, and vnto her gods: returre thou after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell, thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if I forget but death depart thee and me.

18 When the saw that she was steadfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was notified of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to returre empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitte her daughter in law with her, when the came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

Ruth gathered corne in the fields of Boaz. The gentleness of Boaz toward her.

Then Naomi's husband had a kinsman, one of great power of the familie of Elimelech, and his name was Boaz.

2 And Ruth the Moabitte said vnto Naomi, I pray thee, let me goe to the field, and gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord bless thee.

5 Then said Boaz vnto his seruants that was

appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

7 And these said vnto vs, I pray you, let mee please, and gather after the reapers among the sheaves: so shee came, and hath continued from that time in the morning vnto now, save that shee taried a litle in the houle.

8 Then said Boaz vnto Ruth, Hearest thou, my daughter? goe to none other field to gather, neither goe from hence: but abide heere by my maidens.

9 Let thine eyes be on the field that they do reape, and go thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreover when thou art athirst, go vnto the vessels, and drinke of that which the seruants hath drawn.

10 Then shee fell on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger?

11 And Boaz answered and said vnto her, All is tolde, and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then shee said, Let me finde fauour in thy sight, my Lord: for thou hast comforted mee, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morsell in y vinegar. And the fate beside the reapers, and hee reached her parched corne: and shee did eate, and was sufficed, and I left thereof.

15 And when shee arose to leave, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her, & let it lie, that the may gather it vp, & rebuke her not.

17 So shee gleaned in the field vntill evening, and shee threshed that shee had gathered, and it was about an Ephah of barley.

18 And shee tooke it vp, and went into the citie, and her mother in law saw what shee had gathered: Also shee tooke forth, and gaue to her that which shee had reserved, when shee was sufficed.

19 Then her mother in law layde vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for hee ceaseeth not to doe good to the liuing, and to the dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitte said, He said also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe

Or, retaine bond-fall.

That is, take heed in what field they decrease.

Even of the Moabites, which are enemies to Gods people.

Signifying, that shee shall neuer want any thing, if shee trust in God, and liue vnder his protection.

Which shee brought home to her mother in law.

Exod. 16. 36.

To wit, of her baggage, as is in the Chalde text.

To my husband and children, when they were alive, and now I vs,

Hereby it appeareth that Naomi by dwelling among idolaters, was waxes cold in the true zeale of God, which rather hath respect to the ease of the body then to the comfort of the soule.

Or, mee: then you.

When shee tooke leave and departed.

No persuasions can prevail to turne them backe from God, whom he hath chosen to be his.

Whereby appeareth that she was of a great familie of good reputation. Or, I will, Or, I will.

Which was in the month Nisan, that containeth part of March and part of Aprill.

Both for vertue, authenticke and riches.

This her humble desireth her great affection toward her mother in law, for as much as shee spake no gainesake diligencie to get to his their joining.

Or, fall upon thee.

out with his maides, that they meet thee not in another field.

Or, returned to her moeue in law.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and dwelt with her mother in law.

CHAP. IIII.

1 Naomi giueth Ruth counsell. 8 Shee sleepech at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

Afterward Naomi her mother in law said vnto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? Behold, he winnoweth barley to night in the field.

3 Walth thy selfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the man know of thee, vntill he haue left eating and drinking,

4 And when hee shall sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and echeared his heart, hee went to lie downe at the ende of the heape of corne, and she came softly, and vncouered the piace of his feete, and lay downe.

8 And at midnight the man was afraid, and caught hold: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then he said, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnes in the latter end, then at the beginning, in as much as thou followest not young men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the cite of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Tarie tonight, and when morning is come, if hee will doe the dutie of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if hee will not doe the kinsmans part, then will I doe the dutie of a kinsman, as the Lord lieth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: and the mofe before one could know another: for he said, Let no man know, that a woman came into the floore.

15 Also he said, Bring the shee that thou hast vpon thee, and hold it. And when he held it, hee measured fixe measures of barley, and layed them on her, and the went into the cite.

16 And when shee came to her mother in law, she said, ¶ Who art thou, my daughter? And she told her all that the man had done to her.

17 And said, These fixe measures of barley gaue he mee: for hee said to mee, Thou shalt not come empirie vnto thy mother in law.

18 Then said she, My daughter, sit still, vntill thou know how the thing will fall: for the man

will not be in rest, vntill he hath finished the matter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruth next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marieth Ruth, of whom be begitteth Obed. 18 The generation of Pharez.

Then went Boaz vnto the gate, and fate there, and beholde, the kinsman, of whom Boaz had spoken, came by: and he said, Ho such one come, sit downe heere. And hee turned, and fate downe.

2 Then he tooke ten men of the Elders of the cite, and said, Sit yee downe heere. And they fate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the country of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the assistants, and before the Elders of my people, if thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me, for I know that there is none besides thee to redeeme it, and I am after thee. The he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, to stir vp the name of the dead vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before tyme in Israel, concerning redeeming and changing for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour: and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitess the wife of Mahlon, haue I bought to be my wife, to stir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: yee are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rachel and like Leah, which twain did build the house of Israel: and that thou mayest doe worthily in the sight of the Lord, and be famous in Beth-lehem.

12 And that thine house bee like the house of Pharez (whose Thamar bare vnto Iudah) of the seed which the Lord shall giue thee of this young woman.

13 ¶ So Boaz tooke Ruth, and shee was his wife: and when hee went in vnto her, the Lord gaue that he conceived, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and his name shalbe continued in Israel.

15 And this shall bring thy life againe, and cherish thine olds age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then 7 seuen founnes.

16 And Naomi tooke the childe, and laide it in her lap, and became nurse vnto it,

Which was the place of judgement. The interpreters here vnto two words: which haue no proper signification, but sense to note a certain person, as we haue, such a one.

Or, inhabitants. For thou art the next of the kin.

That his inheritance might beare his name that is dead.

That he had reigned his righte Deut. 32. 9.

Or, of the citie where he remained.

Ephrathah & Bethlehem are both one. Gen. 35. 12.

He shall beare continuall posteritie.

Meaning, many founnes.

* 1. Chron. 2. 4.
Mat. 1. 3.
k This genealogy
is brought in, to
proove that Dau-
id by succellion came
of the house of
Ishai.

17 And the woman her neighbours gave it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of David.

18 ¶ These now are the generations of * k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate

Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate David.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should bee in the land of Canaan, he would appoint them a king: so here in the first booke of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safeguard of him which did represent Iesu Christ the true deliverer, therefore he gaue them a tyrant & an hypocrite to rule over them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserve and keepe them. And therefore hee punished the ingratitude of his people, and sendeth them continually warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voice of God put downe from his estate, and David the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to every member of the same, as a patterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogy of Elkanah father of Samuel. 2 His two wives, 3 Hanna was barren, and prayed to the Lord. 4 She answered to Eli. 5 Samuel is borne. 6 She doth dedicate him to the Lord.

Here was a man of one of the two ^a Ramathim in Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephraimite.

2 And hee had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euerie yeere, to worship and to sacrifice vnto the Lord of hostes in ^b Shiloh, where were the two sonnes of Ely, Hophni, and Phinehas, Priests of the Lord.

4 And on aday, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthy ^c portion: for hee loued Hannah, and the Lord had made her barren.

6 * And her aduersarie vexed her sore, forasmuch as she ypraided her, because the Lord had made her barren.

7 And so did he yeere by yeere) and as oft as shee went vp to the house of the Lord, thus shee vexed her that she wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why carest thou not? and why is thine heart troubled? am not I better to thee then ten d sonnes?

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest fate vpon a stooke by one of the postes of the Temple of the Lord)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 * Also she vowed a vow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a man-child, then I will giue him vnto the Lord all the dayes of his life, * and there shall no razor come vpon his head.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had beene drunken.

14 And Eli said vnto her, How long wilt thou be drunke? Put away thy drunkenesse from thee.

15 Then Hannah answered, and said, Nay my Lord, but I am a woman ^d troubled in spirit: I haue drunke neither wine nor strong drinke, but haue ^e poured out my soule before the Lord.

16 Count not thine handmaide ^f for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde ^g grace in thy sight: for the woman went her way and did eate, and looked no more sad.

19 * Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elikanah knew Hannah his wife, and the Lord remembered her.

20 For in proceesse of time Hannah conceived and bare a son, and shee called his name Samuel, Because, said she, I haue asked him of the Lord.

21 * So the man ^h Elikanah, and all his house, went vp to offer vnto the Lord the yeerely sacrifice and his vow:

22 But Hannah went not vp: for she said vnto her husband, I will tarie untill the child be weaned, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elikanah her husband said vnto her,

* Num. 6. 5.
Iud. 13. 5.

† Ely, thy minde

† Ely, of an hard spirit.

* Psal. 42. 5.

† Ely. For a daughter of Belial.

† That is, pray vnto the Lord for me.

g According to her petition.

h This Elikanah was a Lemite, 1. thion 6. 27. and as some write once a yeare they accustomed to appeare before the Lord with their families,

Doe

a There were two Ramaths, to thait this city in mount Ephraim were Zophim: that is, the learned men and Prophets.

* Deut. 16. 16.

b For the Ark was there at that time.

c Some reade, a portion with an heauie clothe.

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

e That is, of the house where the Ark was.

because hee praye
wile effect, there-
fore it was called
the Lords promise
* Exod. 16. 36.

† Eli, a child.

‡ That is, most
secretnely.

~ Eli lost.
† Murtherer. Eli
gave thanks to God
for her

a After that she had
obtained a sonne
by prayer, she gave
thanks.

b I have recovered
strength and glory
by the benefit of
the Lord.
c I can assure
them, that because
my barrenness,
d so that yet con-
demne my barren-
ness, ye knew your
pride against God.

e They sell their
labours for neces-
sitys food.
f Or, many.
g Deut. 33. 30.
h Psal. 16. 13.
i Job. 13. 2.

* Psal. 113. 7.
† He receiveth
honour, and lifteth
up his name accord-
ing to his owne will,
though mans
judgement be
contrary.
‡ Therefore he
may dispose all
things according
to his will.
* Chap. 7. 10.

h She grounded
her prayer on this
Christ which was
to come.
i In all that Eli
commanded him.

‡ That is, they
neglected his ad-
monition.

Or, sonne.

1 Transferring the
order appointed in
the Law, Lev. 7.
31. for their belies
ake.

Do: what seemeth thee best: tary untill thou hast
weined him: onely the Lord accomplish his
word. So the woman abode, and gaue her sonne
sucke untill she weined him.

24 ¶ And when she had weined him, she tooke
him with her with three bullocks and an Ephah
of flour and a bottle of wine, and brought him
vnto the house of the Lord in Shiloh, and the
childe was t young.

25 And they slew a bullocke, and brought the
childe to Eli.

26 And she sayd, Oh my lord, as thy sonne
liueth, my lord, I am the woman that stood with
thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath
giuen me my desire which I asked of him.

28 Therefore also I haue t giuen him vnto the
Lord: as long as he liueth he shall be giuen vnto
the Lord: and he l whippeth the Lord there.

CHAP. II.

a The rage of Hannah. 11. The fowles of Eli, wicked. 13. The
new custome of the Priests. 18. Samuel minister before
the Lord. 20. Eli the high priest and his sons. 23. Eli
reproacheth his fowles. 27. God giueth a Prophet to Eli.
31. Eli is merced for not chiding his children.

And Hannah a prayed, and sayd, Mine heart re-
ioyceth in the Lord, mine e hornes is exalted
in the Lord: my mouth is enlarged ouer mine
enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is
none besides thee, & there is no god like our God.

3 Speake d no more presumptuously: let not
arrogancy come out of your mouth: for the Lord
is a God of knowledge, and by him euery thing
is established.

4 The bow and the mighty men are broken, and
the weak haue girded themselves with strength.

5 They that were full, are hired forth for
bread, and the hungry are no more hired, so that
the barren hath borne l seuen: and shee that had
many children is feeble.

6 * The Lord killeth and maketh aliue: bring-
geth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich:
bringeth low, and exalteth.

8 He raiseth vp the poore out of the dust, and
lifteth vp the begger from the dunghill, to set them
among t princes, and to make them inherit the
seat of glory: for the pillars of the earth are the
g Lords: and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the
wicked shall keepe silence in darkenesse: for in
his owne might shall no man be strong.

10 The Lords aduersaries shall be destroyed,
and out of heauen shall he * thunder vpon them:
the Lord shall iudge the ends of the world, and
shall giue power vnto his King, and exalt the
horne of his Anointed.

11 And Elkanah went to Ramah to his house,
and the childe did minister vnto the Lord be-
fore Eli the Priest.

12 ¶ Now the fowles of Eli were wicked men,
and k knew not the Lord.

13 For the Priests custome toward the people
was this: when any man offered sacrifice, & Priests
boy came, while the flesh was seething, and a
fleshooke with three teeth in his hand,

14 And thrust it into the kettie, or into the
caldron, or into the panne, or into the pot: l all
that the fleshooke brought vp, the Priest tooke
for himselfe: thus they did vnto all the Israelites,

that came thither to Shiloh.

15 Yea, before they burnt the fat, the Priests
boy came and said vnto the man that offered, Giue
me flesh to roast for the Priest: for he will not haue
sodden flesh of thee, but raw.

16 And if any man sayd vnto him, Let them
burn the fat according to the custome, then take
as much as thine heart desireth: then he would
answer, No, but thou shalt giue it now: and if
thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was
very great before the Lord: for men a blotted
the offering of the Lord.

18 ¶ Now Samuel being a yong childe mi-
nistr before the Lord, girded with a linnen
* Ephod.

19 And his mother made him a little coat, and
brought it to him from yeere to yeere, when she
came vp with her husband, to offer the yeerely
sacrifice.

20 And Eli blessed Elkanah and his wife, and
sayd, The Lord giue thee seed of this woman, for
the petition that she asked of the Lord: and they
departed vnto their place.

21 And the Lord visited Hamah, so that she
conceited, and bare three sonnes, and two daugh-
ters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that
his sonnes did vnto all Israel, and how they lay
with the women that assembled at the doore of
the Tabernacle of the Congregation.

23 And hee sayd vnto them, Why doe ye such
things? for of all this people I heare euill reports
of you.

24 Doe no more, my sonnes: for it is no good
report that I heare, which is, that yee make the
Lords people to t trespass.

25 If one man sinne against another, the Iudge
shall iudge it: but if a man sinne against the Lord,
who will plead for him? Notwithstanding they
obeyed not the voyce of their father, because the
Lord t would lay them.

26 ¶ (Now the childe Samuel profited, and
grew, and was in fauour both with the Lord and
also with men.)

27 And there came a man of God vnto Eli,
and sayd vnto him, Thus saith the Lord, Did not
I plainly appeare vnto the house of thy father,
when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Is-
rael to be my Priests, to offer vpon my altar, & to
burn incense, and to wear an Ephod before me:
and I gaue vnto the house of thy father all the
offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my
sacrifice and mine offering, which I commanded
in my Tabernacle, and honourst thy children
aboue me, to make your selues fat of the first fruits
of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I
said, that thine house, and the house of thy father
should walke before mee for ever: but now the
Lord saith, It shall not be so: for them that ho-
nour me, I will honour, and they that despise me,
shall be despised.

31 Behold, the dayes come, that I will cut off
thine * arme, and the arme of thy fathers house,
that there shall not be an old man in thine house.

32 And thou shalt see thine enemy in the
habitation of the Lord in all things wherewith
God shall blesse Israel, and there shall not be an
old

m Which was com-
manded him to
have bene offered
to God.

Or, Lame.
n Not passing for
their owne profit,
for the Lord might
be offered aught.

o Screeching
horrible abuse
thereof.

* Exod. 28. 6.

l Or, forth: thing
that she had said
to the Lord: to wit
Samuel.

p Which was [at
the Tabernacle]
after their transire,
when they came to
be purified, reade
Exod. 38. 8.
Leuit. 13. 6.

q Because they
contemne their
duty to God,
reffe. 17.

r So that to obey
good admonition
is Gods mercy, and
to disobey therein
is his iudgement
for sinne.

† To wit, Aaron.

* Exod. 10. 26.

s Why haue you
contemned my sa-
crifices, and as it
were made them
vnder foote?

u God promiss
are only ife shall
to such as hee giueth
constance vnto, to
fear and obey
him.

x Thy power and
authoritie
Thy pasture
shall see the glory
of the chiefe Priest
mandated to ano-
ther, whom they
shall enue, 1.
King. 1. 37.

old man in thine houfe for euer.

33 Neuertheleffe, I will not deftroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart forowfall: and all the multitude of thine houfe fhall // die *when they be men.*

34 And this fhall be a figne vnto thee, that fhall come vpon thy two fonnes Hophni and Phinehas: in one day they fhall die both.

35 And I will ftrike me vp a faithful Priest, that fhall do according to mine heart, and according to my mind: & I will build him a fure houfe, and he fhall walke before mine Anointed for euer.

36 And all that are left in thine houfe, fhall come and bow downe to him for a piece of filuer, and a morrell of bread, and fhall fay, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morrell of bread.

CHAP. III.

1 There was no manifeft vifion in the time of Eli. 4 The Lord calleth Samuel three times. 11 And fheweth what fhall come vpon Eli and his houfe. 18 The fame declareth Samuel to Eli.

NOW the child Samuel miniftred vnto the Lord: before Eli: and the word of the Lord was precious in thofe dayes: for there was no manifeft vifion.

2 And at that time, as Eli lay in his place, his eyes began to waxe dimme, that he could not fee.

3 And yer the light of God went out, Samuel fleep in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he faid, Here I am.

5 And he came vnto Eli, and faid, Here am I, for thou calledst me. Bur hee faid, I called thee not; goe againe and fleepe. And he went and fleep. 6 And the Lord called once againe, Samuel. And Samuel arofe, and went to Eli, and faid, I am here: for thou diddest call me. And he answered, I called thee not my fonne: goe againe and fleepe.

7 Thus did Samuel, before hee knewe the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arofe, and went to Eli, and faid, I am here: for thou haft called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli faid vnto Samuel, Goe and fleepe: and if hee call thee, then fay, Speake Lord, for thy feruant heareth. So Samuel went, and fleep in his place.

10 ¶ And the Lord came, and flood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy feruant heareth.

11 ¶ Then the Lord faid vnto Samuel, Behold, I will doe a thing in Iſrael, whereof whoeuer fhall heare, his two eares fhall beingle.

12 In that day I will raife vp againſt Eli all things which I haue fpooken concerning his houſe: when I begin, I will alſo make an end.

13 And I haue told him that I will iudge his houſe for euer; for the iniquitie which he knoweth, becauſe his ſonnes ran into a flander, and hee ſtayed them not.

14 Now therefore I haue ſworne vnto the houſe of Eli, that the wickednes of Elis houſe ſhall not be purged with ſacrifice nor offering for euer.

15 Afterward Samuel fleep vntill the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſlew Eli the vifion.

16 ¶ Then Eli called Samuel, and faid, Samuel

my ſonne. And he answered, Here I am.

17 Then he faid, What is it, that the Lord faid vnto thee? I pray thee hide it not from me, God ſaie fo to thee, and more alſo, if thou hide any thing from me, of all that hee ſayd vnto thee.

18 So Samuel tolde him euery whir, and hid nothing from him. Then he faid, It is the Lord: let him doe what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

20 And all Iſrael from Dan to Beerſheba knew that faithful Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himſelfe to Samuel in Shiloh by his word.

CHAP. IV.

1 Iſrael is overcome by the Philiftims. 4 They doe ſee the Arke, wherefore the Philiftims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the ſonne of Eli.

AND Samuel ſpake vnto all Iſrael: ¶ and Iſrael went out againſt the Philiftims to battell, and pitched beſide Beth-ezer: and the Philiftims pitched in Aphek.

2 And the Philiftims put themſelues in aray againſt Iſrael: and when they ioyned the battell, Iſrael was ſmitten downe before the Philiftims: who ſlew of the armie in the field about foure thouſand men.

3 So when the people were come into the campe, the Elders of Iſrael ſaid, A wherefore hath the Lord ſmitten vs this day before the Philiftims: let vs bring the Arke of the covenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may ſaue vs out of the hand of our enemies.

4 Then the people ſent to Shiloh, and brought from thence the Arke of the covenant of the Lord of hoſtes, who dwelleth betwene the Cherubims: & there were the two ſonnes of Eli, Hophni and Phinehas, with the Arke of the covenant of God.

5 And when the Arke of the covenant of the Lord came into the hoſte, all Iſrael ſhouted a mighty ſhout, ſo that the earth rang againe.

6 And when the Philiftims heard the noiſe of the ſhout, they ſaid, What meaneth the found of this mighty ſhout in the hoſt of the Ebrewes: and they vnderſtood, that the Arke of the Lord was come into the hoſte.

7 And the Philiftims were afraid, and ſayd, God is come in the hoſte: therefore ſayd they, ¶ Woe vnto vs: for it hath not bene ſo heretofore.

8 Wo vnto vs, who ſhall deliver vs out of the hand of theſe mighty Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the wilderness.

9 Be ſtrong and play the men, O Philiftims, that ye be not ſerued vnto the Ebrewes, as they haue ſerued you: be valiant therefore, and fight.

10 And the Philiftims fought, and Iſrael was ſmitten downe, and ſled euery man into his tent: and there was an exceeding great ſlaughter; for there fell of Iſrael a thirty thouſand footmen.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there came a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and earth vpon his head.

13 And when he came, ſee, Eli ſate vpon a ſeat

God puniſheth thee with this, and that ſort, except thou tell me truth, Ruth. i. 17. 1 The Lord accompliſhed what he ſaith.

2 Or, that Samuel was the faithful Prophet of the Lord, & ſayd by the word of the Lord.

3 From the departure of the Iſraelites out of Egypt, vnto the time of Samuel, were about 397. yeere. 4 Or, ſay of help, ch. 7. 13.

5 For it may ſeeme that this waie was undertaken by 52. milles commandment.

6 For he ſeemeth to appeare to the Iſraelites between the cherubims vnder the Arke of the covenant, Exodus. 25. verſ. 17.

7 Before thee fought againſt men, and now God is come to fight againſt vs. 8 For in the ſea in the wilderness the Egyptians were deſtroyed, which was the laſt of all his plagues. 9 Iug. 13. 1.

10 David alledging to this place, Pſal. 78. 63. ſaith they were conſumed with fire: meaning they were ſuddenly deſtroyed.

11 In token of ſorrow and mourning.

ſeat

a Meaning, Zadok, who ſucceeded Abiathar, and was the ſigne of Chriſt.

b There is, ſhall be infected vnto him.

c The Chalde text readeth, whiles Eli ſaith. d Becauſe there were very few Prophets to declare it.

e In the Count next to the Tabernacle. f That is, the ſampet, which burnt in the night. g Iſoſephus writeth that Samuel was ſeven yeeres old, when the Lord appeared to him.

i By vifion.

g Such was the corruption of thoſe times, that the chief Priests became dull and negligent to order, and the Lords appearing.

* 2. King. 2. 12. h God declareth what ſhould befall when they men, when they ſhall heare that the Arke is taken, and alſo Eli ſhould be deſtroyed.

i Meaning, that his poſteritie ſhould neuer enjoy the chief Priests office.

g Least it should be taken of the enemies,

feare by the way side, waiting for his heart feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying, he sayd, What meane this noise of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli was fourecore and eightene yeere old, and his eyes were dim that hee could not see.)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an old man and heauie: and he had been iudged Israel fouretye yeeres.

19 And his daughter in law, Phinehas wife, was with child, neere her traualle: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and traualled: for her paines came vnto her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the child Ichtobod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 Shee sayd againe, The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

The Philistims bring the Arke into the house of Dagon, which idol fell downe before it. The men of Ashdod are plagued. The Arke is carried into Gath, and after to Ekron.

Then the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto Ashdod.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stump of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagon's house, tread not on the threshold of Dagon vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with the emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore, and gathered all the princes of the Philistims vnto them, and sayd,

What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death thorowout all the citie, and the hand of God was very fore there.

12 And the men that dyed not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

The time that the Arke was with the Philistims, which they sent againe with a gift. It cometh to Beth-shemesh. The Philistims offer golden emerods. The men of Beth-shemesh are stricken for looking into the Arke.

So the Arke of the Lord was in the country of the Philistims seven moneths.

2 And the Philistims called the Priests and the Soothsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, sent it not away emptye: but giue vnto it a sinne offering: then shall yee bee healed, and it shall bee knowne to you, why his hand departeth not from you.

4 Then sayd they, What shall be the sinne offering, which wee shall giue vnto it? And they answered, Five golden emerods, and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore yee shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when hee wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the iewels of gold which ye giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coale to Beth-shemesh, it is hee that did vs this great euill: but if not, we shall know then, that it is not his hand that smote vs, but it was a chance that happened vs.

Though they had felt Gods power, and were afraid thereof, yet they would further try him, which thing God turned to their destruction and his glory.

The wicked when they feele the hand of God, grudge and relect him, where the godly humble themselves, and cry for mercy.

They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

The idolaters confesse there is a true God, who punisheth sinne fully.

This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not right.

Exod. 10. 3. 1.

Meaning, the golden emerods and the golden mice.

The God of Israel.

The wicked attribute all things to fortune and chance, whereas indeed there is nothing done without Gods providence and decree.

According as God hath store sayd.

Or, gourned.

Or, is to be out.

And feared her body toward her traualle.

Or, No glory, Or where is the glory?

Shee wanted her good fortune by repeating her words.

Which was one of the five principall cities of the Philistims.

Which was their chief idol, and as some write, from the assault downeward was like a fish, and upward like a man.

Thus in stead of acknowledging the true God by this miracle, they fell to a further superstition.

Psa. 78. 66.

10 And the men did so: for they tooke two kine that gave milke, and tied them to the cart, and thut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mife of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after it vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat haru-it in the valley, and they lift vp their eyes, and spied the Arke, and reioycied when they saw it.

14 ¶ And the cart came into the field of Iosua a Beth-shemite, and stood still there. There was also a great fire, and he clane the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So there are the golden emerods, which the Philistims gave for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askeon one, for Gath one, and for Ekron one.

18 And golden mife, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes vnwalled vnto the great fone of Abel, whereop they set the Arke of the Lord: which fone remaineth vnto this day in the field of Iosua the Beth-shemite.

19 And the smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God, and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriah-iearim, saying, The Philistims have brought againe the Arke of the Lord: come ye downe, and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriah-iearim. 2 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 3 The Philistims fight against Israel, and are overcome. 4 Samuel is left in Israel.

¶ Then the men of Kiriah-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriah-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Asherah, and direct your hearts vnto the Lord, and serue him * onely, &c. be

shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim & Asherah, and serued the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to * crie vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and Shen, and called the name thereof Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was a peace betweene Israel and the Amorites.

15 And Samuel iudged Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, and fellowes not his people. 2 The Israelites take a King. 3 Samuel deliuereth in what state they should be vnder the King. 4 Notwithstanding, they aske one still, and the Lord willeth Samuel to grant vnto them.

¶ When Samuel was now become olde, hee * made his sonnes Iudges ouer Israel,

2 (And the name of his eldest sonne was * Ioel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerthed the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

5 And said vnto him, Behold, thou art olde, and

¶ Iudg. 1. 10, 13. For Shiloh was now defoliate, because the Philistims had taken thence the Arke.

¶ The Chaldee text hath, that they drew water out of their weate: that is, wept abundantly for their sinnes.

¶ Signifying, that in the prayers of the godly, there ought to be a vehement zeale.

¶ According to the prophesie of Hannah Samuels mother, Chap. 2. 10.

¶ Which was a great tocke ouer against Mizpeh.

¶ Meaning, the Philistims.

¶ Which was necessary to the Law: for yet a certaine place was not appointed.

¶ Because he was not able to beare the charge.

¶ Who was also called Vahani. 1 Chron. 6. 28.

¶ Deut. 16. 19.

¶ For there his house was. Chap. 7. 17.

¶ For the mill of the matter.

¶ To wit, the men of Beth-shemesh, which were Iseachites.

¶ These were the five principall cities of the Philistims, which were not all conquered vnto the time of David. ¶ Or, the priest, of lamentation.

¶ For it was not lawful to any eie to touch or to see it, save onely to Aaron and his sonnes. Num. 4. 15.

¶ A cite in the tribe of Iudah, called also Kiriah-beth, Iob. 25. 6.

¶ Lamented for their sinne, and followed the Lord.

¶ Iob. 24. 15, 23. ¶ Iudg. 1. 13. ¶ Deut. 6. 4. Matt. 4. 23.

* Hose. 13. 10.
gds 13. 21.
d Because they
were not content
with the order
that God had ap-
pointed, but would
be governed as
were the Gentiles

and thy sonnes walke not in thy wayes: * make vs
now a King to iudge vs like all nations.

6 But the thing [¶] displeased Samuel, when they
sayd, Give vs a king to iudge vs: and Samuel
prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the
voyce of the people in all that they shall say vnto
thee: for they haue not cast thee away, but they
haue cast me away, that I should norreigne ouer
them,

8 As they haue euer done since I brought
them out of Egypt euen vnto this day, (and haue
forsaken me, and serued other gods) euen so doe
they vnto thee.

9 Now therefore hearken vnto their voyce:
howbeit, yet a teftifie vnto them, and shew them
the manner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord
vnto the people that asked a king of him.

11 And hee said, This shall be the [¶] manner of
the king that shall reigne ouer you: he will take
your sonnes, and appoint them to his charets, and
to be his horsemen, and some shall runne before
his charet.

12 Also he will make them his captaines ouer
thousands, and captaines ouer fifties, and to eare
his ground, and to reape his harvest, and to make
instruments of warre, and the things that serue
for his charets.

13 He will also take your daughters and make
them Apothecaries, and Cookes, and Bakers,

14 And he will take your fields, and your vine-
yards, and your best olive trees, and giue them
to his seruants.

15 And hee will take the tenth of your feede,
and of your vineyards, and giue it to his [¶] Eun-
ches, and to his seruants.

16 And he will take your men seruants, and
your maid seruants, and the chiefe of your yong
men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and
ye shall be his seruants.

18 And ye shall cry out at that day, because of
your king, whom ye haue chosen you, and the
Lord will not [¶] heere you at that day.

19 But the people would not heare the voyce
of Samuel, but did say, Nay, but there shall be
a king ouer vs.

20 And we also will be like all other nations,
and our king shall iudge vs, and goe out before vs
and fight our battels.

21 Therefore when Samuel heard all the words
of the people, hee rehearsed them in the eares of
the Lord.

22 And the Lord said to Samuel, ¶ Hearken
vnto their voyce, and make them a king. And Sa-
muel said vnto the men of Israel, Goe euery man
vnto his citie.

CHAP. IX.

3 Saul seeking his fathers off, by the counsell of his servants goeth
to Beniamin. 4 The Prophets called Saul. 5 The Lord reue-
lēt to Samuel Sauls coming, & anouncing him to Iouah
him king. 6 Samuel bideth Saul to be fresh.

T Here was now a man of Beniamin, a mighty
in power, named * Kish, the sonne of Abiel,
the sonne of Zeror, the sonne of Bechorah, the
sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a [¶] goodly
young man and a faire: so that among the children
of Israel there was none goodlier then hee: from
the shoulders vpward, he was higher then any of
the people.

3 And the asses of Kish, Sauls father, were
loit: therefore Kish said to Saul his sonne, Take
now one of the seruants with thee, and arise, goe
and seeke the asses.

4 So hee passed through mount Ephraim, and
went thorow the lande of Shailah, but they
found them not. Then they went thorow the land
of Shalim, and [¶] there they were not: hee went also
thorow [¶] and of Iemini, but they found them not.

5 When they came to the land of [¶] Zuph, Saul
sayd vnto his seruant that was with him, Come
and let vs returne, lest my father leaue the care of
asses, and take thought for vs.

6 And hee said vnto them, Behold now, in this
city is a man of God, and he is an honorable man:
all that hee saith commeth to passe: let vs now goe
thither, if so be that hee can heare vs what way we
may goe.

7 Then said Saul to his seruant, Well then,
let vs goe: but what shall we bring vnto the man?
For hee breed is spent in our vessels, and there is
no present to bring to the man of God: what haue
we?

8 And the seruant answered Saul againe, and
said, Behold, I haue found about me the fourth
part of a shekell of filter: that will I giue the
man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to
seeke an answer of God, thus hee spake, Come, and
let vs goe to the [¶] Seer: for hee that is called now
a Prophet, was in the old time called a Seer)

10 Then said Saul to his seruant, Well said,
come, let vs goe: so they went into the citie
where the man of God was.

11 ¶ And as they were going vp the hie way
to the citie, they found maids that came out to
draw water, and said vnto them, Is there here a
Seer?

12 And they answered them, and said, Yea,
loe, hee is before you: make haste now, for hee
came this day to the citie: for there is an offering
of the people this day in the high place.

13 When ye shall come into the citie, ye shall
find him straight way yee he come vp to the high
place to eate for the people will not eate vntill he
come, because hee will [¶] himselfe the sacrifice: and
then eate they that bee bidden to the feast: now
therefore goe vp, for euen now shall ye find him.

14 Then they went vp into the citie, and when
they were come into the middes of the citie, Sam-
uel came out against them, to goe vp to the hie
place.

15 ¶ * But the Lord had reueled to Samuel
secretly (a day before Saul came) saying,

16 To morrow about this time I will find thee
a man out of the kind of Beniamin, him shalt thou
anoint to bee gouernour ouer my people Israel,
that he may [¶] I saue my people out of the hands of
the Philistines: for I haue looked vpon my peo-
ple, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord
answered him, See, this is the man whom I spake
to thee of, hee shall rule my people.

18 Then went Saul to Samuel in the middes
of the gate, and said, Tell me, I pray thee, where
the Seers house is.

19 And Samuel answered Saul, and said, I am
the Seer: goe vp before me vnto the high place,
for ye shall eate with me to day, and to morrow I
will let thee goe, and will tell thee all that is in
thine heart.

e All these circum-
stances were
meanes to serue
vnto Gods prou-
idence, whereby
Saul (though not
approved of God)
was made king.
d Where was Ra-
mah Zophim, the
citie of Samuel,

¶ Or, vntill ite

e Which is aboue
the pence, reads
Gen. 31. 15.

f So called because
he foresaw things
to come.

g That is, a feast
after the offering,
which should be
kept in an high
place of the citie
appointed for that
vie.
h That is, giue
thanks and distri-
bute the meat accord-
ing to their con-
summe.

* Chap. 19. 12.
† Eze. 13. 21.
† Eze. in his own.

i Notwithstanding
their wickedness, as
God was euer
mindfull of his
inheritance.

k Meaning, all that
thou desirest to
know.

e To proue if they
will forsake their
wicked purpose.

f Not that kings
haue this authori-
ty by their office, but
that such as reigne
in Gods wrath
should vmphe this
ouer their brethren
contrary to the
law, Deut. 17. 20.

¶ Or, vntill Officers

g Because ye repen
not for your sin: er,
but because ye make
for your afflictions,
whereinto ye call
yourselues willin-
gly.

¶ Or, against their
request.

a This is, both valiant
and rich.
b Chap. 16. 15.
c, Canon 8. 33.

b So that it might
seeme that God ap-
proved their request
in appointing out
such a person.

1 Whom doest thou
call to be thine
King, but thee?

21 Where the feast
was.

22 That is, the
shoulder with the
breast, which the
Priest had for his
family in all peace
offerings, Levit.
10, 14.

23 That both by the
assembling of the
people, and by the
meat prepared for
thee, thou mightest
understand that I
knew of thy com-
ing.

24 To speake with
him secretly: for
the houses were not
above.

25 Gods commande-
ment as concerning
thee.

26 In the Law this
anointing signified
the gifts of the holy
Ghost, which were
necessary for them
that should rule,
chap. 35, 30.

27 Samuel confir-
med him by these
signes, that God had
appointed him
King.

28 Or, ether.

29 Div. of grace.

30 Which was an
high place in the
cite Kiriah-jear-
im, where the
Ark was, chap.
7, 1.

20 And as for thine asses that were lost three
dayes ago, care not for them: for they are found:
and upon whom is yet all the desire of Israel? is it
not upon thee, and on all thy fathers house?

21 ¶ But Saul answered and said, Am not I
the sonne of Lemini of the smallest tribe of Israel
and my familiie is the least of all the families of
the tribe of Benjamin. Wherefore then speakest
thou so to me?

22 And Samuel tooke Saul and his servant, and
brought them into the chamber, and made them sit
in the chiefeest place among them that were
bidden: which were about thirtie persons.

23 And Samuel said vnto the Cooke, Bring
forth the portion which I gave thee, and whereof
I said vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and
that which was a vpon it, and set it before Saul.
And Samuel said, Behold, that which is left, let it
be before thee, and eate: for hitherto hath it bene
kept for thee, saying, Allso I have called the
people. So Saul did eate with Samuel that day.

25 And when they were come downe from the
high place into the cite, he communed with Saul
vpon the top of the house.

26 And when they arose early about the spring
of the day, Samuel called Saul to the port of the
house, saying, Vp, that I may find thee away. And
Saul arose, and they went out, both he, & Samuel.

27 And when they were come downe to the
end of the cite, Samuel said to Saul, Bid the ser-
uant goe before vs, (and he went) but stand thou
still now, that I may thewe thee the worde of
God.

C H A P. X.

6 Sauls onyght King by Samuel. 9 God chargeth Sauls heart,
and he prophesieth. 17 Samuel assembles the people, and
forgetteth them their sinnes. 21 Sauls onyght King by lot.
25 Samuel anoints the Kings office.

1 Then Samuel tooke a vial of oyle,
and powred it vpon his head, and kissed him, and said,
Hath not the Lord anointed thee to be gouernor
ouer his inheritance?

2 When thou shalt depart from me this day,
thou shalt find two men by Rahels sepulchre in
the border of Benjamin, euen at Zelzah, and they
will say vnto thee, The asses which thou wentest
to seeke, are found: and loe, thy father hath left
the care of the asses, and forsooth for you, saying,
What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and
shalt come to the plaine of Tabor, and there shall
meet thee three men going vp to God to Beth-el,
one carying three kiddes, and another carying
three loaves of bread, and another carying a bot-
tle of wine:

4 And they will aske thee if all be well, and
will giue thee the two loaves of bread, which thou
shalt receiue of their hands.

5 After that shall thou come to the hill of
God, where is the garlons of the Philistines: and
when thou art come thither to the cite, thou shalt
meete a companie of Prophets comming downe
from the hie place with a vial, and a tymbrell, and
a pipe, and an harpe before them, and they shall
prophesie.

6 Then the spirit of the Lord will come vpon
thee, and thou shalt prophesie with them, and
thalt be turned into another man.

7 Therefore when these signes shall come vnto

to thee, doe as occasion shall serue: for God is
with thee.

8 And thou shalt goe downe before mee to
Gilgal: and I also will come downe vnto thee to
offer burnt offerings, and to sacrifice sacrifices of
peace. ¶ Tarie for me seuen dayes, till I come to
thee and shew thee what thou shalt doe.

9 And when hee had turned his backe to goe
from Samuel, God gaue him another heart; and
all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill,
behold, the company of Prophets met him, and
the Spirit of God came vpon him, and hee pro-
phesied among them.

11 Therefore all the people that knew him be-
fore, when they saw that hee prophesied among the
Prophets, sayd ech to other, What is come
vnto the sonne of Kish? ¶ Is Saul also among the
Prophets?

12 And one of the same place answered, and
sayd, But who is their father? Therefore it
was a prouerbe, Is Saul also among the Prophets?

13 And when he had made an end of proph-
cying, hee came to the high place.

14 And Sauls vncle sayd vnto him, and to his
seruant, Whither went ye? And he said, To seeke
the asses: and when wee saw that they were no
where, we came to Samuel.

15 And Sauls vncle sayd, Tell me, I pray thee,
what Samuel said vnto you.

16 Then Saul said vnto his vncle, He tolde vs
plainly that the asses were found: but concerning
the kingdome whereof Samuel spake, tolde he
him not.

17 ¶ And Samuel assembled the people vnto
the Lord in Mizpeh.

18 And hee sayd vnto the children of Israel,
Thus saith the Lord God of Israel, I haue brought
Israel out of Egypt, and deliuered you out of the
hand of the Egyptians, and out of the hands of all
kingdomes that troubled you.

19 But ye haue this day cast away your God,
who onely deliuereth you out of all your aduer-
sities and tribulations: and ye said vnto him, No,
but appoint a king ouer vs. Now therefore stand
ye before the Lord according to your tribes, and
according to your thousands.

20 And when Samuel had gathered together
all the tribes of Israel, the tribe of Benjamin was
taken.

21 Afterward hee assembled the tribe of Ben-
iamin, according to their families, and the fami-
lie of Matry was taken. So Saul the sonne of Kish
was taken, and when they fought him, he could
not be found.

22 Therefore they asked the Lord againe, if
that man should yet come thither. And the Lord
answered, Beholde, he is hath hid himselfe among
the stuffe.

23 And they ranne, and brought him thence,
and when he stood among the people, hee was
higher then any of the people from the shoulders
vpward.

24 And Samuel sayd to all the people, See ye
not him, whom the Lord hath chosen, that there
is none like him among all the people? and all
the people showed and said, ¶ God saue the
King.

25 Then Samuel tolde the people the dutie
of the kingdome, and wrote it in a booke, and
laid

2 Chap. 13, 8.

3 Ebr. shoulder.
4 He gaue him such
words as were to
meet for a King.

5 Or, sang praises.

6 Chap. 19, 16.

7 Meaning, that
prophetic commeth
noby succellion,
but is giuen to
whom is pleased
God.

8 Noting thereby
him that from low
degree commeth
suddenly to honour.

9 Both to declare
vnto them their
fault in asking a
King, and also to
show Gods sentence
therein.

10 Thus is, by
casting of lots.

11 As though he
were unworthy and
unwilling.

12 Ebr. let the King
live.
13 As it is written
in Deut. chap. 17,
25, 6 & 7.

layed it vp before the Lord, and Samuel sent all the people away euery man to his houle.

26 Saul alio went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents: but he held his tongue.

CHAP. XI.

1 Nabab the Ammonite marcht against Iabesh Gilead, who askeb helpe of the Israelites. 2 Saul promitteth helpe. 3 The Ammonites are slaine. 4 The kingdome is recovered.

Then Nabab the Ammonite came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nabab, Make a couenant with vs, and we will be thy seruants.

2 And Nabab the Ammonite answered them, On this condition I will make a couenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh sayd, Giue vs ieuen dayes respite, that wee may send messengers vnto all the coastes of Israel, and then if no man deliuer vs, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What aileth this people that they weepe? And they told him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard thole tidings, and hee was exceeding angry.

7 And tooke a yoke of oxen, and hewed them in pieces, & sent them thorowout all the coasts of Israel by the hands of messengers, saying, Whosoever commeth forth after Saul, and after Samuel, to slay his oxen, shall be serued. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men, and the men of Iudah thirty thousand.

9 Then they sayd vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sonne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto you, and ye shall doe with vs all that pleaseth you.

11 And when three morow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, Who is he that said, Shall Saul reigne ouer vs: bring those men that we may slay them.

13 But Saul sayd, There shall no man die this day: for to day the Lord hath saved Israel.

14 Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offered peace offerings before the Lord:

and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel desiring to the people his integrity, representeth their ingratitude. 2 God by miracle causeth the people to confesse their sinne. 3 Samuel exhorteth the people to follow the Lord.

Samuel then said vnto all Israel, Behold, I have hearkened vnto your voyce in all that yee sayd vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childehood vnto this day.

3 Behold, here I am: heare record of me before the Lord, and before his anoynted, Whose oxen haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I received any bribe, to blinde mine eyes there with, and I will restore it you?

4 Then they sayd, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witness against you, and his anoynted is witness this day, that yee haue found nothing in mine handes. And they answered, He is witness.

6 Then Samuel said vnto the people, It is the Lord that made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the righteousness of the Lord, which he shewed to you and to your fathers.

8 After that Iacob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the Lord their God, he sold them into the hand of Siser a captain of the hoste of Habor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord, and said, We haue sinned, because wee haue forsaken the Lord, and haue serued Basim and Astaroth. Now therefore deliuer vs out of the hands of our enemies, and we will reue thee.

11 Therefore the Lord sent Ierubbaal and Bedan and Iphrah, and Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw, that Nabab the king of the children of Ammon came against you, ye said vnto me, No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If ye will ferre the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the king that reigneth ouer you, shall follow the Lord your God.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now

1 Beh to auoide sedition, and to winne them by patience.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 10. 19.

b This declareth what the more neuer the tyrants are to their destruction, the more cruel they are.

c God gude him the spirit of strength and courage to goe against this tyrant.

d He addeh Samuel, because Saul was not yet approued of all. See at one map.

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of ayde.

g By this victory the Lord wonne the hearts of the people to Saul. h By the wing mercy he thought to overcome their malice.

i In signe of thanksgiving for the victory.

a I haue granted you perdition.

b To someone you in peace and warre.

* Encl. 4. 6. 19. c God would that this confession should bee a pattern for all them that haue any charge or office.

d Your King, who is anoynted by the commandment of the Lord.

g Or, raised.

h Or, benefite.

* Gen. 46. 26.

* Exod. 4. 16.

* Iudg. 4. 2. e Captain of Isbais hoste King of Habor.

f That is, Samson, Iudg. 13. 25. g Iudg. 11. 1. h Chap. 4. 11.

g Learning God to seeke the helpe of man, Chap. 1. 5.

h Yee shall be persecuted as they that follow the Lords will.

i Meaning, the gouernour.

16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harvest? I will call vnto the Lord, and he shall fend thunder and raine, that ye may perceiue and fee, how that your wickednes is great, which ye haue done in the fight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayd vnto Samuel, Pray for thy seruants vnto the Lord thy God, that wee die not: for wee haue sinned in asking vs a King, beside all our other finnes.

20 ¶ And Samuel said vnto the people, Feare not, (ye haue indeede done all this wickednesse, yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe: for that should bee after vaine things which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make you a his people.

23 Moreover God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the truth with all your hearts, and consider how great things he hath done for you.

25 But if ye doe wickedly, ye shall perish, both ye and your King.

CHAP. XIII.

3 The Philistines are enemies of Saul and Ionathan. 13 Saul being disobedient to Gods commandment, is slurred of Samuel that he shall not reign. 14 The great slayery, wherein the Philistines kept the Israelites.

S And now had bene King a one yeere, and hee reigned 20 yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Benjamin: and the rest of the people he sent every one to his tent.

3 And Ionathan imoted the grison of the Philistims, that was in the hill: and it came to the Philistims eares: and Saul blew the trumpet throughout all the land, saying, Heare, O yee Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselves together to fight with Israel, thirty thousand chariots, and sixe thousand horsemen: for the people were as the land which is by the seas side in multitude, and came vp, and pitched in Michmash Eastward from Beth-auen.

6 And when the men of Israel saw that they were in a trait (for the people were in distresse) the people hid themselves in caues, and in holds, and in rocks, and in towers, and in pits.

7 And some of the Ebrewes went ouer Iordan vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel

came not to Gilgal, therefore the people were scattered from him.

9 And Saul sayd, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And assoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I saw that the people was scattered from mee, and that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash.

12 Therefore said I, the Philistims will come downe now vpon mee to Gilgal, and I haue not made supplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which hee commanded thee: for the Lord had now stablished thy kingdom vpon Israel for euer.

14 But now thy kingdom shall not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gat him vp from Gilgal in Gibeah of Benjamin: and Saul numbered the people that were found with him, about sixe hundred men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found thorowout all the land of Israel: for the Philistims said, Left the Ebrewes make them sword or speares.

20 Wherefore, all the Israelites went downe to the Philistims, to sharpen every man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pike-forks, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the grison of the Philistims came out to the passage of Michmash.

CHAP. XIV.

14 Ionathan and his armour beate out the Philistims to flight. 24 Saul smother the people by an oath, not to eat till morning. 32 The people ate with the blood. 35 Saul would put Ionathan to death. 45 The people deliver him.

T Hen on a day Ionathan the sonne of Saul said vnto the young man that bare his armour, Come and let vs goe ouer toward the Philistims garison, that is yonder on the other side, but hee told not his father,

g Thinking that the absence of the Prophet was a signe, thier they would lose the victory.

h Elr. blefse him.

i Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they trusted to his discretion.

k Who willed thee to obey him, and reu upon the words spoken by his Prophet.

k That is, David,

l And went to his city Ramah.

m Or, the destroyers to wit, the captains came out with these bands.

n So that to mans iudgement these three armies would haue ouercome the whole country,

o So that to mans iudgement these three armies would haue ouercome the whole country,

p To declare that the victory onely came of God, and not by their force,

q By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace.

1 In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

1 Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne againe to God.

n Of his free mercy, and not of your merits, and therefore hee will not forsake you.

o Unfaithfully, and without hypocrisie.

a While these things were done, b before heeooke vpon him the Rite of a King.

c Of Kirjath-bearim, where the Arke was Chap. 10. 5. d These enemy one should prepare charnelouses to waste.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two wives and the halfe remained,

neere hither vnto God.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims: wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 And Saul said, * All † yee chiefe of the people, come ye hither, and know, and see by whome this tittle is done this day.

39 For as the Lord lieth, which saueh Israel, though it be done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue † a perfect lot. And Ionathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betwene mee and Ionathan my sonne, And Ionathan was taken.

43 Then Saul said to Ionathan, Tell me what thou hast done? And Ionathan told him, and said, I tasted a little hony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, † Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord lieth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died nor.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 So Saul held the kingdom ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoener he went, he † handled them as wicked men.

48 Hee gathered also an hoste, and smote † A-malek, and deliuered Israel out of the hands of them that spoyled them.

49 Now the sonnes of Saul were Ionathan, † and Ishui, and Malchijah: and the names of his two daughters, the elder was called Merub, and the yonger was named † Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was † Abner the sonne of Ner, Sauls vncle.

51 And Kish † was Sauls father: and Ner the father of Abner † was the sonne of Abiel.

52 And there was fore warre against the Philistims all the dayes of Saul: and † whomsoever Saul saw to bee a strong man, and meete for the warre, he tooke him vnto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 10 Hee smiteth Agag, and the rest things. 19 Samuel reprooueth him. 28 Sauls friends of the Lord, and his king come giue to another. 33 Samuel beweeth Agag in pieces.

Afterward Samuel said vnto Saul, * The Lord sent me to anoynt thee King ouer his people, ouer Israel: now therefore † obey the voice of the words of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, † how they laid † vaine

for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but † slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

4 And Saul assembled the people, and † numbered them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and † let watch at the riuer.

6 And Saul said vnto the † Kenites, Goe, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed † mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah, as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites: aliae, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 † Then came the word of the Lord vnto Samuel, saying,

11 I † reprobeth mee that I haue made Saul King: for he is turned from me, and hath not performed my commandements. And Samuel was moored, and cryed vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gijgal.

13 † Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the † commandment of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites, for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let mee tell thee what the Lord hath said to me this night, And he said vnto him, Say on.

17 Then Samuel said, When thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now, wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, † I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefeft of the things which should haue bene destroyed, to offer vnto the

That this might be an example of Gods vengeance against them that deale cruelly with his people.

¶ Or, know the number by the tenths, as it is said they sought.

¶ Or, fought in the valley.

Which were the posterity of Iethro Moyses father in law.

For Iethro came to visit them, and gave them good counsel, Exod. 18, 19.

God in his eternal counsell neuer changeth nor repenteth, as verse 28, though he seemeth to vs to repent when any thing goeth contrary to his temporal election.

† This is the nature of hypocrites: to be iniquitous against the truth, to condemn others, and iustifie themselves.

g Meaning, of base condition, as chap. 9, 11.

h Hee standeth most impudently in his owne defence both against God and his owne conscience.

* Iudg. 10, 2.

† 1. Kings. 1, 2.

¶ Cause the lot to fall on him that hath broken the oathe: but he doeth not consider his presumption in commanding the same oathe.

† The people thought if their duty to rescue him was of ignorance had but broken a rash law, and by whom they had received so great a benefit.

¶ Or, ouercome them.

¶ As the Lord had commanded. Deut. 25, 17.

¶ Called also Abimelech, chap. 31, 2.

z Which was the Wife of David, Chap. 18, 27.

y Whom Ioshab the Captaine of David slew, 2. Sam. 3, 27.

z As Samuel had forewarned, chap. 9, 11.

* Chap. 9, 16. † Because he had presented them to this honour, thou art bound to obey him.

¶ Exod. 17, 14. Num. 24, 29.

Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For ¹ rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolary. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

24 Then Saul said vnto Samuel, I have sinned: for I have transgressed the Commandement of the Lord, &c. thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdom of Israel from thee this day, and hath giuen it to thy neighbour, that is better then thou.

29 For indeede their strength of Israel will not lye nor repent: for he is not a man that he should repent.

30 Then hee said, I have sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¹ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring yee hither to mee Agag the king of the Amalekites: and Agag came vnto him ¹ plesantly, and Agag sayd, Truly the bitterness of death is passed.

33 And Samuel said, As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¹ So Samuel departed to Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul: but Samuel mourned for Saul, and the Lord repented that hee made Saul King ouer Israel.

CHAP. XVI.

¹ Samuel is rebuked of God, and is sent to anoint David. ² God speaks to the heart. ³ The Spirit of the Lord cometh vpon David. ⁴ The wicked spirit is sent vpon Saul. ⁵ Saul sends for David.

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, ^a seeing I have cast him away from reigning ouer Israel: all thine home with oyle and come, I will send thee to Ithai the Bethlehemit: for I have provided me a King among his sonnes.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer ^b with thee, and say, I am come ^b to doe sacrifice to the Lord.

3 And call Ithai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the tewepe

were ^a astonied at his coming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: I sanctifie my selues, and come with me to the sacrifice. And hee sanctified Ithai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords Anointed is before him.

7 But the Lord said vnto Samuel, Look not on his countenance, nor on the height of his stature, because I have refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ithai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ithai made Shamsh come. And hee said, Neither yet hath the Lord chosen him.

10 Againe Ithai made his seven sons to come before Samuel, and Samuel said vnto Ithai, The Lord hath chosen none of these.

11 Finally Samuel said vnto Ithai, Are there no more children ^b but these? And he said, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel said vnto Ithai, ^a Send and fet him: for we will not sit downe, till he be come hither.

12 And hee sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the Spirit of the Lord ^a came vpon David, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¹ But the Spirit of the Lord departed from Saul, and an euill spirit ^b sent of the Lord, vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants that are before thee, to seeke a man that is a cunning player vpon the harpe: that when the euill spirit of God cometh vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and said, Behold, I haue seene a sonne of Ithai, a Bethlehemit, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers vnto Ithai, and said, Send me David thy sonne, which is with the sheepe.

20 And Ithai toke an ass laden with bread and a flagon of wine and a kid, and sent them by the hand of David his sonne vnto Saul.

21 And David came to Saul, and stood before him: and hee loued him very well, and he was his armour bearer.

22 And Saul sent to Ithai, saying, Let David now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, David tooke an harpe and played with his

^a Fearing, lest some serious crime had been committed, because the Prophet was not wont to come thither.

^b Thinking that Eliab had been appointed of God to be made King.

^a 1. Chron. 28, 9, 10. 2. Sam. 17, 10. and 80, 12. Psal. 7, 19.

^a Eir. are the children sent?

^a 2. Sam. 7, 8. Psal. 78, 71. and 89, 21.

^a Acts 2, 46. and 13, 22. ^b Or, prepared.

^c The wicked spirits are at Gods commandment to execute his will against y wicked.

^d Though David was now anointed King by the Prophet, yet God would exercise him in sundry sort before hee had the use of his kingdom.

^e Or, served him.

* Exul. 4, 17. 1. Esai. 6, 5, 7. math. 9, 15. and 11, 17. ^a God hateth nothing more then the disobedience of his Commandement, though the intent seeme neuer so good to man.

^b This was not true repentance, but dissimulation, fearing the losse of his kingdom.

^c I That is, to David, in Atting, God who maintaineth and preserveth his,

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a

God would that Saul should receive this benefit as at David's hand: that his condemnation might be the more evident, for his evil heart toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defiech Israel. 19 David is sent to his brethrin. 24 The strength and boldness of David. 47 The Lord foweth not by sword nor spear. 50 David killeth Goliath, and the Philistims flee.

Now the Philistims gathered their armies to battell, & came together to Shochoh which is in Iudah, & pitched betwene Shochoh and Azekah, || in the coast of Danimm.

2 And Saul, and the men of Israel assembled and pitched in the valley || of Elah, and put themselves in battell aray to meet the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley *was* betwene them.

4 ¶ Then came a man from them: both out of the tents of the Philistims, named Goliath of Gath: his height *was* sixe cubites and an hand breadth.

5 And had an helmer of brasse upon his head, & a brigandine upon him: and the weight of his brigandine *was* five thousand *b* shekels of brasse.

6 And he had || boots of brasse upon his legs, and a shield of brasse upon his shoulders.

7 And the shaft of his speare *was* like a weavers beame: and his speare head *was* brendred sixe hundred shekels of yron: and one bearing a shielde went before him.

8 And he stood, and cried against the hoaste of Israel, and said vnto them, Why are ye come to see your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and I kill me, then will we be your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

10 Also the Philistim said, I defie the hoast of Israel this day: giue me a man, that we may fight || together.

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Now this David *was* the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and || this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell *were* Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So David *was* the least: and the three eldest went after Saul.

15 David also *went*, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued fourtie dayes.

17 And Ishai sayd vnto David his son, ¶ Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and run to the hoast to thy brethren.

18 Also carie these ten fresh cheefes vnto the captaine, and looke how thy brethren fare, and receiue their * pledge.

19 (Then Saul and they, and all the men of Is-

rael *were* in the valley of Elah, fighting with the Philistims.)

20 ¶ So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaund ed him, and came within the compasse of the hoaste: and the hoast went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselves in aray, armie against armie.

22 And David left the things which he bare, vnder the hands of the keeper of the cartiarge, and ranne into the hoast, and came, and asked his brethren ¶ how they did.

23 And as he talked with them, beholde, the man that *was* betwene the two armies, came vp, (whose name *was* Goliath the Philistim of Gath) out of the army of ¶ Philistims, and spake such words, and David heard them.

24 And all the men of Israel when they sawe the man, ranne away from him, and were fore afraide.

25 For euery man of Israel said, Saw yee not this man that commeth vp: euen to reuile Israel is hee come vp: to and him that killeth him, will the King giue great riches, and will giue him his * daughter, yea, and make his fathers house free in Israel.

26 ¶ Then David spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistim, and take away the shame from Israel? for who is this vncircumcised Philistim, that hee should reuile the hoaste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab *was* very angry with David, and sayd, Why camest thou downe hither: and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David said, What haue I now done? Is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David sayd to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul said to David, Thou art not able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And David answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistim shall bee as one of them, seeing he hath railled on the hoaste of the liuing God.

|| Or, in Ephraim.

|| Or, of the oke.

a Betwene the two camps.
|| Or, in the place of plate.
b That is, 156.
lib. a, ounces after half an ounce the shekel and 500.
shekels weight amounte h to 18.
lib. 3. quarters.
|| Or, graues.

* New Smith.

|| Or, b and to land.

* Chap. 16. 7.

|| Or, he was counted among them that were officers.

e To serue Saul, chap. 16. vers. 19.

d Though Ishai meant one thing, yet Gods providence directed David to another end.

e If they have laid any thing to gage for their necessity, sedeme it out.

|| Ebr. vassile.

|| Ebr. of peace.

|| Or, valley.
f As are above re-hearied, vers. 8, and 9.

* Isai. 25. 19.
g From taxes and payments.

h This dishonour that he doeth to Israel.

i For his fathers sending was an occasion, and also he felt himself inwardly moved by Gods Spirit.

k Here Satan prooueth David faith, by the infidelity of Saul.

l David by the experience that hee hath had in time past of Gods help, nothing doubteth to overcome this danger, seeing he was zealous for Gods honour.

37 ¹ Moreouer Dauid said, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beere, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, ^m Goe, and the Lord be with thee.

^m For by these examples he sheweth that by these weak means, God might onely be knowne to be the author of his victorie.

38 And Saul put his raiment vpon Dauid, and put a helmet of brass vpon his head, and put a brigandine vpon him.

¹ Or, offered.

39 Then girded Dauid his sword vpon his raiment, and he began to go: for he neuer proued it: and Dauid saide vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore Dauid put them off him.

ⁿ To the intent that by these weak means, God might onely be knowne to be the author of his victorie.

40 Then tooke he his ^a staffe in his hand, and chose him fow fmoote stones out of a brooke, & put them in his shepherds bagge or scrippe, and his sling ^{was} in his hand, and hee drew neere to the Philistim.

41 ¹ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and sawe Dauid, hee disdained him: for hee was but yong, ruddie, and of a comely face.

^o He swote by his gods that hee would destroy him.

43 And the Philistim said vnto Dauid, Am I a dog, that thou comest to me with staffes? And the Philistim ^a cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¹ Then said Dauid to the Philistim, Thou comest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hostes of Israel, whom thou hast rayled vpon.

^p Dauid being assured both of his cause and of his calling, prophesied of the destruction of the Philistines.

46 This day shall the Lord chose thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeases of ^y host of the Philistims this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all this assembly may know, that the Lord saueh not with sword nor with speare, (for the battell is the Lords) and he will giue you into our hands.

^q Being moued with a lateste reule, to be reneged vpon this blasphemie of Gods Name.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid ^a hastened and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and flung it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell growling to the earth.

^r Ecclis. 47. 4. 2. Mic. 4. 30.

50 So Dauid ^a ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slewed him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

² Or, Cal the way.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the ^y valley, and vnto the gates of Ekron: and the Philistims fell down wounded by the way of Sharaaim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

³ Or, house of Beth-lechem.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 ¹ When Saul saw Dauid goe forth against the Philistim, he said vnto Abner the captaine of his host, Abner, ^a whose sonne is this yong man? and Abner answered, As thy soule liueth, O king, I cannot tell.

^r That is, of whose family and tribe is he? or els he had forgotten David, albeit he had retained to great a benefit by him.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul saide to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ithai the Bethlehemeite.

CHAP. XVIII.

¹ The amitie of Ionathan and Dauid. 2 Saul enuieith Dauid for the praise that the women gaue him. 3 Saul would haue slaine Dauid. 4 He prometh him Merab to wife, but giueh him Michal. 5 David deliuereth to Saul two hundredth foreskinnes of the Philistins. 29 Saul feareth Dauid, seeing that the Lord is with him.

And when hee had made an end of speaking vnto Saul, the ^a soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

^s His affection was fully bent toward him.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for hee loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

^t That is, he preferred in all his doings.

5 And Dauid went out whither soeuer Saul sent him, and behaued himselfe ^b wisely: so that Saul set him over the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

^u To wit, Goliath.

6 ¹ When they came againe, and Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women ^c sang by course in their play, and said, ^a Saul hath slaine his thousand, and Dauid his ten thousand.

^v Or, enuiered, slaying. ^w Chap. 21. 11. and 20. 5. ^x Ecclis. 47. 4. 7.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and ^y what can hee haue more saue the kingdom?

^z Because he bare him enuie and hatred.

9 Wherefore Saul ^a had an eye on Dauid from that day forward.

10 ¹ And on the morowe, the euill spirit of God came vpon Saul, and hee ^a prophesied in the middes of the house: and Dauid played with his hand like as at other times, and there ^b was a speare in Sauls hand.

^y That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

11 And Saul tooke the speare, and said, I will smite Dauid through to the wall. But Dauid avoided twise out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out in and before the people.

^z Meaning, he was captaine ouer the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord ^b was with him.

15 Wherefore when Saul saw that he was verry wise, hee was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out in and before them.

¹⁷ 1 Thee

g. Fight against them that warre against Gods people.

h. By whom hee had his sonnes which Daa put to death at the request of the Gibeonites. 1 Sam. 21. 8. i. So his hypocritic appeares: for vnder pretence of fauour he sought his destruction.

k. Meaning, that hee was not able to endow his wife with riches.

l. i. a cause hee thought him selfe able to compromise the Kings request.

m. Meaning, David and his followers.

n. To be deprived of his kingdom.

o. That is, David had better success against the Philistines then Sauls way.

a. Before Saul taughte Davids life secretly, but now his hypocrite breeth forth open sentences.

b. That I may give thee warning what comes.

17 ¶ Then Saul said to David, Beholde mine eldest daughter Merab, her I will give thee to wife: onely be a valliant sonne vnto mee, & fight the Lords batells: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistines shall be vpon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to David, h he was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loved David; and they shedd Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, and that the hand of the Philistines may bee against him. Wherefore Saul said to David, ¶ Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with David secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of David. And David said, ¶ Seemeth it to you a light thing to be a kings sonne in law, seeing y I am a poore man and of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such wordes spake David.

25 And Saul said, This wife shall ye say to David, The King desireth no dowrie, but an hundred foreskinnes of the Philistines, to bee auenged of the Kings enemies: for Saul thought to make David fall into the hands of the Philistines.

26 And when his seruants tolde David these wordes, it pleased David well, to bee the Kings sonne in law: and the dayes were not expired.

27 Afterward David arose with his men, and went and slewed of the Philistines two hundred men: and David brought their foreskinnes, and they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saue, and vnderstood that the Lord was with David, and that Michal the daughter of Saul loved him.

29 Then Saul was more and more afraid of David, and Saul became alway Davids enemy.

30 And when the Princes of the Philistines went forth, at their going forth David behaued himselfe more wisely then all the seruants of Saul, so that his name was much let by.

CHAP. XIX.

1 Jonathan declareth to David the wicked purpose of Saul. 11 Michal his wife saueth him. 18 David cometh to Samuel. 33 The Spirit of prophesie cometh on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kill David: but Jonathan Sauls sonne had a great fauour to David.

2 And Jonathan told David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what hee saith, and will tell thee.

4 ¶ And Jonathan spake good of David vnto Saul his father, and said vnto him, Let not the king

sinne against his seruant, against David: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee did put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul sware, As the Lord liueth, he shall not die.

7 So Jonathan called David, and Jonathan shewed him all those wordes, and Jonathan brought David to Saul, and hee was in his presence as in times past.

8 ¶ Again the warre began, and David went out and fought with the Philistines, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee sate in his house hauing his speare in his hand, and David played with his hand.

10 And Saul intended to smite David out of the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers vnto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal let David downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take David, the said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that hee is escaped? And Michal answered Saul, Hee said vnto me, Let me goe, or els I will kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 But one told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David, and when they saw a company of Prophets prophesying, and Samuel standing as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, and came to a great well that is in Secu, and hee asked, and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 And hee went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Naioth in Ramah.

Ebr. her part was giuen in his hands. i. Iudg. 12. 3. 2 Sam. 28. 2. Phil. 1. 19. 1079

c. Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d. He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e. Thus God mocked both the sonnes and daughter of this tyrant to fauour David against their father.

f. Behold how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

g. Naioth was a schoole where the word of God was studied, hence to Ramah.

h. Being their chiefe instructor. i. Changed their minds and practise of God.

k. With a minde to persecute them.

12 It is kingly apparel. m He humbled himselfe as other did.

13 Chap. 10. 13.

a For Saul was stayed, and prophesied a day and a night by Gods providence, that Dauid might haue time to escape.

† Ebr. reuileth in manner.

b I am in great danger of death.

† Ebr. saith.

c At what time there should be a solemn sacrifice, Num. 28. 17. To the which they added peace offerings and feasts.

d Reside Chap. 1. 21.

* Chap. 18. 3. and 23. 18.

e That he were fully determined.

f If they father doe favour me.

g The Lord punish me most generously.

h I know that if thou werst now preferred to the Kingdom, thou wouldest not destroy mee, but thy selfe as readily as my possibillie.

24 And he stript off his¹ clothes, and hee prophesied also before Samuel, and fell^m down naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

CHAP. XX.

a Ionathan comforteth Dauid. 3 They reuue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduerseth Dauid by three arrowes of his fathersurie.

ANd Dauid^a fled from Naioth in Ramah, and came and faine before Ionathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And hee said vnto him, God forbid, thou shalt not die: behold, my father will do nothing great nor small, but hee will [†] shew it me; and why should my father hide this thing from me? he will not doe it.

3 And Dauid sware againe, and said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan shall not know it, least he be forie: but indeed, as the Lord liueth, and as thy soule liueth, there is but a [†] step betweene mee and death.

4 Then said Ionathan vnto Dauid, Whosoever thy soule [†] requireth, that will I doe vnto thee.

5 And Dauid said vnto Ionathan, Behold, to morrow is the [†] first day of the moneth, and I should sit with the king at meate: but let me goe, that I may hide my selfe in the fieldes vnto the third day at euē.

6 If thy father make mention of mee, then say, Dauid a ked leaue of me, that hee might goe to Bethlehem to his owne citie: for there is a [†] yeerly sacrifice for all that family.

7 And if hee say thus, It is well, thy seruāt shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shew mercie vnto thy seruāt: * for thou hast ioyned thy seruāt into a covenant of the Lord with thee, and if there be in mee iniquitie, slay thou mee: for why shouldest thou bring me to thy father?

9 [†] And Ionathan answered, God keepe that from thee: for if I knew that wickednesse were [†] concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Ionathan, Who [†] shall tell me? how [†] shall I know, if thy father answer thee truly?

11 And Ionathan said to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan said to Dauid, O Lord God of Israel, when I haue groped my fathers mind to morrow at this time, [†] or within this three dayes, and if it be well with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lord [†] doe so and much more vnto Ionathan: but if my father haue minde to doe thee enill, I will shew thee also, and sent thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue - for I doubt not but thou wilt shew me the mercy of the Lord, [†] that I die not.

15 But I require that thou cut not off thy mercie from mine house for ever: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule),

18 Then said Ionathan to him, To morrow is the first day of the moneth: and thou shalt bee [†] looked for, for thy place shall be empty.

19 Therefore thou shalt hide thy selfe three dayes, [†] then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone [†] Ezel.

20 And I will shoot three arrowes on the side thereof, as though I shot at a make.

21 And after I will send a boy, saying, Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is [†] well with thee, and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the [†] Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord be betweene thee and me for ever.

24 [†] So Dauid hid himselfe in the field: and when the first day of the moneth came, the king fate to eate meate.

25 And the king fate, as at other times vpon his seate, euen vpon his seat by the wall: and Ionathan arose, and Abner sat by Sauls side, but Dauids place was empty.

26 And Saul said nothing that day: for hee thought, Some thing hath befallen him, though he were [†] cleane, or else because hee was not purified.

27 But on the morow, which was the second day of the moneth, Dauids place was empty againe: and Saul said vnto Ionathan his sonne, Wherefore comest thou not the sonne of Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, Dauid required of me, [†] that hee might goe to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our familie offereth [†] a sacrifice in the citie, and my brother hath sent for me: therefore now, if I haue found fauour in thine eyes, let me go, I pray thee, and see my brethren: this is the cause that hee cometh not vnto the kings table.

30 Then was Saul angry with Ionathan, and said vnto him, Thou [†] sonne of the wicked rebellious woman, doe not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be established, nor thy kingdom: wherefore now feed and fatten him: me, for he [†] shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall hee die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Ionathan knew, that it was determined of his father to slay Dauid.

34 [†] So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was fory for Dauid, and because his father had reuiled him.

35 On the next morning therefore Iona-

2 Or, murmured.

† Eze of the way, because it is found as a signe to shew the way to them that are offed by.

† Ebr. praye.

† The Lord is the author of thy departure.

h Yet he might haue some business to let him.

1 That he speaketh contemptuously of Dauid.

m That is, a peace offering.

n Meaning, all his kinnefolke.

o Thou art much country vnto mee as thy mother is.

† Ebr. sonne of death. g For it were too great a shame to put on to death and so to shew the cause why.

For this was the third day, as it was begned upon, verſ. 5.

By theſe words the admoniſhed Dauid what he ought to doe.

It ſeemeth that he had ſhot on the Northſide of the ſtone, leaſt the boy ſhould haue eſpyed Dauid.

Which oathe he calleth in the eight verſe, the covenent of the Lord.

Where the arkethen was to ake ſonſell of the Lord.

Thiſe Infirmities that we ſee in the Soulds of God, teach vs that none hath his iuſtice in himſelfe, but re- ceiueth it of Gods merite.

Exod. 25. 30. Lattin. 1. 5. Mat. 12. 3. 4. c. If they haue not content with their wint.

d Thereſe, theiſe bodies.

e Shall be more excuſed to keep: he ſayth holy, when he ſhall haue com- of this holy food.

f Tarrying to wor- ſhip, before the Ark.

g Or, a miſtre of ſon that kept Dauid ſafe.

than went out into the field, at the time appointed with Dauid, and a little boy with him.

36 And he ſaid vnto his boy, Runne now, ſeeke the arrowes which I ſhoote: and as the boy ran, he ſhot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had ſhot, Ionathan cryed after the boy, and ſaid, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, * Make ſpeeke, haſte and find not ſtill: and Ionathans boy gathered vp the arrowes, and came to his maſter,

39 But the boy knew nothing: onely Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his † bow and arrowes vnto the boy that was with him, and ſaid vnto him, Goe, carie them into the citie.

41 ¶ Aſſoone as the boy was gone, Dauid arole out of a place that was toward the South, and fell on his face to the ground, and bowed himſelfe three times: and they kiſſed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan ſaid to Dauid, Goe in peace: that which we haue ſworne both of vs in the name of the Lord, ſaying, The Lord bee betweene me and thee, and betweene my ſeede and betweene thy ſeede, let it ſtand for euer.

43 And hee arole and departed, and Ionathan went into the citie.

C H A P. XXII.

1 Dauid ſleeth to Nob to Ahimelech the Prieſt 6 He getteth of him the ſhewbread to ſatiſſie his hunger. 7 Doeſ Sauls ſervant was preſent. 10 Dauid ſleeth to King Achifh, 13 and there fainteth himſelfe mad.

Then came Dauid to a Nob to Ahimelech the Prieſt, and Ahimelech was aſtoniſhed at the meeting of Dauid, and ſaid vnto him, Why art thou alone, and no man with thee?

2 And Dauid ſaid to Ahimelech the Prieſt, The King hath commanded me a certaine thing, and hath ſaid vnto me, Let no man know whereabout I ſend thee, and what I haue commanded thee: and I haue appointed my ſeruants to ſuch and ſuch places.

3 Now therefore, if thou haſt ought vnder thine hand, giue mee ſue cakes of bread, or what cometh to hand.

4 And the Prieſt answered Dauid, and ſaid, There is no common bread vnder mine hand, but here is * hallowed bread, if of the young men haue kept themſelves, at leaſt from * women.

5 Dauid then answered the Prieſt, and ſaid vnto him, Certainly women haue bene ſeparate from vs theſe two or three dayes ſince I came out: and the 2 veſſels of the young men were holy, though the way were prophane, and how much more when ſhall ſuffry one * bee ſanctified this day in the veſſell?

6 So the Prieſt giue him hallowed bread: for there was no bread there, ſaue the ſhewbread that was taken from before the Lord, to put hore bread there, the day that it was taken away.

7 (And there was the ſame day one of the ſeruants of Saul abiding before the Lord, named Doeſ the Edomite, the ¶ chiefſt of Sauls hear- men.)

8 And Dauid ſaid vnto Ahimelech, Is there not here vnder thine hand a ſpeare, or a ſword?

for I haue neither brought my ſword nor mine harnelle with me, becauſe the kings buſineſſe required haſte.

9 And the Prieſt ſaid, The ſword of Goliath the Philitiſt, whom thou ſlewelt in the * valley of Elah, behold, it is wrapt in a cloath behind the 2 Ephod: if thou wilt take that to thee, take it: for there is none other ſane that here: and Dauid ſaid, There is none to that, giue it me.

10 And Dauid arole and fledde the ſame day from the h preference of Saul, and went to Achifh the king of Gath.

11 And the ſeruants of Achifh ſaid vnto him, Is not this Dauid the * King of the land? did they not ſing vnto him in dances, ſaying, * Saul hath ſlaine his thouſand, and Dauid his ten thouſand?

12 And Dauid † conſidered theſe words, and was fore afraid of Achifh the king of Gath.

13 And hee changed his behauiour before them, and ſained himſelfe mad in their hands, and ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

14 Then ſaid Achifh vnto his ſeruants, Lo, ye ſee the man is beſide himſelfe, wherefore haue ye brought him vnto me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in my preſence? ¶ ſhall he come into mine houſe?

C H A P. XXII.

1 Dauid hideth himſelfe in a cave. 2 Many that were in trouble came vnto him. 9 Doeſ accuſeth Ahimelech. 18 Saul caſteth the Prieſts to bee ſlaine. 20 Abiathar eſcapeth.

Dauid therefore departed thence, and ſaned himſelfe in the cave of Adullam: and when his brethern and all his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in minde, and hee was their ¶ prince, and there were with him about four hundred men.

3 ¶ And Dauid went thence to Mizpeh in Moab, and ſaid vnto the King of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And hee brought them before the King of Moab, and they dwelt with him all the while that Dauid was in the hold.

5 And the Prophet Gad ſaid vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah. Then Dauid departed and came into the foreſt of Hareth.

6 ¶ And Saul heard that Dauid was * diſcou- red, and the men ¶ y were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now, ye ſonnes ¶ of Iemini, will the ſonne of Iſhai giue euery one of you fieldes and vineyards? will hee make you all captaines ouer thouſands, and captaines ouer hundreds?

8 That all ye haue conſpired againſt me, and there is none that telleth me that my ſonne hath made a covenant with the ſonne of Iſhai: and there is none of you that is ſorie for me, or ſheweth mee, that my ¶ ſonne hath ſtirred vp my ſervant to lie in wait againſt mee, as appeareth in this day?

9 ¶ Then answered Doeſ the Edomite, (who

Chap. 19. 2

Behinde that place, where the high Prieſts gaue may lay.

h That is, out of Sauls dominion.

* Chap. 17. 9. * Chap. 18. 7. and 29. 5. Eccleſ. 47. 4. g Eſa. 40. 11. ſeeſt words in his heart.

i By making madnes and toyet.

k Is he meete to ¶ be in a kings houſe?

l which was in the riue of Iudah, and meete to Iethlehem.

m Or, captaine.

n For there was another called in Iudah.

o For he feared the rage of Saul againſt his houſe.

p That is, in Miz- peh, which was a ſtrong hold.

q That a great brim went on him.

r Ye that are of my riue and lineage.

s Herby hee would ſet aside them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſervant againſt his maſter.

was

was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai, when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and he gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, to *viz*, to the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuals, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in waite as appeareth this day?

14 And Ahimelech answered the King, and said, Who is so faithfull among all thy seruants as David, being also the kings sonne in law, and goeth at thy commandment, and is honourable in thine house?

15 Have I this day first begun to aske counsell of God for him? be it farre from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayde vnto the sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fedde, and shewed it not to me. But the seruants of the King would not mooue their hands to fall vpon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and fise persons, that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smoothe hee with the edge of the sword, both man and woman, both child and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *vvas* Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said vnto Abiathar, I knew it the same day, when Doeg the Edomite *vvas* there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

5 David departeth the Philistims from Keilah. 13 David departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth David. 28 Sauls enterprise is broken in pursuing David.

Then they tolde David, saying, Behold, the Philistims fight against Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I goe and smite these Philistims: And the Lord answered David, Go and smite the Philistims, and saue Keilah.

3 And Davids men said vnto him, See, we be

afraid here in Judah, how much more if wee come to Keilah against the hoste of the Philistims?

4 Then David asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 So David and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus David saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to David to Keilah, he brought an Ephod with him.)

7 And it was told Saul that David was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is that in, seeing hee is come into a citie that hath gates and barnes.

8 Then Saul called all the people together to warre for to goe downe to Keilah, and to besiege David and his men.

9 And David hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, a Bring the Ephod.

10 Then said David, O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

11 Will the lords of Keilah deliuer me vp into their hands? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said David, Will the lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 And then David and his men, which were about six hundred, arose and departed out of Keilah, and went whither they could. And it was told Saul, that David was fled from Keilah, and he left off his iourney.

14 And David abode in the wilderness in the holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God deliuered him not into his hand.

15 And David saw that Saul was come out for to seeke his life: and David *vvas* in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And said vnto him, Feare not, for the hand of Saul my father shall not finde thee, and thou shalt be king ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and David did remaine in the wood: but Jonathan went to his house.

19 Then came vp the Ziphims to Saul to Gibeah, saying, Doe not David himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side of Ieshimon?

20 Now therefore, O king, come downe according to all that thine heart can desire; and our part shall bee to deliuer him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare ye yet better: know and see his place where he hath hid himselfe, and

That is, in the midst of Iudah, much more when we come to the borders against our enemies.

Chap. 23, 20. By Gods promise the Ephod was presented and kept with David the king. Err in the hand.

To consult with the Lord by Urim and Thuraim.

Or, earnestly.

Or, is and frome having no certain place to go to.

Or, strong places.

No power nor helpe can penitence against Gods children, but when he approacheth the times.

Eliz. his hand.

Jonathan a sincere David, that God will accomplish his promise, and that his father drieth against his owne conscience.

Or, of the wilderness.

The Lord recompenste this friendship. I.e., where hee hath been burnt.

h Which were the remnant of a house of Eli, whose house God threatened to punish.

h Have I not it other times also, when he had great affliction, consulted with the Lord for him?

Or, footmen.

h For they knew that they ought not to obey the wicked commandment of the king in slaying the innocents.

1 This was Gods providence, who according to his promise preserved some of the house of Eli, Chap. 23, 33.

Or, he that taketh my life, shall take mine also.

h Which was a city in the tribe of Iudah. Josh. 23, 44.

who hath seene him there: for it is said to me, He is subtil, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certainty, and I will go with you: and if hee be in the land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told David: wherefore he came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard this, hee followed after David in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine: and David and his men on the other side of the mountaine: and David made haste to get from the presence of Saul: for Saul and his men compassed David and his men round about, to take them.

27 But there came a messenger to Saul, saying, Haste thee, and come: for the Philistims have invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistims. Therefore they called that place, ¹Sela-hamm-lechoth.

CHAP. XXIV.

1 David hid in a cave spareth Saul. 10 Hee sheweth to Saul his innocence. 18 Saul acknowledgeth his fault. 22 Hee trusteth David to forewarn vnto him to be favourable to him.

And David went thence, and dwelt in a holds at En-gedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Behold, David is in the wilderness of En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke David and his men vpon the rocks among the wild goates.

4 And hee came to the sheepcotes by the way where there was a cave, and Saul went in to doe his easement: and David and his men late in the inward parts of the cave.

5 And the men of David said vnto him, See, the day is come, whereof the Lord sayd vnto thee, Behold, I will deliver thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then David arose and cut off the tip of Sauls garment privily.

6 And afterward David was touched in his heart, because hee had cut off the tip which was on Sauls garment.

7 And he said vnto his men, The Lord keepe mee from doing that thing: vnto my master the Lords anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So David overcame his servants with these words, and suffered them not to lay against Saul: for Saul rose vp out of the cave and went away.

9 David also arose afterward, and went out of the cave, and cryed after Saul, saying, O my Lord the King. And when Saul looked behinde him, David inclined his face to the earth, and bowed himselfe.

10 And David said to Saul, Wherefore persecutest thou a man as to reans wordes, that say, Behold, David seeketh euill against thee?

11 Behold, this day thine eyes have seene, that the Lord hath deliuered thee this day into mine

hand in the cave, and some bade me kill thee: but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords Anointed.

12 Moreover my father, behold, I say, the lap of thy garment is in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord avenge me of thee, and let not mine hand be vpon thee.

14 According as the olde proverbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dogge, and after a flea.

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, & please my cause, and I deliuer me out of thine hand.

17 When David had made an end of speaking these words to Saul, Saul said, Is this thy voyce, my sonne David? & Saul lift vp his voyce, & wept.

18 And said to David, Thou art more righteous then I: for thou hast rendered me good, and I haue rendered thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be King, and that the kingdome of Israel shall be stablished in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my feede after me, and that thou wilt not abolish my name out of my fathers house.

23 So David swore vnto Saul, and Saul went home: but David and his men went vp vnto the holde.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord Rulerh Nabal. 43 Abigail and Ahimeas Dauidis vnto, 44 Michai is given to Phai.

Then Samuel dieth, and all Israel assembled, and mourned for him, and buried him in his owne house at Ram-leh. And David arose and went downe to the wilderness of Paran.

2 Now in Maon was a man, who had his possesse in Carmel, & the man was exceeding mightie, and had three thousand sheepe, and a thousand goats: and he was hearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and there was a woman of singular wisdom, and becomfitt, but the man was churlish, and euill conditioned, and was of the family of Caleb.

4 And David heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore David sent ten young men, and David said vnto the young men, Goe vp to Carmel, and goe to Nabal, and aske him in my name how he doeth.

6 And thus shall ye say, * for salutation, Both thou, and thine house, and all that thou hast, bee in peace, wealth and prosperitie.

7 Behold,

h In your country of Ziph, which is in Iudah.

h Which was also in the tribe of Iudah, 10th, 15, 55.

h Thus the Lord can pull backe the bridle of the tyrant, and deliuer his out of the lions mouth. I that is, none of diuision, because they thought they would one from another.

h That is, in secret places, which were defended by nature.

h A City of Iudah, 2d, 15, 62.

† Elv, to court his friend.

† Elv, in the field.

h Here we see how ready we are to hang Gods promises, if the occasion serues, and so to kindle our feeling it was his owne priuie cause, he reported that he had onched his enemy.

h Contrary to the false report of them that said, David was Sauls enemy, hee sought him to be his friend.

h Or, the presence of an ancient man.

† Elv, indge.

† Though he was most cruel, he came to David, yet by his great gentleness his conscience compelled him to yield.

† Elv, a good way.

h Though this tyrant saw and confessed the fauour of God toward David, yet he could not to persecute him againe his owne conscience.

* Chap. 28, 3, 10th, 46, 13, 20.

h That is, among his owne kindred. h Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galilee.

† Elv, offer. h Some rede, for mysel thou line in prosperitie the nexte yeare, both thou, &c.

† Elv, for life.

7 Behold, I have heard, that thou hast shearers: now thy shepherds were with vs, and wee did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants, and they will shewe thee. Wherefore let these young men finde fauour in thine eyes: (for wee came in a good season) giue, I pray thee, whatſoeuer I cometh to thine hand vnto thy seruants, and to thy ſonne Dauid.

9 And when Dauid's young men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauid's seruants, and sayd, Who is Dauid? and who is the sonne of Ithai? there be many seruants now adayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and giue it vnto them, whom I know not whence they be?

12 So Dauid's seruants turned their way, and went againe, and came, and told him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword. Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the carriage.

14 Now one of the seruants told Abigail Nabal's wife, saying, Behold, Dauid sent messengers out of the wilderness to salute our master, and he railled on them.

15 Notwithstanding, the men were very good vnto vs, and we had no displeasure, neither misdeed any things as long as wee were conuersant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe.

17 Now therefore take heed, and see what thou shalt doe: for euill it will surely come vpon our master, and vpon all his family: for he is so wicked, that a man cannot speake to him.

18 Then Abigail made haste, and tooke two hundred cakes, and two bords of wine, and five sheepe ready dressed, and five measures of parched corne, and an hundred ffirles of staves, and two hundred of figs, and laded them on asses.

19 Then she said vnto her seruants, Go ye before me: behold, I will come after you: yet see thou tell not her husband Nabal.

20 And as the rode on her ass, she came down by a secret place of the mountaine, and behold, Dauid and his men came downe against her, and she met them.

21 And Dauid said, In deed I have kept all in vaine that this fellow had in the wilderness, so that nothing was misdeed of all that pertained vnto him: for he hath required me euill for good.

22 So and more also doe God vnto the enemies of Dauid, for surely I will not leaue of all that he hath by the dawning of the day, any that he pisseth aginst the wall.

23 And when Abigail saw Dauid, she hasted and lighted off her ass, and fell before Dauid on her face, and bowed her selfe to the ground.

24 And fell at his feete, and sayd, Oh, my lord, I have committed the iniquity, and I pray thee, let thine handmaid speake t to thee, and

here thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is hee: Nabal is his name, and folly is with him: but I thine handmaid sawe not the young men of my lord whom thou sentest.

26 Now therefore, my Lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from coming to shed blood, and that thine I hand should not take thee) (so now thine enemies shall be as Nabal, and they that intend to doe my lord euill.

27 And now this blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the young men that follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the Lord will make my lord a sure house, because my lord fighteth the battels of the Lord, and none euill hath beene found in thee t in all thy life.

29 Yet I am hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall bee bound in the bundle of life with the Lord thy God: and the foute of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that he hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood carelesse, nor that my lord hath not preferred himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from coming to shed blood, and that mine hand hath not shed me.

34 For in deed, as the Lord God of Israel liueth, who hath kept mee backe from hurting thee, except thou haddest hasted and met mee, surely there had not bene left vnto Nabal by the dawning of the day, any thing pisseth aginst the wall.

35 Then Dauid receiued of her hand that which she had brought him, and said to her, Goe vp in peace to thine house: behold, I have heard thy voyce, and haue granted thy petition.

36 So Abigail came to Nabal, and behold, hee made a feast in his house, like the feast of a king, and Nabal's heart was merry within him, for hee was very drunken: Wherefore he told him nothing, neither lesse nor more, vntill the morning arole.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him those words, and his heart dyed within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabal, that he dyed.

39 Now when Dauid heard that Nabal was dead, he said, Blessed be the Lord, that hath iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednes of Nabal vpon his owne head. Also I did not to commune with Abigail, to take her to his wife.

40 And when the seruants of Dauid were come

1 Cr. foote.

1 That is, that thou shouldst not be reuenged of thine enemy.

1 Or present.

1 Eie walkt at the fire.

1 Confirm his Kingdom to his posterity.

1 Eie from thy door.

1 To wit, Saul. 1 God shall preserve thee long in his service, and destroy thine enemies.

1 That he hath not anaged himselfe, wh things would haue tormented his conscience.

1 Or Reside verse 10.

1 He stricken him to the Lords mercy, as did not to himselfe that he was stayed.

1 The raising thy fire.

1 That he had no occasion to confide in his own strength, but to relye on the Lords grace.

1 For feare of the Gods danger.

1 Or, wronged.

1 For he had experience of his goodness, wisdom and bounty.

1 Whatſoeuer thou hast ready for vs.

1 Thus the conuict wretches in stead of relieving the necessity of Gods children, vie to revile their persons, and condemn their cause.

1 Eie 10 of 10.

1 Eie about about away.

1 When we kept our sheepe in the wilderness of Paran.

1 Eie 10 of 10.

1 Eie 10 of 10.

1 Because they knew his crooked nature, that he would rather hang perished, then consented to that enterprise.

1 Meaning by this promise, that he would destroy both small and great.

1 Eie in thine eyes.

to Abigail to Carmel, they spake vnto her, saying, David sent vs to thee, to take thee to his wife.

21 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine hand-maid be a seruant to walk the feete of the seruants of my Lord.

22 And Abigail hasted, and arose, and rode vpon an asse, and her five maids [†] followed her, and she went after the messengers of David, and was his wife.

23 David also tooke Ahinoam of * Izreel, and they were both his wives.

24 Now Saul had giuen * Michal his daughter, Davids wife, to Phalti the sonne of Laish, which was of * Gath.

CHAP. XXVI.

1 David was discovered vnto Saul by the Ziphims, 12 David taketh away Sauls speare, and a pot of vnder that stood at his head. 21 Saul confesseth his sinne.

A Gaine the Ziphims came vnto Saul to Gibeah, saying, * Doeth not David hide himselfe in the hill of Hachilah before * Ieshimon?

2 Then Saul arose, and went downe to the wilderness of Ziph, hauing thre thousand * chosen men of Israel with him, for to seeke David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now David abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For David had sent out spies, and vnderstood that Saul was come in) in very deed.)

5 Then David arose, and came to the place where Saul had pitched, and when David beheld the place where Saul lay, and * Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake David, and said to Ahimelech the b Hittite, and to Abithai the sonne of Zerniah, brother to * Ioab, saying, Who will goe downe with me to Saul to the hoaste? Then Abithai said, I will goe downe with thee.

7 So David and Abithai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay round about him.

8 ¶ Then said Abithai to David, God hath closed thine enemy into thine hand this day: now therefore I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And David said to Abithai, Destroy him not: for who can lay his hand [†] on the Lords anointed, and be guiltlesse?

10 Moreover David sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So David tooke the speare and the pot of water from Sauls head: and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for [†] the Lord had sent a dead sleepe vpon them.

13 Then David went into the other side, and

stood on the top of an hill asfarre off, a great space being betweene them.

14 And David cried to the people, and to Abner the sonne of Ner, saying, [†] Hearst thou not, Abner? Then Abner answered and sayd, Who art thou that criest to the King?

15 ¶ And David said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord liueth, yee are [†] worthy to die, because yee haue not kept your master the Lords anointed: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knew Davids voyce, and sayd, Is this thy voyce, * my sonne David? and David said, It is my voyce, my lord, O King.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the words of his seruant. If the Lord haue stirred thee vp against me, [†] let him smell the fauour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go, serue [†] other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a faine, as one would hunt a partridge in the mountains.

21 Then said Saul, I haue sinned: Come againe, my sonne David: for I will do thee no more harme, because my soule was [†] precious in thine eyes this day: behold, I haue done foolishly; and haue erred exceedingly.

22 Then David answered, and sayd, Behold the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his [†] righteousnesse and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anointed.

24 And behold, like as thy life was much fet by this day in mine eyes: so let my life be fet by in the eyes of the Lord, that he may deliuer mee out of all tribulation.

25 Then Saul sayd to David, Blessed art thou, my sonne David: for thou shalt doe great things, and also preuaile. So David went his way, and Saul returned to his [†] place.

CHAP. XXVII.

2 David fleeth to Achish King of Gath, vnto whom hee goeth him Ziklag. 8 David destroyeth certaine of the Philistims. 10 Achish is deceived by David.

AND David said in his heart, I shall now [†] perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coasts of Israel, and so escape out of his hand?

2 David therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And David dwelt with Achish at Gath, hee, and his-men. euery man with his household,

His answer.

He seemed most valiant and meete to saue the King.

† Hee, sonne of death.

8 Heereby it appeareth, that the hypocrite persecuted David against his owne conscience, and contrary to his promise.

h Let his anger to ward vs be pacified by a sacrifice.

i As much as say in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

j Because thou hast set my life this day.

l Thus hee protesteth his innocencie toward Saul, & redounding his iustice in the sight of God, in whole preface none is righteous. Psal. 14. 3. and 130. 3.

m To a tribe of Benjamin.

a David distrusteth Gods protection, and therefore fleeth into the idolaters, who were enemies to God: people. b Thus God by his providence changeth the enemies hearts, and maketh them to fauour his in their necessity.

¶ Chap. 23. 19.
 ¶ Origin Gibeah.
 ¶ Or, the wilderness.
 ¶ That is, of the most hillfull and valiant soldiers.

¶ Or, to a certain place.

¶ Chap. 14. 50. and 17. 55.

b Who was a Ganaanite, and not an Israelite.
 c Who afterward was Davids chiefe captaine.

¶ Or, belittles.

d Meaning, hee should make him sure at one stroke.
 e To wit, in his owne private case: for hee flew two Kings: Gods appointment, 2. King. 3. 24.

† Hee, the house of the Lord: was fallen vpon them.

David with his two wives, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David fled vnto Achih, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the country, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achih gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 And at the time that Dauid dwelt in the country of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and invaded the Geshurites, and the Giritzes, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman alive, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achih.

10 And Achih sayd, ¶ Where haue yee beene a routing this day? and Dauid answered, Against the South of Iudah, and against § South of § Ierahmeelites, and against the South of the Kenites.

11 And Dauid faced neither man nor woman alive, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so will be his manner all the while that hee dwelleth in the country of the Philistims.

12 And Achih beleened Dauid, saying, ¶ Hee hath made his people of Israel vterly to abhorre him: therefore hee shalbe my seruant for euer.

CHAP. XXVIII.

1 David hath the chiefe charge promised about Achih. 8 Saul consulteth with a witch, and see causeth him to speake with Samuel. 18 VVho declareth his ruine.

Now at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achih said to Dauid, ¶ Be sure, thou shalt go out with me to the bartell, thou and thy men.

2 And Dauid said to Achih, Surely thou shalt know what thy seruant can doe, And Achih said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the forcerers, and the Soothsayers out of the land.)

4 Then the Philistims assembled themselves, and came and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoaste of the Philistims, he was afraid, and his heart was sore aponed.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by § Vrim, nor yet by Prophets.

7 § Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and alke of her. And his seruants said to him, Behold, there is a woman at End-or that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom

I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then leestest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp § Samuel.

12 And when the woman saw Samuel, shee cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceived me for thou art Saul.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw § gods ascending out of the earth.

14 Then he said vnto her, What fashion is hee of? And she answered, An olde man cometh vp lapped in a mantle: and Saul knew that it was § Samuel, and he inclined his face to the ground, and bowed himselfe.

15 § And Samuel said to Saul, Why hast thou disquieted mee, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

16 Then said Samuel, Wherefore then dost thou aske of mee, seeing, the Lord is gone from thee, and is thine enemy:

17 Euen the Lord hath done to § him, as hee spake * by mine § hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy sonnes be with mee, and the Lord shall giue the hoaste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and I haue put my soule in mine hand, and haue obeyed thy words which thou laidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eat and gett thee strength, and goe on thy iourney.

23 But he refused and said, I will not eat: but his seruants, and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and late on the bed.

24 Now the woman had a fat calfe in the house, and the hasted, and killed it, and tooke floure, and kneaded it, and baked of it unleavened bread.

c Let thine officers appoint me a place.

† Elee, the number of the dayes.

d These were the wicked Gansanites, whom God had appointed to be destroyed.

¶ Or, against mount.

e Which were a family of the tribe of Iudah, 1. Chron. 2. 5

¶ Or, he doeth furiously abhorre his people.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmities, he durst not deny him.

* Chap. 31. 2.

b According to the commandment of God. End as. 18. and Deut. 18. 10, 12

c Meaning, the high Priest, Brod. 28. 30

d He seeketh not to God in his misery, but is led by Satan to vnlawfull means which in his conscience he condemns.

¶ Or, punishment.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power over them.

¶ Or, an excellent person.

f To his imagination, albeit it was Satan, who to blind his eyes rooke vpon him the forme of Samuel, as he can do of an Angel of light.

† Elee by the hand of Prophets.

g That is, to Dauid, § Chap. 15. 28.

¶ Or, ministry.

h Yet shall be dead, Chap. 31. 6.

i The wicked, when they heare Gods iudgements, tremble and despayre, but cannot be for meritorie repentance.

j I haue ventured my life.

k Because it required halfe.

C H A P. I.

4 It was tolde David of Sauls death. 15 He causeth him to be flaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

After the death of Saul, when David was returned from the * slaughter of the Amalekites, and had bene two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoaste from Saul with his * clothes rent, and earth vpon his head: and when he came to David, hee fell to the earth, and did obeisance.

3 Then David said vnto him, Whence comest thou? And hee said vnto him, Out of the hoaste of Israel I am escaped.

4 And David said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And David said vnto the young man that tolde it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the young man that tolde him, answered, As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charrets and horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an * Amalekite.

9 Then said he vnto me, I pray thee, come vpon me, and slay mee: for anguish is come vpon me, because my * life is yet whole in me.

10 So I came vpon him, and slew him, and because I was sure that hee could not lue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke holde on his clothes, * and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill enen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the hoaste of Israel, because they were slaine with the sword.

13 ¶ Afterward David said vnto the young man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David said vnto him, How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then David called one of his young men, and said, Goe neere, and fall vpon him. And hee smote him that he died.

16 Then said David vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

17 ¶ Then David mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also hee bade them teach the children of Iudah to shoote, as it is written in the booke of * I Iasher.)

19 O noble Israel, he is slaine vpon thy ye places: how are the mightie ouerthrowen!

20 * Tell it not in Gath, nor publish it in the streetes of Askelon, least the daughters of the Philistines reioyce, least the daughters of the vn-

circumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor be there fieldes of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fate of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not diuided: they were swifter then eagles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, I with pleasures, and hanged ornaments of gold vpon your apprell.

25 How were the mightie slaine in the middes of the battell! O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: how are the mightie ouerthrowen, and the weapons of warre destroyed!

C H A P. II.

1 David is anoynted King in Hebron. 9 Abner maketh Ish-boseth King ouer Israel. 15 The battell of the seruants of David and Ish-boseth. 32 The buriall of Asahel.

After this, David * asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And David said, Whither shall I goe? Hee then answered, Vnto * Hebron.

2 So David went vp thither, and his two wiues also, Abinoam the Izraelite, and Abigail Nabals wife the Carmelite.

3 And David brought vp the men that were with * him, euery man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted David King ouer the house of Iudah. And they tolde David, saying, * that the men of Iabesh Gilead buried Saul.

5 And David sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are yee of the Lord, that yee haue shewed such kindeesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shewe mercy and * truth vnto you: and I will recompense you this benefit, because ye haue done this thing.

7 Therefore now let your handes be strong, and be ye valiant: albeit your master Saul be dead, yet neuerthelesse the house of Iudah hath anoynted me * King ouer them.

8 ¶ But Abner the sonne of Ner that was captain of Sauls hoaste, tooke Ish-boseth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izrael, and ouer Ephraim, and ouer Benjamin, and ouer * all Israel.

10 Ish-boseth Sauls sonne was fourtie yeeres old when he began to reigne ouer Israel, and reigned two yeeres: but the house of Iudah followed David.

11 (And the time which David reigned in Hebron ouer the house of Iudah, was seuen yeeres and fixe * moneths)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-boseth the sonne of Saul went

i Let their familie fields be burnt, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments and costly jewells.

m Either toward their husbands, or their children.

a By the meanes of the hie Priest, as 1. Sam. 22. 2. and 2. Sam. 5. 10.

b Which cite was also called Kirjath-arba, 10th. 16. 15.

c In the time of his persecution.

* 1. Sam. 31. 13.

d According to his promise, which is to recompense them, that are mercifull.

e So hast you shall not want a captain and defender.

f Once the eleven tribes.

g After this time was expired, he reigned ouer all the countrey 33 yeeres, Chap. 5. 5.

seeming to lamen the overthrow of the people of Israel.

As I fled in the chase.

Or, captiues.

As I fled in the chase.

Or, captiues.

Or, captiues.

Or, captiues.

Or, captiues.

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out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the servants of David went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the young men now arise, and h play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of David.

16 And euery one caught his¹ fellow by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding fore that same day: for Abner and the men of Israel² fell before the seruants of David.

18 And there were three sonnes of Zeruiah there, Ioab, and Abihai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his weapons: but Asahel would not depart from him.

22 And Abner said to Asahel, Depart from mee: I wherefore should I smite thee to the ground: how then should I be able to hold vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder end of the speare smote him vnder the mth rib, that the speare came out behinde him: and hee fell downe there, and dyed in his place. And as many as came to the place where Asahel fell downe and dyed, stood still.

24 Ioab also and Abihai pursued after Abner: and the sunne went downe when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the sword denoue for euer? knowest thou not, that it will be bitterness in the latter end: how long then shall it bee, or thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, if thou haddest not spoken, surely euery in the morning the people had departed euery one backe from his brother:

28 So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the p^laine, and went ouer Iorden, and passed through all Bithron till they came to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men, and Asahel.

31 But the seruants of David had smitten of

Benjamin, and of Abners men, so that three hundred and threecore men dyed.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 Long warre betwene the houses of Saul and David.
2 The children of David in Hebron. 3 Abner turneth to David. 4 Ioab killeth him.

There was then a long warre betwene the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

2 And vnto David were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his second, vva^b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abialom the sonne of Maachab the daughter of Talmai the king of Gethur,

4 And the fourth, Adonijah the sonne of Hagith: and the fifth, Shephatiah the sonne of Abital:

5 And the sixth, Ithream by Elgah Dauids wife: these were borne to David in Hebron.

6 Now while there was warre betwene the house of Saul and the house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And Ish-bosheth sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dogs head, which against Iudah do shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of David, that thou charge mee this day with a fault concerning this woman?

9 So doe God to Abner, and more also, except, as the Lord hath sworne to David, euen so I doe to him,

10 To remouee the kingdom from the house of Saul, that the throne of David may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beth-sheba.

11 And hee durst no more answer to Abner: for hee feared him.

12 ¶ Then Abner sent messengers to David from this behalf, saying, Whole is thy land: who should also say, Make couenant with me, and behold, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then David sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for an hundred forekins of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husband ¶ Phaltiel the sonne of Laish,

16 And her husband went with her, and came weeping behinde her vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had communication with the Elders of Israel, saying, Ye fought for David

This God would consume David in his kingdom by the destruction of his aduersaries.

That is, without intermission endur- ing two yeeres, which was the whole reigne of Ish-bosheth.

Who is called also Daniel, 1 Chron. 3. 1.

Within seven yeeres and six months,

Does that offend me no more then a dog, for all my seruice done to thy fathers house?

We see how the wicked can not abide to be admonished of their faults, but seek to their displeasure, which goes about to bring them from their wickedness.

Or, fierily.

1 Sam. 13. 15, 17

1 Sam. 25. 44

Rather let malice be bare toward Ish-bosheth, then for me to be bare to David.

Let vs see how they can handle their weapons.

Meaning, his aduersarietie.

Or, We field of strong men.

As if that these four and twenty were slaine,

Or, spoiles.

I why dost thou provoke me to kill thee?

Some take it, in those parts, where as the liuely parts lie: as the heart, the lungs, the liver, the milke, and the gall.

Shall we not make an end of murthering?

Or, If thou hadst not provoked them to battell, as vsa vsa

Or, wilderness: Or, as the enemy

in times paſt, that he might be your King.

18 Now then doe it : for the Lord hath ſpoken of D. uid, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hands of the Philiftines, and out of the hands of all their enemies.

19 Alſo Abner ſpake † to Benjamin, and afterward Abner went to ſpeake with David in Hebron, concerning all that Iſrael was content with, and the whole ſonne of Benjamin.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feaſt vnto Abner, and to the men that were with him.

21 Then Abner ſaid vnto David, I will riſe vp, and goe gather all Iſrael vnto my Lord the King, that they may make a covenant with thee, and that thou mayeſt reigne ouer all that thine heart deſireth. Then David let Abner depart, who went in peace.

22 ¶ And behold, the ſervants of David and Ioab came from the campe, and brought a great pray with them (but Abner was not with David in Hebron : for he had ſent him away, and he departed in peace.)

23 When Ioab, and all the hoſt that was with him were come, men told Ioab, ſaying, Abner the ſonne of Ner came to the King, and hee hath ſent him away, and he is gone in peace.

24 Then Ioab came to the King, and ſaid, What haſt thou done ? behold, Abner came vnto thee, why haſt thou ſent him away, and hee is departed ?

25 Thou knoweſt Abner the ſonne of Ner : for he came to deceive thee, and to know thy outgoing and ingoing, and to know all that thou doeſt.

26 ¶ And when Ioab was gone out from David, hee ſent meſſengers after Abner, which brought him againe from the well of Siriah vnknowing to David.

27 And when Abner was come againe to Hebron, * Ioab tooke him aſide in the gate to ſpeake with him peaceably, and ſmote him vnder the ſift rib, that hee dyed, for the blood of * Aſahel his brother.

28 ¶ And when afterward it came to Davids eare, hee ſaid, I and my Kingdome are * guiltleſſe before the Lord for ever, concerning the blood of Abner the ſonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers houſe, that the houſe of Ioab be neuer without ſome that have running iſſues, or leper, or that leaneth on a ſtaffe, or that doeth fall on the ſword, or that lacketh bread.

30 (So Ioab and Abihai his brother ſlew Abner, becauſe hee had ſlaine their brother Aſahel at Gibeon in battell.)

31 And David ſaid to Ioab, and to all the people that were with him, Rent your cloathes, and put on ſackcloth, and mourne ^m before Abner : and King David himſelfe followed the beere.

32 And when they had buried Abner in Hebron, the King liſt vp his voyce, and wept beſide the ſepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and ſaid, Dyed Abner * as a foole dyeth ?

34 Thine hands were not bound, nor thy feete ryed in fetters of braſſe : but as a man ſalleth be-

fore wicked men, ſo diſdeſt thou fall, And all the people wept againe for him.

35 Afterward all the people came to cauſe David eate ^o meate while it was yet day, but David ſware, ſaying, So doe God to mee and more alſo, if I taſte bread, or ought els till ^ſ I ſunne be downe.

36 And all the people knew it, and it pleaſed them : as whatſoever the King did, pleaſed all the people.

37 For all the people and all Iſrael vnderſtood that day, how that it was not the Kings deed that Abner the ſonne of Ner was ſlaine.

38 And the King ſaid vnto his ſervants, Know ye not, that there is a prince and a great man fallen this day in Iſrael ?

39 And I am this day weake and newly anyointed King : and theſe men the ſonnes of Zeruiah be too hard for me : the Lord reward the doer of euill according to his wickedneſſe.

C H A P. IIII.

5 Dauid and Rechab ſlay Iſh-boſheth the ſonne of Saul. 12 Dauid commaundeth them to be ſlaine.

And when Sauls * ſonne heard that Abner was dead in Hebron, then his hands were ^b feeble, and all Iſrael was afraid.

2 And Sauls ſonne had two men that were captaines of bands : the one called Baanah, and the other called Rechab, the ſonnes of Rimmon, a Beerothite of the children of Benjamin : (for ^c Beeroth was reckoned to Benjamin,

3 becauſe the Beerothites fled to a Gittaim, and ſojournd there, vnto this day.)

4 And Ionathan Sauls ſonne had a ſonne that was lame on his feete: he was ſixe yeere olde when the tidings came of Saul and Ionathan out of Iſrael : then his nouriſe tooke him, and fled away. And as he made haſte to flee, the child fell, and began to halte, and his name was Mephiboſeth.

5 And the ſonnes of Rimmon the Beerothite, Rechab and Baan-h went and came in the heate of the day to the houſe of Iſh-boſheth (who ſlept on a bed at noone.)

6 And behold Rechab and Baan-h his brother came into the middes of the houſe as they would haue wheate, & they ^f ſmote him vnder the ſift rib, and fled.

7 For when they came into the houſe, hee ſlept on his bed in his bed chamber, & they ſmote him, and ſlew him, and behanded him, and tooke his head, and gate them away through the plaine all the night.

8 And they brought the head of Iſh-boſheth vnto D. uid to Hebron, and ſaid to the King, Behold the head of Iſh-boſheth Sauls ſonne thine enemy, who fought after thy life : and ^ſ Lord hath augmented my Lord the King this day of Saul, and of his ſeede.

9 Then David answered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſaid vnto them, As the Lord liueth, who had deliuered my ſoule out of all aduerſitie,

10 When one * tolde mee, and ſayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and ſlew him, in Ziklag, who thought that I would haue giuen him a reward for his tidings :

11 How much more when wicked men haue ſlaine a righteous perſon in his owne houſe, and

^o According to their cuſtome, which was to banquet as buriall.

^p It is expedient ſometimes to ſeekely to conceal in waite ſorrow, but alſo that it may appeare to others, to the intent that they may be ſatiſfied.

^q Or, ſuicide.

^a That is, Iſh-boſheth.

^b Meaning that he was diſcourage.

^c This city Beeroth was in the tribe of Benjamin, Ioh. 2.

^d 25. b After the death of Saul, ſer ſea of the Philiftines.

^e They diſguifed themſelves as merchants, which came to buy wheate.

^f There is nothing fo vile and dangerous, which he wicked will not enterprize in hope of lucre and ſilence.

^g Or, ſolace.

* Chap. x. 14.

^h Forasmuch as neither the example of him that ſlew Saul, nor dole to their maſter, nor the innocency of the perſon, nor reverence of the place, nor time did moue them, they deſerued not gracious pardonment.

¹ Eſt in the caſe of Benjamin.

² Who challenged the Kingdome, becauſe of their fathers ſin.

³ Or, without harme.

⁴ From waite againſt the Philiftines.

⁵ Here appeareth the malicious mind of Ioab, who would haue had the King to ſlay Abner for his private grudges.

* 1. King. s. 1.

¹ Or, ſeriously.

* Chapp. s. 23.

² The Lord knoweth that I did not conſent to the murder.

³ Abihai is ſaid to ſlay him with Ioab, becauſe he conſented to the murder.

⁴ Meaning, before the corps.

⁵ He declareth that Abner dyed not as wretch or villager, but as a valiant man might doe, being traitouſly aſſaſinated by the wicked.

upon his bed; shall I not now therefore require his blood at your hand, and take you from the earth? 12 Then David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them vp over the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of * Abner in Hebron.

C H A P. V.

3 David is made King over all Israel. 7 Hee taketh the fort of Zion. 19 He asketh counsel of the Lord. 20 And overcometh the Philistims twice.

T Hen * came all the tribes of Israel to David vnto Hebron, and said thus, Beholde, we are thy * bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feed my people Israel; and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King David made a covenant with them in Hebron * before the Lord: and they anoynted David King ouer Israel.

4 ¶ David was thirtie yeere olde when he began to reigne: and he reigned fentie yeere.

5 In Hebron hee reigned ouer Iudah * seuen yeere, and fixe monthes: and in Ierusalem hee reigned thirty and three yeeres ouer all Israel and Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: who spake vnto David, saying, Except thou take away the * blinde and the lame, thou shalt not come in hither: thinking that David could not conuerther.

7 But David tooke the fort of Zion: this is the citie of David.

8 Now David had said the same day, Whosoever smiteth the Jebusites, and getteth vp to the gutters and smiteth the lame and blinde, which Dauids soule hateth, I will prefferre him: * therefore they said, The blinde and the lame shall not come into that house.

9 So David dwelt in that fort, and called it the citie of David, and David built round about it, from * Millo, and inward.

10 And David prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hiram also king of * Tyrus sent messengers to David, and cedar trees, and carpenters, and masons for walles: and they built David an house.

12 Then David knew that the Lord had stablished him King ouer Israel, and that he had exalted his kingdom for his people Israels sake.

13. And David tooke him moe * concubines and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to David.

14. * And these be the names of the sonnes, that were borne vnto him in Ierusalem, Shammua, and Shobab, and Nathan, and Salomou,

15 And Ishar, and Elihu, and Nepheg, and Iaphia,

16 And Elisama, and Elida, and Eliphalet.

17 ¶ But when the Philistims heard that they had anoynted David king ouer Israel, all the Philistims came vp to seeke David: and when David heard, he went downe to afort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then David * asked counsell of the Lord,

saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered David, Goe vp: for I will doubtlesse deliuer the Philistims into thine hands.

20 ¶ * Then David came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, ¶ Baal-perazim.

21 And there they left their images, and David and his men * burnt them.

22 Again the Philistims came vp, and spread themselves in the valley of * Rephaim.

23 And when David asked counsell of the Lord, hee answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remove: for then shall the Lord go out before thee, to smite the hoste of the Philistims.

25 Then David did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou came to * Gezer.

C H A P. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken, and dieth. 14 David daunteth before it. 16 and is therefore despised of his wife Michal.

A Gaine David gathered together all the ¶ chosen men of Israel, euen thirty thousand,

2 * And David arose, and went with all the people that were with him from * Baale of Iudah, to bring vp from thence the Arke of God, whose Name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in * Gibeath. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeath, Ahio went before the Arke,

5 And David and all the house of Israel * played before the Lord on all instruments made of fire, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And when they came to Nachens threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wrath with Vzzah, and God * smote him in the same place for his fault, and there he dyed by the Arke of God.

8 And David was displeased because the Lord had * smitten Vzzah: and he called the name of the place, ¶ Perez-Vzzah vntill this day.

9 Therefore David that day feared the Lord, and said, Hew shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord vnto him into the city of David, but David carried it into the house of Obed-edom * a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three monthes, and the Lord blessed Obed-edom, and all his household.

12 And one tolde King David, saying, * The Lord hath blessed the house of Obed-edom, and all that hee hath, because of the Arke of God: therefore

f By Abisath the Priest,

* Isa. 28. 22.

Or, the place of confusion.

* Chron. 14. 12.

g Meaning, the valley of giants, which David called Baal-perazim, because of his victorie.

h Which was in the tribe of Benjamin, but the Philistims did possess it.

Or, it is said.

* 1 Chron. 17. 1. A This was a city in Iudah called also Kirith-jearim, 10th. 15. 9.

i Which was an high place of the city of Baale.

* 1 Sam. 7. 1.

g Praised God, and sang Psalms, &c.

* 2 Chron. 13. 10.

d Here wee see what danger it is to follow good intentions, or to deny any thing in Gods service without his expresse word.

¶ Eir. made a breach.

Or, thou shalt know Vzzah.

e Who was a Levite, and had dwelt in Gittaim, 1 Chron. 15. 21.

* 2 Chron. 15. 25.

* Chap. 3. 31.

* 1 Chron. 17. 1.

a Wee are of thy kindred, and most neere joynd vnto thee.

* Psal. 78. 72.

b That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house.

* Chap. 3. 12.

c The children of God called idoles blinde and lame guides: therefore the Jebusites meant that they should prooue that their gods were neither blinde nor lame.

* 1 Chron. 11. 6.

d The idoles were enterd no more into that place.

e He built from the towne house round about to his owne house.

* 1 Chron. 11. 9.

f Eir. 239.

* 1 Chron. 9. 9.

* 1 Chron. 3. 5.

* 1 Chron. 14. 3. 2nd. 11. 16.

f Meaning, he caused the Levites to bear it, according to the Law.

g With a garment like to the Priests garment.

h The wedding is not able to comprehend the motions that move the children of God to praise God by all manner of means.

* 1 Chron. 16. 1.

i That is, to pray for his house, as he had done for the people.

j Or, value man. k It was for no worldly affection, but only for that sake that I bare to Gods glory.

l Which was punishment because he mocked the servants of God.

* 2 Chron. 17. 2.

a Within the Tabernacle covered with skins, Exod. 16. 7.

b Meaning, he should not: yet Nathan speaking according to mans judgement, and not by the spirit of prophesie, permitted him.

therefore David went and f brought the Arke of God from the house of Obad-edom, into the citie of David with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an ox, and a fat beaft.

14 And David danceth before the Lord with all his might, & was girded with a linnen Ephod.

15 So David and all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of David, Michal Sauls daughter looked through a window, and sawe King David leape, and dance before the Lord, and she despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that David had pitched for it: then David offered burnt offerings, and peace offerings before the Lord.

18 And also as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the Name of the Lord of hostes,

19 And gave among all the people, even among the whole multitude of Israel, a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed every one to his house.

20 ¶ Then David returned to i bless his house, and Michal the daughter of Saul came out to meete David, and said, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a foole vncouered himselfe!

21 Then David sayd vnto Michal, k it was before the Lord, which chose me rather then thy father, and all his house, and commanded mee to bee ruler over the people of the Lord, even ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same mid seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had 1 no childe vnto the day of her death.

CHAP. VII.

a David would build God an house, but f forbidden by the Prophet Nathan. 3 God putteth David in minde of his benefites. 14 He promisseth continuance of his kingdom and posteritie.

A fterward * when the King sate in his house, and the Lord had giuen him rest round about from all his enemies.

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the a curtains.

3 Then Nathan said vnto the King, Goe, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant David, thus saith the Lord, b Shalt thou build mee an house for my dwellings?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and Ta-

bernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one c word with any of the tribes of Israel when I commanded the Iudges to feed my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant David, Thus saith the Lord of hostes, * I tooke thee from the sheepe-cote following the sheepe, that thou mightest bee ruler over my people, ouer Israel.

9 And I was with thee wherefoener thou hast walked, and haue destroyed all thine enemies out of thy fight, and haue made thee a d great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue e no more, neither shall wicked people trouble them any more as beforetime,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy feede after thee, which shall proceede out of thy body, and will stablish his kingdom.

13 * Hee shall build an house for my Name, and I will stablish the throne of his kingdom for euer.

14 * I will be his father, and he shall bee my sonne: and if he f finne, I will chasten him with the f rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdom for euer before thee, euen thy throne shall be stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto David.

18 ¶ Then King David went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken alio of thy seruants house for a great while: but t doeth this appertaine to man, O Lord God?

20 And what can David say more vnto thee? for thou, Lord God, knowest thy seruant

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowne vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might see his people, and that he might make him a name, and doe for i you great things, and terrible for k thy land, O Lord, euen for thy people, whom thou redeemedst & to thee out of Egypt, from the l nations, and their gods?

24 ¶ For thou hast m ordeined to thy selfe thy

c As concerning the building of an house: meaning, that without Gods expresse word, nothing ought to be attempted. * 1 Sam. 16. 18; 2 Sam. 7. 7.

d I haue made thee amount through all the world.

e He promisseth them quietnesse, if they will walke in his statute and obedience.

* 1 King. 8. 20.

* 1 King. 5. 5 and 6. 12, 2 Chron. 2. 10 * Heb. 2. 5. f That is, gently, as fathers doe to chastise their children.

g This was begun in Solomon, as a figure, but accomplished in Christ.

h Eie: is this the law of man? c Cometh not this rather of thy free mercy, then of any worthinesse that can be in man?

* Deut. 4. 7. i O Israel. k And inheritance: which is Israel. l From the Egyptians and their idoles. m Ite: beueth that Gods free election is the only cause, why the Israelites were chosen to be his people.

people Israel to be thy people for ever : and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy servant and his house : and doe as thou hast said.

26 And let thy Name bee magnified for ever by them that shall say, The Lord of hostes is the God ouer Israel : and let the house of thy servant Dauid be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast revealed vnto thy servant, saying, I will build thee an house : therefore hath thy servant bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy servant.)

29 Therefore now let it please thee to blesse the house of thy servant, that I may continue for ever before thee : for thou, O Lord God, hast spoken it: and let thy house of thy servant be blessed for ever with thy blessing.

CHAP. VIII.

1 Dauid ouercometh the Philistims, and other strange nations, and maketh them tributaries to Israel.

After * this now, Dauid smote the Philistims and subdued them, and Dauid tooke the bridle of bondage out of the hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with two cords to put them to death, and with one full cord to keepe them alive : so became the Moabites Dauids seruants, and brought gifts.

3 Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as hee went to recouer his border at the riuier † Euphrates.

4 And Dauid tooke of them a thousand and seven hundred horsemen, and twentie thousand footmen, and Dauid destroyed all the charrets, but hee reserved an hundred charrets of them.

5 Then came the Aramites of Dimmesek to succour Hadadezer king of Zobah, but Dauid slewed the Aramites two and twentie thousand men.

6 And Dauid put a garison in e Aram of Dimmesek : and the Aramites became seruants to Dauid, and brought gifts. And the Lord saued Dauid wheresoener he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, & brought them to Jerusalem.

8 And out of Beth, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 Then Toi king of Hamath heard how Dauid had smitten all the hostes of Hadadezer,

10 Therefore Toi sent Ioram his soune vnto king Dauid, to salute him, and to † reioyce with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the valley of salt eighteen thousand men.

14 And he put a garison in Edom : throughout all Edom put he souldiers, and all they of Edom became Dauids seruants : and the Lord kept Dauid † whithersoener he went.

15 Thus Dauid reigned ouer all Israel, and executed iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hostes, and Iohaphat the sonne of Ahilud was Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abimath were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profit of his land.

And Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercie for Ionathans sake?

2 And there was of the household of Saul a servant whose name was Ziba, and when they had called him vnto Dauid, the King said vnto him, Art thou Ziba? And he said, I thy servant am he.

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the king, Ionathan hath yet a sonne * Iame of his feere.

4 Then the King said vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 Then king Dauid sent, and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Behold thy servant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindness for Ionathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy servant, that thou shouldest looke vpon such a dead dog as I am?

9 Then the king called Ziba Sauls servant, and said vnto him, I haue giuen vnto thy masters † son all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twenty seruants.)

11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephibosheth may eat at my table, as one of thy kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for he

Or, in Gethse.

Or, in all his enterprises.

Hee gate iudgement in controuersie, and was mercifull toward the people.

Or, writer of Chron. ix.

Or, was one of the Cherethites.

The Cherethites and Pelethites were at the kings guard, and had charge of his person.

Because of mine oath and promise made to Ionathan.

1 Sam. x. 15.

Such mercie as shall be acceptable to God.

Chap. 4. 4.

Who was also called Eliam the father of Bathsheba Dauids wife.

Or, Land.

Meaning, a despised person.

Or, nephew.

Be ye proud of your seruices and goodness of his land, that they may be profitable.

That Mephibosheth may haue all things at commandment, as become a kings sonne.

This prayer is not a rehearsal, when we chiefly see Gods glory, and the accomplishment of his promise.

† Elr. found his heart disposed.

Therefore I firmly beleue it shall come to passe.

* Chr. 18. 16. 18. 60. 2.

† Elr. Moabites.

So that they payde no more tribute.

Hee slew two priests as is pleased him, and released the third.

Or, enlarged.

† Elr. Euphrates.

Or, bought the best of silver charrets.

Or, the Syrians.

Or, of Damascus, that is, who dwelt there.

In that part of Syria, where Damascus was.

Hee payed tribute.

For the vse of the Temple.

Or, Antiochia.

Elr. to ask prayer.

Elr. his gift.

For seeing Dauid victorious, he was glad to intreat of peace.

Elr. in his hand.

Or, Syria, or Caldeia.

22 And hee said, While the childe was yet alive, I fasted, and wept: for I said, Who can tell whether God will have mercy on me, that the child may liue?

23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to mee.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and hee called his name Salomon: also the Lord loued him.

25. For the Lord had sent † by Nathan the P^rophet: therefore † he called his name Iedidiah, because the Lord loued him.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the citie of the Kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore, gather the rest of the people together, & besiege the citie, that thou maiest take it, least † the victorie be attributed to mee.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was set on Dauids head: & hee brought away the spoile of the citie in exceeding great abundance.

31 And hee carried away the people that was therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into 5 pile-kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

14. Amnon Dauid sonne defileth his sister Tamar.

20 Tamar is comforted by her brother Absalom.

29 Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the sonne of Dauid hauing a fayre sister, whose name was Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so fore vexed, that he fell sicke for his sister Tamar: for she was a virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the senn of Shimeah Dauids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou, the kings sonne, to leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Abisaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come, and giue mee meat, and let her defile me in my sight, that I may see it, and eat it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the King, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receive meat at her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Ammons house, and dress him meate.

8 ¶ So Tamar went to her brother Ammons house, and he lay downe: and shee tooke † flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and powdered them out before him, but he would not eat. Then Amnon said, Cause yee euery man to goe out from mee: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eat of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, hee tooke her, and said vnto her, Come, lie with mee, my sister.

12 But shee answered him, Nay, my brother, doe not force mee: for no such thing * ought to be done in Israel: commit not this folly.

13 And I, which shall I cause my shame to goe: and thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for hee will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that he hated wherewith hee hated her, was greater then the loue wherewith hee had loued her: & Amnon said vnto her, Vp, get thee hence.

16 And she answered him, ¶ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but hee would not heare her,

17 But called his seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of diuers colours vpon her: for with such garments doe the Kings daughters that were virgins, apparelled) Then his seruant brought her out, & locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laide her hand on her head, and went her way, crying.

20 And Absalom her brother sayd vnto her, Hath Amnon thy brother bene with thee? Now yet hee is still; my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when King Dauid heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad, for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepehearers in Baal-hazor, which is beside Ephraim, and Absalom called all the kings sounes.

24 And Absalom came to the King, and said, Behold now, thy seruant hath sheepehearers: I pray thee, that the king with his seruants would goe with thy seruant.

25 But the King answered Absalom, Nay my sonne, I pray thee, let vs not goe all, least wee be chargeable vnto thee. Yet Absalom lay fore vpon him: howbeit hee would not goe, but † thanked him.

26. Then said Absalom, But, I pray thee, shall

Or, paste,

That is, the set; and them on a dish.

For the wicked are admitted to do that before men, which they are not afraid to commit in the sight of God.

* Levit. 18, 9

Or, how shall I put away my shame? As a lewd and wicked person.

Or, for the wicked

Or, by

For that which was of diuers colours or pieces, in these days was had in great estimation, Gen. 37, 31 iudg. 5, 30

For though hee conceiued in his heart, yet hee resembled it all occasion let him, and comforted his sister.

Or, in the place of Hazer.

To wit, to a banquet, thinking thereby to fulfill his wicked purpose.

Elr, blessed

By this consideration he expressed his sorrow.

* Math. 14. O To wit, the Lord.

a. Chron 12. 9. Elr. by the hand of.

To call him Salomon, q. Almightie, Dauid.

* 1. Chron. 22. 9. Or, the oil of anointing.

c. That is, the chiefe citie and where all the condempners are, is as good as taken. † Elr. my name be called vpon it.

* 1. Chron 20. 1. f. That is: three-score pound after the common tale.

c. Signifying this as they were malicious enemies of God, so he put them to scull death.

a. Tamar was Absaloms sister both by father and mo her, and Ammons only by father. b. And therefore kept in her fathers house, as virgins were accustomed.

c. How we see that there is no enterprise so wicked, that can laste seasonall to further it.

d. Meaning, some delicate and daintie meate.

I Pretending to the king that Amnon was most deare unto him.

m Such is the pride of the wicked, that in all their wicked commandments they thinke to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12. 10.

† Elie. brauery was put in Abfalom mouth.

¶ Or, take it to heart.
l Or, int.

¶ Or, one after another.

o That onely Amnon is dead.

¶ For Michah his mother was the daughter of this Talmi, Chap. 3. 3

¶ Or, testify.

a That the king found him.

¶ Or, wife.

b In token of mourning: for they used anyoying to some cheerfull.

† Elie put words in her mouth.

† Elie. Saw.
† Elie. a widow woman.

c Under this parable, he describeth the death of Amnon by Abfalom.

not my brother! Amnon goe with vs? And the king answered him, Why should he go with thee?
27 But Abfalom was instant vpon him, and he sent Amnon with him, and all the kings children.
28 ¶ Now had Abfalom commanded his seruants, saying, Marke now when Ammons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, ferre not, for haue not I commanded you to be bold therefore, & play the men.

29 And the seruants of Abfalom did vnto Amnon, as Abfalom had commanded: and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Abfalom hath slaine all the Kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, and all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeah Diuides brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon onely is dead, † because Abfalom had reported so, since hee forced his sister Tamār.

33 Now therefore let not my lord the King take the thing so grieuouly, to thinke that all the Kings sonnes are dead: ¶ for Amnon onely is dead.

34 ¶ Then Abfalom fled: and the yong man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill side ¶ behind him.

35 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, so it is.

36 And assoone as hee had left speaking, behold, the kings sonnes came, and lift vp their voyces, and wept: and the king also and all his seruants wept exceedingly fore.

37 But Abfalom fled away, and went to P Talmi the sonne of Ammihur king of Gethur: and Dauid mourned for his sonne euery day.

38 So Abfalom fled, and went to Gethur, and was there three yeeres.

39 And king Dauid ¶ desired to go forth vnto Abfalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIV.

2 Abfalom is reconciled to his father by the subtiltie of Ioab. 24 Abfalom may not see the Kings face. 25 The beautie of Abfalom. 30 Hee causeth Ioab to come to be burnt, and is brought to his fathers prefence.

Then Ioab ¶ sonne of Zertiah perceiued, that the Kings heart was toward Abfalom.

2 And Ioab sent to Tekoah, and brought thence a ¶ subtil woman, and said vnto her, I pray thee, fine thy selfe to mourne, and now put on mourning apparell, and ¶ anyoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this manner vnto him, (for Ioab † taught her what he should say.)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obeisance, and said, † Helpe, O King.

5 Then the king said vnto her, What aileth thee? And she answered, I am indeed a † widow, and mine husband is dead:

6 And thine handmaid had two sonnes, and

they two stroue together in the field, (and there was none to part them) so the one smote the other, and flew him.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliuher him that smote his brother, that we may kill him for the foule of his brother whom hee slew, and that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the king said vnto the woman, Goe to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O King, this e trefpasse on me, and on my fathers house, and the King and his throne be ¶ guiltlesse.

10 And the King said, Bring him to me that speakech against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmaid speake a word to my lord the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God? or why doeth the King, as one which is faultie, speake this thing, that hee will not bring againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doeth God ¶ spare any person, yet doeth hee appoint a meanes, not to cast out from him, him that is expellid.

15 Now therefore, that I am come to speake of this thing vnto my lord the King, the cause is that the people I haue made me afraid: therefore thine handmaid said, Now will I speake vnto the King: it may be that the king will performe the request of his handmaid.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the king shall now be † comfortable: for my lord the King is euen as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not ¶ the hand of Ioab with thee in all this? Then the woman answered, and said, As thy foule liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these thyings in the mouth of thine handmaid.

20 For to the intent that I should change the forme of speech, thy seruant Ioab hath done this thing, but ¶ my lord is wise according to the wisdom of an Angel of God, to vnderstand all things that are in the earth.

21 ¶ And the king said vnto Ioab, Behold

d Because he hath slaine his brother, he ought to be slaine according to the Law, Gen. 9. 6. Exod. 21. 12.

e As touching the breach of the Law which punisheth blood, let me beate the blame.

¶ Or, innocent. I sweare that they shall not touch the blood, which are many in number.

g Why doest thou giue contrary sentence in this case Abfalom?

¶ Or, accept. h God hath provided wayes (as fructuaries) to fine them oft times, whom man iudgeth worthy death.

i For I thought they would kill this mine house.

† Elie. test. k It of great will-dome to discern right from wrong.

l Hast not thou done this by the counsell of Ioab?

m By speaking thus in a parable then plainly. ¶ Or, now canst thou see the right from the King.

n I have granted thy request.

† Ebr. bleſſed.

Conecting hereby his affection, and ſhewing ſome part of iuſtice to pleaſe the people.

Which weyed 6 li. 4. ounces after halfe an ounce the ſackel,

Or, poſſible. The wicked are impatient in their affections, and ſpare no violence to meaſure to compaſſion them.

If I have offended by reuenging my ſins & wrongs: thus the wicked iuſtifie themſelves in their ſin.

Ebr. made him. Which weyed 6 li. 4. ounces after halfe an ounce the ſackel.

Or, manerſhip.

That is, noting of what cite. or place he was.

Thus by ſlander, flattery and fauour the wicked ſeek preferment.

now, I haue done this thing: goe then, and bring the young man Abſalom againe.

22 And Ioab fell to the ground on his face, and bowed himſelfe and thanked ¶ King. Then Ioab ſayd, This day thy thank knoweth, that I haue found grace in thy fight, my lord the king, in that the king hath fulfilled the request of his ſeruant.

23 ¶ And Ioab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the King ſayd, Let him ¶ turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the kings face.

25 Now in all Iſrael there was none to be ſo much prayed for beaſty as Abſalom: from the ſole of his foote euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeeres end he polled it: becauſe it was too heauy for him, therefore hee polled it) hee weighed the haire of his head at two hundred ¶ ſhekels by the kings weigt.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Ioab to ſend him to the King, but he would not come to him: and when he ſent againe, he would not come.

30 ¶ Therefore he ſaid vnto his ſeruants, Behold, Ioab hath a field by my place; and hath barley therein: go, and ſet it ¶ on fire; and Abſaloms ſeruants ſet the field on fire.

31 Then Ioab aroſe, and came to Abſalom vnto his houſe, and ſayd vnto him, Wherefore haue thy ſeruants burnt my field with fire?

32 And Abſalom answered Ioab, Beholde, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the king, for to ſay, Wherefore am I come from Geſhur? It had bene better for me to haue bene there till: now therefore let mee ſee the kings face; and, if there be any trepaſſe in mee, let him kill mee.

33 Then Ioab came to the king, and told him: and hee called for Abſalom, who came to the king, and bowed himſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2. The praſſes of Abſalom to aſpire to the kingdom.

14 Dauid and his flee. 31 Dauids prayer.

34 Huſhai is ſent to Abſalom to diſcouer his cauſell.

After this, Abſalom ¶ prepared him chariots, and horſes, and fifty men to runne before him.

2 And Abſalom roſe vp early, and flood hard by the entring in of the gate: and euery man that had any ¶ matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſayde, Of what city art thou? And hee answered, Thy ſeruant is of one of the ¶ tribes of Iſrael.

3 Then Abſalom ſayd vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abſalom ſayd moreover, ¶ Oh that I were made Iudge in the land, that euery man which hath any matter of controuerſie, might come to mee, that I might doe him iuſtice.

5 And when any man came neere to him, and did him obeyſance, hee put forth his hand, and tooke him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael, that came to the King for iudgement: ſo Abſalom ¶ ſtate the hearts of the men of Iſrael.

7 ¶ And after a fourtie yeeres, Abſalom ſaid vnto the King, I pray thee, let mee go to Hebron, and render my vow which I haue vowed vnto the Lord.

8 For thy ſeruant vowed a vow when I remained at Geſhur, in Aram, ſaying, If the Lord (thall) bring mee againe indeed to Ieruſalem, I will ¶ ſerue the Lord.

9 And the King ſaid vnto him, Goe in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpyes throughout all the tribes of Iſrael, ſaying, When ye heare the ſound of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundred men out of Ieruſalem, that were ¶ called; and they went in their ſimplicitie, knowing nothing.

12 ¶ Also Abſalom ſent for Ahithophel the Giſlonite Dauids counſeller, from his cite Giloh, while hee offered ſacrifices: and the treaſon was great: for ¶ people ¶ increaſed ſtill with Abſalom.

13 ¶ Then came a meſſenger to Dauid, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then Dauid ſaid vnto all his ſeruants that were with him at Ieruſalem, Vp, and let vs flee: for wee ſhall not eſcape from ¶ Abſalom: make ſpeede to depart, leaſt he come ſuddenly and take vs, and bring euil vpon vs, and ſmite the cite with the edge of the ſword.

15 And the Kings ſeruants ſaid vnto him, Behold, thy ſeruants are ready to do according to all that my lord the king ſhall ¶ appoint.

16 So the king departed and all his houſhold ¶ after him, and the king left ten concubines to keepe the houſe.

17 And the king went forth and all the people after him, and taried in a ¶ place ¶ farre off.

18 And all his ſeruants went about him, and all the ¶ Cherethites and all the Pelethites, and all the Gittites, ¶ euen fixte hundred men which were come after him from Gath, went before the king.

19 Then ſaid the King to Ittai the Gittite, Wherefore commeſt thou alſo with vs? Returne and abide with the King, for thou art a ſtranger, depart thou therefore to thy place.

20 Thou cameſt yeſtaday, and ſhould I cauſe thee to wander to day and goe with vs? I will go whether I can: therefore returne thou, and cary againe thy ¶ brethren: mercie and ¶ truth be with thee.

21 And Ittai answered the King, and ſaid, As the Lord liueth, and as my lord the king liueth, in what place my lord the king ſhall be, whether in death or life, euen there ſurely will thy ſeruant be.

22 Then Dauid ſaid to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loude voyce, and all the people went forward, but the King paſſed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderness.

24 ¶ And loe, Zadok alſo ¶ was there, and all the Leuites with him, ¶ bearing the Arke of the covenant of God: and they ſet downe the Arke of God, and Abiathar went ¶ vp vntill the people were all come out of the cite,

By enticing them from his father to himſelfe, ¶ counting from the time that the Iſraelites had ſet a king of Samu- el.

By offering a peace offering, which was lawfull to do in any place.

And bid to his leaſt in Hebron.

Ebr. went and, increaſed.

whose heart he ſaw that Satan had poſſeſſed, that he would leaue no miſchiefe vnattempted.

Ebr. chuſe.

Ebr. at his ſeeth.

Or, houſe. To wit, from Ieruſalem.

These were as the kings guard, or as ſome write, his counſellers. ¶ Who ſome write was the kings ſonne of Gath.

Meaning, them ¶ in his family. ¶ In God require thee thy friendſhip and ſollicitie.

To wit, the ſon hundred men.

which was the charge of the Kohathites, Num. 4. 2. ¶ To Randby the Arke.

25 Then the King said vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me both it, and the Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, I here am I, let him doe to mee as seemeth good in his eyes.

27 The King said againe vnto Zadok the Priest, Att not thou a * Seer? returne into the citie in peace, and your two sonnes with you, to wit, Ahimaz thy sonne, and Ionathan the sonne of Abiathar.

28 Behold, I will tarie in the fields of the wilderness, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp to the mount of olines, and wept as he went vp, and had his head covered, and went barefooted: and all the people that was with him, had every man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Abisalom: and Dauid said, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the top of § mount where he worshipped God: and behold, Hushai § Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayd, If thou goe with mee, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Abisalom, I will be thy a seruant, O King (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the Kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall yee send mee every thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Abisalom came into Ierusalem.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimee curseth Dauid. 16 Hushai cometh to Abisalom. 21 The counsell of Ahithophel for the concubines.

¶ **W**hen Dauid was a little past the top of the hill, behold, Ziba the seruant of Mephibosheth met him with a couple of asses saddled, and vpon them two hundredth cakes of bread, and an hundredth bunches of raisins, and an hundredth of § dried figges, and a bottle of wine.

2 And the King said vnto Ziba, What meanest thou by these? And Ziba said, They be asses for the kings household to ride on, &c bread, and dried figges for the yong men to eate, and wine, that the faint may drinke in the wilderness.

3 And the King said, But where is thy masters sonne? Then Ziba answered the King, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore mee the Kingdome of myf ther.

4 Then said the King to Ziba, Behold, thine

are all that pertained vnto Mephibosheth. And Ziba said, * I beseech thee, let me finde grace in thy sight, my lord, O King.

5 And when King Dauid came to * Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei, the sonne of Gera: and he came out and cursed.

6 And he cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus sayd Shimei when he cursed, Come forth, come forth thou * murderer, and * wicked man.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose blood thou hast reigned: and the Lord hath deliuered thy Kingdome into the hand of Abisalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Abisalm the sonne of Zeruiah vnto the King, Why doth * this dead dog curse my lord the King? let me goe, I pray thee, and take away his head.

10 ¶ But the King sayd, What haue I to doe with you, yee sonnes of Zeruiah? for he curseth euen because the Lord hath bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayd to Abisalm, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Lemim! Suffer him to curse: for the Lord hath bidden him.

12 It may bee that the Lord will looke on § mine affliction, and § doe me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the King and all the people that were with him weary, and refreshed themselves there.

15 ¶ And Abisalom, and all the people the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite, Dauids friend, was come vnto Abisalom, Hushai sayd vnto Abisalom, * God saue the King, God saue the King.

17 Then Abisalom sayd to Hushai, Is this thy kinnesse to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Abisalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And † moreover, vnto whom shall I doe seruice? not to his sonne; as I serued before thy father, so will I be before thee.

20 ¶ Then spake Abisalom to Ahithophel, Give counsell what we shall doe.

21 And Ahithophel sayd vnto Abisalom, Go in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the bands of all that are with thee, shall be strong.

22 So they spread Abisalom a tent vpon the top of the house, and Abisalom went in to his fathers concubines in the sight of all Israel.

Or, his aduocate.
e7 The faithfull in all their afflictions shew themselves obedient to Gods will
¶ 1 Sam. 9. 9.

With ashes and dust in signe of sorrow.

The counsell of the crafty worldlings doth more harme then the open force of the enemy.

Though Hushai dissembled here at the Kings request, yet may we not vie this example to excuse our dissimulation.

Which was the hill of Olives, Chap. 15. 30.

Or, figge cakes

Commonly there are no viler traitors then they, which vnder pretence of friendship steale others.

* Ebr. I moue ship.
e Which was a citie in the tribe of Benjamin.
d That is, round about him.
* Ebr. man of blood.
* Ebr. man of blood.
e Reproaching him, as though by his means Mephibosheth and Abner were slain.
* 1 Sam. 24. 15. and Chap. 3. 8.
f Dauid felt that this was the judgement of God for his sinne, and therefore humbled himselfe to his God.
g Or, my teares
g Meaning that the Lord will send comfort to him, when they are oppressed.
h To wit, at Bethurim.
i Ebr. He the King liue.
Meaning, Dauid.
j Ebr. the friend time.
k Suspecting the charge of the Kingdome, and so his owne continuance, he giueth such counsell as might more hinder his fathers reconciliation: and also declare to the people that Abisalom was in high contempt.

It was so esteemed for the successe thereof.

23 And the counsell of Abithophel which he counsell'd in those dayes, was like as one had ask'd 1 counsell at the oracle of God: so was all the counsell of Abithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Abithophels counsell is ouerthrowne by Hushai. 14 The Lord had so ordained. 19 The Priests names are hidde in the well. 22 Dauid goeth ouer Iorden.

23 Abithophel hangeh himselfe. 27 They bring victuals to Dauid.

M Oreouer, Abithophel said to Absalom, * Let me chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is weary, and weake handed: so I will feare him, and all the people that are with him shall flee, & I will smite the king onely,

3 And I will bring againe all the people vnto thee, and when all shall retaine, (b the man whom thou seekst being slaine,) all the people shall be in peace.

4 And the saying ↑ pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai ↑ Archite also, & let vs heare likewise what hee saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Abithophel hath ↑ spoken thus: shall we doe after his saying, or not tell thou.

7 Hushai then answered vnto Absalom, The counsell that Abithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelps in the field: altho thy father is a valiant warrior, and will not ↓ lodge with the people.

9 Behold, hee is hid now in some caue, or in some place; and though some of them be ouerthrowne at the first, yet the people shall heere, and say, The people that follow Absalom, * be ouerthrowne.

10 Then he also that is valiant, whose heart is as the heart of a lion, shall * strike and faint: for all Israel knoweth that thy father is valiant, and they which be with him, flout men.

11 Therefore my counsell is this, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the fird of the Sea in number, and that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where we shall find him, and I wee will vpon him as the dew falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreover, if he be gotten into a citie, then shall all the men of Israel bring repes to that citie, and we will draw it into the river, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite, is better then the counsell of Abithophel: for the Lord hath ↑ determined to destroy the * good counsell of Abithophel, that the Lord might bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priest, Of this and that manner did Abithophel and the elders of Israel counsell Absalom: and thus and thus haue I counsell'd.

16 Now therefore send quickly, and bidde

Dauid, saying, Tarie not this night in the fields of the wilderness, but rather get thee ouer, least the king be decour'd, and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by ↑ En-rogel: (for they might not be seene to come into the citie) and a maid went, and told ↑ them, and they went and shewed king Dauid.

18 Neuerthelesse, a young man saw them, and told it to Absalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and spread a couering ouer the well's mouth, and spread grounde corne thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the ↑ brocke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And assoone as they were departed, the other came out of the well, and went and told king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for * such counsell hath Abithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden: vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Abithophel saw that his counsell was not followed, hee sadded his asse, & arose, and hee went home vnto his citie, and put his household in order, and ↑ hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, hee, and all the men of Israel with him.

25 And Absalom made Amasa captain of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithraim, an Israelite, that went in to Abigail the daughter of * Nahash, sister to Zeruah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahab, ouer of Rabiah of the children of Ammon, and Machir the sonne of Ammiel ouer of Lo-debar, and Bazeleai the Gileadite ouer of Rogel

28 * Brought beds, and hafens, and earthen vessels, and wheat, and barley, and floore, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheefe of kine, for Dauid, and for the people that were with him, to eat: for they said, The people is hungry, and wearie, and thirstie in the wilderness.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast into a pit. 33 Dauid lamenteth the death of Absalom.

T Hen Dauid * numbred the people that were with him, & set ouer them captaines of thousands, and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Ioab, and the third

f That is, ouer Iorden.

g Or, the well of Rogel.

g Meaning, the messige from thine fathers.

h Thus God sendeth succour to his, in their greatest dangers.

i The Chaldees rent Ierusalem: Now they haue passed the Iordan.

k To wit, to pursue thee with all haste.

l They travelled all night, and by morning had all their company passed ouer.

m Gods iust vengeance cometh in this life: it is powred on them which are enemies, traitours, or persecutors of his Church.

n who was also called Ithai Dauids father.

o God sheweth himselfe most libeall to his, when they seeme to be venterly destitute.

p For certaine of the Rubenites, Gadites and of the halfe tribe, could not burre the infants of the sonne against the father, and therefore ioyned with Dauid.

a The wicked are so greedy to execute their malice, that they leaue no occasion, that may further the same.

b Meaning, Dauid

↑ Elr. mer right in the eye of Absalom.

↑ Elr. what is in his mouth.

g Or giuen such answere.

e Hushai sheweth himselfe faithfull to Dauid, in that hee reprooeth this wicked counsell and purpose.

f Or stay all right.

* Elr. haue alreadie, vnto me.

* Elr. me.

g Or we will campe against him.

g Or, vnto me.

h For by the counsell of Hushai, hee went to the battell, where hee was decapitated.

part vnder the hand of Abſſai Iſoabs brother, the ſon of Zeruiah : and the other third part vnder the hand of Iſtai the Gittite. And the King ſaid vnto the people, I will goe with you my ſelfe alſo.

3 But the people answered, Thou ſhalt not go forth : for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine : but thou art now worth ten thouſand of vs : therefore now it is better that thou ſuccour vs out of the citie.

4 Then the King ſaid vnto them, What ſeemeth you beſt, that will I doe. So the king ſtood by the gate ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Ioab and Abſſai, and Iſtai, ſaying, Entreate the yong man Abſalom gently for my ſake. And all the people heard when the King ſaw all 5 Captaines charge concerning Abſalom.

6 So the people went out into the field to meeete Iſrael, and the battell was in the wood of Ephraim :

7 Where the people of Iſrael were ſlaine before the ſeruants of David : ſo there was a great ſlaughter that day, *even* of twintie thouſand.

8 ¶ For the battell was ſcattered ouer all the country : and the wood deuoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of David, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oake : and his heade caught hold of the oake, and he was taken vp ¶ betweene the heauen and the earth : and the mule that was vnder him went away.

10 And one that ſaw it, told Ioab, ſaying, Behold, I ſaw Abſalom hanged in an oake.

11 Then Ioab ſaid vnto the man that tolde him, And haſt thou indeed ſeene? why then didſt not thou there ſmitte him to the ground, and I would haue giuen thee ten *ſhekels of ſiluer, and a girdle?

12 Then the man ſaid vnto Ioab, Though I ſhould receive a thouſand ſhekels of ſiluer in mine hand, yet would I not lay mine hand vpon the Kings ſonne : for in our hearing the King charged thee, and Abſſai, and Iſtai, ſaying, Beware leaſt any touch the yong man Abſalom.

13 If I had done it, it had bene † the danger of my life : for nothing can be hid from the King : yea, thou thy ſelfe wouldeſt haue bene againſt me.

14 Then ſaid Ioab, I will not thus tarie with thee, And he tooke three darts in his hand, and thruſt them † through Abſalom, while he was yet a liue in the mids of the oake,

15 And ten ſeruants that bore Iſoabs armour, compaſſed about and ſmote Abſalom, & ſlew him.

16 Then Ioab ¶ blew the trumpet, and the people returned from purſuing after Iſrael : for Ioab had backe the people.

17 And they tooke Abſalom, and caſt him into a great pit in the wood, and laid a mightie great heape of ſtones vpon him : and all Iſrael ſied euery one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the * Kings dale : for he ſaid, I haue no ſonne to keepe my name in remembrance : and he called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 ¶ Then ſaid Ahimaz the ſonne of Zadok,

I pray thee, let mee runne and beere the King tidings that the Lord hath † deliuered him out of the hand of his enemies.

20 And Ioab ſaid vnto him, Thou ſhalt not bee the meſſenger to day, but thou ſhalt beere tidings another time, but to day thou ſhalt beere none : for the Kings ſonne is dead.

21 Then ſayd Ioab to Cuſhi, Go tell the King what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſayd Ahimaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo runne after Cuſhi? and Ioab ſayd, Wherefore now wilt thou runne my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Runne. So Ahimaz ranne by the way of the plaine, and overwent Cuſhi.

24 Now David fate betweene the two ^b gates. And the watchman went to the top of the gate vpon the wall, and liſt vp his eyes, and ſawe, and behold, a man came running alone.

25 And the watchman cried, and told the king, And the King ſayd, If he be alone, † hee bringeth tidings. And he came ſpace, and drew neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſayd, Behold, another man runneth alone. And the King ſayd, He alſo bringeth tidings.

27 And the watchman ſayd, † Me thinkeith the running of the foremolt ſo like the running of Ahimaz the ſonne of Zadok. Then the King ſayd, Hee is a good man ; and commeth with good tidings.

28 And Ahimaz called, and ſayd vnto the King, Peace be *with thee* : and he fell downe to the earth vpon his face before the King, and ſayd, Bleſſed be the Lord thy God, who hath [†] thruſt vp the men that liſt vp their hands againſt my Lord the King.

29 And the King ſayd, Is the yong man Abſalom liſe? And Ahimaz answered, When Ioab ſent the Kings ſeruants, and *me* thy ſeruant, I ſaw a great tumult, but I knew not what.

30 And the King ſayd vnto him, turne aſide, and ſtand here : ſo he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſayd, † Tidings, my lord the King : for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

32 Then the King ſayd vnto Cuſhi, Is the yong man Abſalom liſe? And Cuſhi answered, The enemies of my lord the King, and all that riſe againſt thee to doe thee hurt, be as that yong man is.

33 And the King was [†] moued, and went vp to the chamber ouer the gate, and wept : and as hee went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom : would God I had died for thee, O Abſalom, my ſonne, my ſonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 David is reſtored. 23 Shimei is pardoned. 24 Mephiboſeth meeteth the king. 30 Barzilai departeth. 41 Iſrael ſtriveth with Iudah.

And it was told Ioab Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the † victory of that day was turned into mourning to alſy people : for the people heard ſay that day . The King ſoroweth for his ſonne.

† Ebr. iudged.

g For Ioab bare a good affection to Ahimaz, and doubted how David would take the report of Abſaloms death.

b He ſate in the gate of the city of Aſſa-naim.

† Ebr. tidings are in his mouth.

† Ebr. I ſee the running.

i He had experience of his fidelity, Chap. 17. 24.

† Or, deliuered vp.

k To wit, Cuſhi, who was an Ethiopian.

† Ebr. tidings is thought.

l Becauſe he conſidered both the judgement of God againſt his ſonne, and could not otherwiſe hide his fatherly affection toward his ſonne.

† Ebr. ſituation, or deliuerance.

g Signifying, that a good gouernour ought to be ſo deſtinate his people, that they will rather loſe their liues, then that ought ſhould come vnto him.

g So called, becauſe the Ephraimites (as ſome ſay) fed their cattell beyond Iordan in this wood.

g This is a terrible example of Gods vengeance againſt them that are rebells or diſobedient to their parents.

* Gen. 23. 15.

† Ebr. ſwinge vpon my hand.

† Ebr. a lie againſt my ſoul.

† Ebr. in the heart of Abſalom.

d For he had pity of the people, which was ſeduced by Abſaloms flattery. e That God turned his vain glory to ſhame.

* Gen. 14. 17. f It ſeemed that God had puniſhed him in taking away his children, Chap. 16. 27.

Or, by stratie.

As they doe that moue.

At Mahanaim.

Or, captaine.

Riv. bene right in thine eye.

Eke to the heart of thy servant.

Where the most before of the people haunted.

Every one blamed another and thoe who should first bring him home.

As that they should reproove the negligence of the Elders, leaving the people waste to forwarde.

By this policie David thought that by winning of the captaine, he should have the hearts of all the people.

Who had before troubled him, Chap. 16. 13.

Chap. 16. 9.

Chap. 16. 15. He tooke in his adme-Grie he was his most cruel enemy, and now in his proficitee, seeketh by flattery to creepe into favour.

3 And the people went that day into the citie secretly, as people confounded hide themselves when they rise in battell.

4 So the King hid his face, and the king cried with a loud voyce, My sonne Absalom, Absalom my sonne, my sonne.

5 Then Ioab came into the house to the King, and sayd, Thou hast flumed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sonnes, and of thy daughters, & the lives of thy wives, and the lives of thy concubines,

6 In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy princes, nor servants: therefore this day I perceive, that if Absalom had lived, and we all had died this day, that then it would have pleased thee well.

7 Now therefore vp, come out, and speake comfortably vnto thy servants: for I sweare by the Lord, except thou come out, there will not tary one man with thee this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled every man to his tent.

9 Then all the people were at strife throughout all the tribes of Israel, saying, The King saved vs out of the hand of our enemies, and hee deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anoynted ouer vs, is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King David sent to Zadok and to Abiathar the Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behind to bring the King againe to his house, (for the saying of all Israel is come vnto the King, *euen to his house.*)

12 Ye are my brethren: my bones and my flesh are ye: Wherefore then are ye the last that bring the King againe?

13 Also say yee to Amasai, Art thou not my bone and my flesh? God doe so to mee, and more also, if thou be not captaine of the hoste to me for euer in the roome of Ioab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy servants.

15 So the king returned, and came to Iorden. And Iudah came to Gilgall, for to goe to meete the king, and to conduct him ouer Iorden.

16 And Shimei the Sonne of Gera, the sonne of Iemini, which was of Bahurim, halted and came downe with the men of Iudah to meete king David.

17 And a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteene sonnes and twenty servants with him: and they went ouer Iorden before the king.

18 And there went ouer a boate to cary ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he came ouer Iorden.

19 And said vnto the king, Let not my lord impute my wickednes vnto mee, nor remember the thing that thy servant did wickedly when my lord the king departed out of Ierusalem, that

the king should wke it to his heart.

20 For thy servant doeth knowe, that I haue done amisse: therefore behold, I am the first this day of all the house of Ioseph that am come to goe downe to meete my lord the king.

21 But Abiathar the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because hee cursed the Lords anoynted?

22 And David said, What haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shall there any man die this day in Israel: for doe not I know that I am this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou shalt not die, and the king sware vnto him.

24 And Mephiboseth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill hee returned in peace.

25 And when I was come to Ierusalem, and met the king, the king said vnto him, Wherefore wastest not thou with me, Mephiboseth?

26 And he answered, My lord the King, my servant deceiued me: for thy servant said, I would haue mine ass failed to ride thereon, for to goe with the king, because thy servant is lame.

27 And he hath accused thy servant vnto my lord the king: but my lord the king is as an Angel of God: doe therefore thy pleasure.

28 For all my fathers house were a but dead men before my lord the king, yet diddest thou set thy servant among them: it didd eate at thine owne table: what right therefore haue I yet to crie any more vnto the king?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba, diuide the lands.

30 And Mephiboseth laide vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and hee had provided the king of sustenance, while hee lay at Mahanaim: for hee was a man of very great substance.

33 And the king said vnto Barzillai, Come ouer with mee, and I will feede thee with mee in Ierusalem.

34 And Barzillai said vnto the king, I Howe long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day fourescore yeere olde: and can I dickeine betweene good or euill? Hath thy servant any taste in that I eat, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy servant be any more a burthen vnto my lord the king?

36 Thy servant will goe a litle away ouer Iorden with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy servant turne backe againe, that I may die in mine owne citie, and be buried in the graue of my father and of my mother: but behold thy servant Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the king answered, Chimham shall goe with

By Tophet hee meaneth Ephraim, Manasse and Benjamin (whereof he was) because these three were vnder one standard, Num. 1. 19.

By my hands, or during my life, as Iode 1. King. 1. 8. 9.

When Mephiboseth was at Ierusalem had met the King.

Chap. 16. 33

As Able for his wife, dom to iudge in all matters. A worthy to die for Sauls cruelty toward thee.

David did euill in taking his lands from him. before he knew the cause, but much worse, that knowing the truth, he did not restore them.

Ere how many does a cher yete of my life?

He thought it not meete to receive benefits of him to whom he was not able to do service againe.

My sonne;

Or, *about*.

Or, *he had him forsworn*.

Where the ribe of Iudah tried to recieve him.

Which had taken part with the King

Toward Ierusalem.

Or, *had not we first spoken to bring home the King?* verse 11.

Where the ten ribes contended against Iudah.

At they of Iudah say

Hee thought by speaking contemptuously of the King, so stirre the people rather to sedition, or else by causing Iudah to depart, thought that they of Iudah would have lesse affection him, d from Gilgal, which was neere Iorden.

Chap. 16. 22.

Who was his chief captain in Iordans campe, Chap. 19. 13.

Either them which had bene under Ioab, or David men.

Chap. 2. 18.

Which was his estate, that he vied to weare in the garment.

with mee, and I will doe to him that thou shalt be content with: and whatsoever thou shalt require of mee, that I will doe for thee.

39 So all the people went our Iorden: and the king passed over: and the king killed Barzillai, and he blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and have brought the king and his household, and all Davids men with him our Iorden?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings cast, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the king, and haue also more right to David then yee: why then did yee dispise vs, ¶ that our aduise should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against David. 10 Ioab killeth Amasa traiterously. 21 The head of Sheba is deliuered to Ioab. 23 Davids chiefe officers.

¶ Then there was come thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and hee blew the trumpet, and said, Wee haue no part in David, neither haue we inheritance in the sonne of Ithai: euery man to his tents, O Israel.

2 So euery man of Israel went from David and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from Iorden euen to Ierusalem.

3 When David then came to his house to Ierusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were encloted vnto the day of their death, liuing in widowhood.

4 ¶ Then said the King to Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then David said to Abithai, Now shall Sheba the sonne of Bichri vs more harme then did Absalom: take thou therefore thy sword servants and follow after him, least he get him walled cities, and escape vs.

7 And there went out after him Iozabs men, and the Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Iozabs garment that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vied to fall out.

9 And Iozab sayde to Amasa, Art thou in health, my brother? and Iozab tooke Amasa by

the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Iozabs hand: for therewith hee smote him in the flanke, and shed out his bowels to the ground, and smote him not the second time: for hee died: then Iozab and Abithai his brother followed after Sheba the Sonne of Bichri.

11 And one of Iozabs men stood by him, and said, Hee that flourisheth Ioab, and hee that is of Davids part, let him goe after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remoued Amasa out of the way into the field, and cast a cloath vpon him, because he saw that euery one that came by him, stood still.

13 ¶ When he was remoued out of the way, euery man went after Iozab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah, and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Iozab, destroyed and cast downe the wall.

16 Then cryed a wile woman out of the citie, Heare, heare, I pray you, say vnto Iozab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And he answered, Yea, And shee said to him, Heare the words of thine handmaid. And he answered, I doe heare.

18 Then shee spake thus, I They speake in the old time, saying, They should aske of Abel: and so they haue continued.

19 I am one of them that are peaceable, and faithful in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou denounce the inheritance of the Lord?

20 And Iozab answered, and said, God forbid, God forbid mee, that I should deuoure or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the king, euen against David: deliuer vs him onely, and I will depart from the city. And the woman said vnto Iozab, Behold, his head shall be throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wifedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Iozab: then he blew the trumpet, and they retired from the city, euery man to his tent: and Iozab returned to Ierusalem vnto the King.

23 ¶ Then Iozab was ouer all the hoaste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites.

24 And Adoram ouer the tribute, and Ioshaphat the sonne of Ahilud the Recorder.

25 And Sheia was Scribe, and Zadok and Abithar the Priests.

26 And also Ira the Iairite was a chiefe of aduise.

Or, *prec.*

He doubled not his stroke.

He stood by Amasa at Iozabs pointment.

Vnto the citie Abel, which was neere to Bethmaachah.

That it, he went about to ouerthrow it.

Shee sheweth that the able custome was met to destroy a citie before peace was offered, Deut. 20. 10. 11. Shee speaketh in the name of the citie.

Hearing his fault, she told him, hee gave place to reason, and requitedly him, that was in hope of thetzealon.

For they were fathers.

Chap. 8. 16.

Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seven finnes, which are hanged.

15 Four great battels, which David had against the Philistines.

a His great after
years.
b Efr. fought the
fear of the Lord
a Thinking to
g. scilicet the people,
because they were
not of the feuds of
Abraham.
* 1. Sam. 3. 16. 17.

THen there was a famine in the dayes of Dauid three yeeres t together : and Dauid t asked counsell of the Lord, and the Lord answered, *It is for Saul, and for his bloody house, because he slew the * Gibeonites.*

2 Then the King called the Gibeonites, and said vnto them, (Now the Gibeonites were not of the children of Israel, but * remnant of the Amorites, vnto whom the children of Israel had sworn: but Saul fought to slay them for his zeale toward the children of Israel and Iudih)

3 And Dauid sayde vnto the Gibeonites, *b* What shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs shal thou kill any man in Israel. And he said, What ye shall say, that will I doe for you.

5 Then they answered the king, The man that confumeth vs, and that imagined euill against vs, for that wee are destroyed from remaining in any coist of Israel,

6 Let feuen men of his a sonnes be deliuered vnto vs, and wee will hang them vp t vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Ionath in the sonne of Saul, because of * the Lords oath, that was betwene them, *euen* betwene Dauid and Ionath in the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom these bere vnto Saul, *euen* Armoni and Mephibosheth, and the fise sonnes of Michal, the daughter of Saul, whom fise bere to Adriel the sonne of Barzillai the Meholahitite.

9 And hee deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: for they *¶* died all feuen together : and they were slaine in the time of haruest : in the * first dries, and in the beginning of barley haruest.

10 Then Rizpah the daughter of Aiah tooke sackcloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill *¶* water dropped vpon them from the heauen, and *¶* suffered neither the birdes of the aire to *¶* light on them by day, nor beasts of the field by night.

11 *¶* And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionath in his sonne from the citizens of Iabesh Gilead, which had stollen them from the street of Bethshan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Ionath in his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionath in his sonne buried they in the countrey of Benjamin in Zelah, in the graue of Kish his father : and when they had performed all that the King had commanded, God was then * appeased with the land.

15 *¶* Again the Philistims had warre with Israel : and Dauid went downe, and his seruants

with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ithi-benob which was of the sonnes of *¶* Haraphah (the head of whose speare weighed three hundred m shekels of brasse) *euen* he being girded with a new sword, thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Ithi-benob, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, least thou quench the light of Israel.

18 *¶* And after this also there was a battell with the Philistims at Gob, then Sibbechai the Hahabathite slew Saph, which was one of the sons of Haraphah.

19 And there was yet another battell in Gob with the Philistims, where Elhanan the sonne of Iareb-oregim *¶* a Bethlehemite slew *¶* Goliath the Gittite: the staffe of whose speare was like a weavers beame.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hind fixe fingers, and on euery foote fixe toes, foure and twentie in number : who was also the sonne of Haraphah.

21 And when he reuiled Israel, Ionath in the sonne of * Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories praisth God. *¶* The anger of God toward the wicked. *¶* Hee propheseth of the reuision of the leuues, and vocation of the Gentiles.

AND Dauid spake the words of this * song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, * The Lord is my b rocke and my fortresse, and he that deliuereth mee.

3 God *is* my *¶* strength, in him will I trust : my shield, and the horne of my saluation, my hie tower and my refuge : my Saviour, thou hast saued me from violence.

4 I will call on the Lord, who is worthy to be praised : so shall I be safe from mine enemies.

5 For the pangs of death haue compassed mee : the floods of vngodlinesse haue made me afraid.

6 The sorowes of the graue compassed mee about : the snares of death ouertooke mee.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked : the foundations of the heauens moued and shooke, because hee was angry.

9 A smoke went out at his nostrils, and consuming fire out of his mouth : coales were kindled therat.

10 Hee bowed the heauens also, and came downe, and darknesse was vnder his feete.

11 And hee rode vpon * Cherub and did flie, and hee was seene vpon the wings of the winde.

12 And hee made darknesse a Tabernacle round about him, *euen* the gatherings of waters, and the cloudes of the aire.

l That is, of the
race of giants.
m. Which amount
to nine pound three
quarters.

n For the glory and
wealth of the coun-
treys standeth in the
preseruacion of the
godly magnitate.
o Called Geaz, and
Saph is called Sippai.
p Chon. 20. 1.
q That is, Lahmi the
brother of Goliath,
whom Dauid slew
1. Chon. 20. 5.

* 1. Sam. 16. 26.

a In token of the
wonderfull benefi-
ts that he receiued
of God.

b psl. 124.
c By the assistance
of the comfort
ment, he
beweeth how his
faith was streng-
thened in all
temptations.
1 Cor. 13.

c As Dauid (who
was the figure of
Christ) was by
Gods power deli-
uered from all
dangers : so Christ
and his Church
shall overcome
most grieuous
dangers, tyranny
and death.

d That is, cloudes
and vapours
e Lightning and
thundering.
f So it cometh
when the aire is
dark.
g To lie in a mo-
ment thorow the
world.

h By this description of a tempest he declareth the power of God against his enemies,

13 At \S brightnesse of his presence h the coales of fire were kindled.

14 The Lord thrundred from heauen, and the most High gaue his voyce.

15 He fhot arrowes also, and scattered them: to vnto, lightning, and destroyed them.

i He alludeth to the miracle of the red Sea,

16 The i chanel also of the sea appeareth, *euen* the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 Hee sent from aboue, and tooke mee: hee drew me out of many waters.

18 Hee deliuered me from my strong enemy, and from them that hated mee: for they were too strong for mee.

k I was so beset, that all means seemed to faile,

19 They k prevented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

l Toward Saul and mine enemies,

21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me.

m I attempted nothing without his commandment,

22 For I kept the wayes of the Lord, and did not m wickedly against my God.

23 For all his Lawes *uere* before me, and his statutes: I did not depart therefrom.

24 I was vpriht also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteousness, according to my purenesse before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpriht man thou wilt shew thy selfe vpriht.

n Their Wickednesse is cause that chat thou seemest to forget thy wonted mercy,

27 With the pure thou wilt shew thy selfe pure, and with the n froward thou wilt shew thy selfe froward.

28 Thus thou wilt save the poore people: but thine eyes are vpon the haucie, to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I broken thorow an hoaste, and by my God haue I leaped ouer a wall.

o The manner that God teacheth to succour his, neuer faileth,

31 The way of God is o inconspicuous: the word of the Lord is tried *in the fire*: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpriht,

p He vseth extraordinary mespnes to make me win most strong holds. || Or, *belly*,

34 He maketh my feete like p hindes feete, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe i of braile is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies, and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them thorow, and they shall not arise, but shall fall vnder my feete.

q He acknowledged that God was the author of his victories, who gaue him strength,

40 For thou hast girded mee with power to battell, and them that arose against mee, hast thou subdued vnder me.

41 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me,

42 They looked about, but there was none to saue them, *euen* vnto the Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the freese, and did spread them abroad.

44 Thou hast also deliuered me q from the contentions of my people: thou hast preferred mee to be the head ouer nations: the people which I knew not, doe serue me.

45 Strangers shall be in subiection to me: as soon as they heare, they shall obey me.

46 Strangers shall shrink away, and feare in their priuy chambers.

47 Let the Lord liue, and blessed bee my strength: and God, *euen* the force of my saluation be exalted.

48 *It is* God that giueth mee *power* to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also) hast lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the r nations, and will sing vnto thy Name.

51 *Hee is* the tower of saluation for his King, and sheweth mercy to his anoynted, *euen* to Dauid, and to his seede r for euer.

CHAP. XXIII.

1 The last words of Dauid. 6 The wicked shall be plucked up as thornes. 8 The names and fates of his mighty men. 15 Hee desireth water, and would not drinke it.

T He also be the last words of Dauid, Dauid the sonne of Ithai faith, *euen* the man who was set vp on high, the anoynted of the God of Iacob, and the sweete finger of Israel faith,

2 The Spirit of the Lord spake by me, and his word *was* in my tongue.

3 The God of Israel spake to me, the strength of Israel said, *Thou shalt* be a rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without clouds, *so shalt mine house be*, and not as the s grassie of the earth *is* by the bright raine.

5 For to shall not mine house *bee* with God, for hee hath made with mee an euerlasting couenant, perfect in all points, and sure: therefore all mine health and whole desire *is*, that hee will not make it grow so.

6 But the wicked *shall be* euery one as thornes thrust away, because they cannot bee taken with hands.

7 But the men that shall touch them, must bee defended with yron, or with the shaft of a speare: and they shall bee burnt with fire in the same place.

8 These *bee* the names of the mighty men whom Dauid had: Hee that sat in the seate of wisdom, being chiefe of the princes, was Adino of Ezri, he slew eight hundred at one time.

9 And after him was t Eleazar the sonne of Do-doo, the sonne of Ahoi, one of the three worthies with Dauid, when they t defied \S Philistims gathered there to battell, when the men of Israel were gone vp.

10 Hee arose and smote the Philistims, vntill his hand was wearie, and his hand claue vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him

The wicked in their necessity are compelled to flee to God, but it is too late.

Meaning, of the Jewes, who confided against me.

Not willingly obeying me, but dissimblingly.

Let him know his power, that he is the gouernour of all the World.

Rom. 15. 9.

Chap. 7. 1.

which he spake after that he had made the Psalmes.

Meaning, hee spake nothing but by the motion of God, Spirit.

which groweth quickly, and fideth soone.

But that my Kingdome may continue for ever according to his promise.

As one of the Kings counsell.

1. Chron. 11. 22.

Or, *afflicted with the languish of their dayes*

A meaning, that hee was rescued from the battell, by a example which came offe wearie, and slaying.

* 1. Chron. 11. 27.

h which hath not
the respect to man-
ny nor few, when
he will shew his
power
Or, giants.i Being overcome
with weariness
and thirst.k Bridling his
affection, and also
desiring God not to
be offended for
that rash enterprise.

* 1. Chron. 11. 20.

† Elif. false.

|| Or, the king.

|| Or, a comely man.

l which was as big
as a weaver's beam,
1. Chron. 11. 23.m He was more
valiant then the
thirty that follow,
and not so valiant
as the fixteene.
* Chap. 2. 18.* 1. Chron. 11. 27.
n Or, valiant.
o Diet of these
had two names, 1.
apparently 1. Chro.
21. and also many
more are there
mentioned.

him only to spoile.

11 After him *was* * Shammah the sonne of Age the Hararite : for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims : so the Lord giue him great victory.

13 ¶ Afterward three of the thirty captiues went downe, and came to Dauid in the hottest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of Berhaim.

14 And Dauid *was* then in an holde, and the garison of the Philistims *was* then in Beth-lehem.

15 And Dauid longed, and said, O Lord, that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the three mighty brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but *powred it for an offering vnto the Lord.*

17 And said, O Lord, be it farre from me, that I should do this. For this is the blood of the men that went in jeopardy of their liues : therefore he would not drinke it. These things did these three mighty men.

18 ¶ And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundred, and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of a valiant man, which had done many actes, and *was* of Kabzeel, slew two strong men of Moab : he went downe also, and slew a lion in the middes of a pit in the time of snow.

21 And he slew an Egyptian a man of great stature, & the Egyptian had a speare in his hand : but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among thirty, but he attained not to the first three : and Dauid made him of his counsell.

24 ¶ Aiahel the brother of Ioab *was* one of the thirtie : Elhanan the sonne of Dodo of Beth-lehem :

25 Shammah the Harodite : Elikai the Harodite :

26 Helez the * Palstite : Ira the sonne of Ikkei the Tekoite :

27 Abiezer the Anethothite : * Mebunnai the Hufathite :

28 Zalmon an Ahothite : Maharai the Netophathite :

29 Heleb the sonne of Barnah a Netophathite : Ittai the sonne of Ribai of Gibeath of the children of Benjamin :

30 Benaiah the Pirathonite : Hiddai of the ruler of Gath :

31 Abi-albon the Arbathite : Azmaueh the Barhumite :

32 Elshaba the Shaalbonite : of the sonnes of Isachar, Jonathan :

33 Shammah the Hararite : Ahiam the sonne of Shinar the Hararite :

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi : Eliam the sonne of Ahitophel the Gilonite :

35 Hezrai the Carmelite : Paarai the Arbite :

36 Igal the sonne of Nathan of Zobah : Bani the Gadite :

37 Zelek the Ammonite : Naharai the Beerothite : the armour bearer of Ioab the sonne of Zeruiah :

38 Ira the Ithrite : Gareb the Ithrite :

39 Urijah the Hittite, & thirty and seuen in all.

C H A P. XXIII.

1 Dauid causeth the people to be numbered. 1. He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

A Nd the wrath of the Lord was kindled against Israel, and hee mooued Dauid against them, in that he said, Goe, number Israel and Iudah.

2 For the King sayd to Ioab the captaine of the hoste, which was with him, Go speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increase the people an hundred fold more then they bee, and that the eyes of my lord the King may see it : but why doeth my lord the King desire this thing ?

4 Notwithstanding the Kings word pretailed against Ioab & against the captaines of the hoste : therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the city that is in the middes of the valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to Tah-tim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of Tyros, and to all the cities of the Hittites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine months and twenty dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King : and there were in Israel eight hundred thousand strong men that drew sword, and the men of Iudah were five hundred thousand men.

10 Then Dauid sent smote him, after that he had numbered the people : and Dauid said vnto the Lord, I haue sinned exceedingly, in that I haue done : therefore now, Lord, I beseech thee, take away the reprobation of thy seruant : for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seven yeeres famine come vpon thee in thy lande, or wilt thou

e These came to
Dauid, and helped
to rebuke him to
his Kingdome.a Before they were
plagued with fa-
mine, Chap. 11. 1.
b The Lord per-
mitted Satan, 11
1. Chron. 21. 2.c Because he did
this to trie his pa-
tient, and so to triu-
mhe, it offended
God, els it was
lawfull to number
the people, Exod.
30. 12. Num. 1. 2.d Or, vnto
Or, to the north
and newly inhabited.

e Or, Zor.

d According to
Iob 1. 2. 1. 2.
in all there were
eleven hundred
thousand, 1. Chro.
21. 5.e Concluding vnder
them the Benjamin-
ites : for els they
had but three hun-
dred and threety
thousand,f Chron. 11. 2.
g Whom God had
appointed for Dauid
and his time.h For three yeeres
of famine, 1. Chro.
21. 12. for the Gibeonites
metres : this was
the fourth year to
the which should
have bene added
other three yeeres
more.
1. Chron. 21. 12.

thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land; now aduise thee, and see, what answere I shall giue to him that sent mee.

14 And David said vnto God, I am in a wonderful strait: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen vnto the time appointed: and there died of the people from Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord * repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, I holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And David spake vnto the Lord (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against mee and against my fathers house.

18 So God came the same day to David, and said vnto him, Go vp, reere an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And David (according to the saying of

God) went vp, as the Lord had commanded.

20 And Araunah looked and saw the King and his seruants comming towards him, and Araunah went out, and bowed himselfe before the King on his face to the ground.

21 And Araunah said, Wherefore is my lord the King come to his seruants? Then David answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah saide vnto David, Let my lord, the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charots, and the instruments of the oxen for wood.

23 (All these things did Araunah as a King giue vnto the King: and Araunah said vnto the King, The Lord thy God be fauorable vnto thee.)

24 Then the King said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doth cost mee nothing. So David bought the threshing floore, and the oxen for an offering of silver.

25 And David built there an altar vnto the Lord, and offered burnt offerings & peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

THE FIRST BOOKE OF THE KINGS.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of David, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdome, except they be preferred by Gods protection, (which then fauoureth them when in world is truly selfe, vertue esteemed, vice punished, and concord maintained) fall to decay and come to naught: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but alone people, and vnder the iust punishment of God were made vnto vnder of Iudah and Beniamin: laue to Roboam, and this was called the kingdome of Iudah: and the other ten tribes held vnto Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabis father. And because our Saviour Christ according to these things, should come of the stocke of David, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, vvhoe reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abisag keepeth David in his extreame age. 3 Adonijah vsurpeth the kingdome. 30 Salomon is anoynted king, & Adonijah fleeth to the altar.

Now when King David was * olde, and stricken in yeeres, they couered him with cloathes, but no heate came vnto him.

2 Wherefore his seruants sayd vnto him, Let there be sought for my lord the king a yong virgin, and let her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the King may get heate.

3 So they sought for a faire yong maide thoroughout all the countes of Israel, and found one Abisag a Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.

5 Then Adonijah the sonne of Haggith, ex-

alted himselfe, saying, I will be king. And he gate him charots and horsemen, and anity men to run before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? And he was a yong goodly man, and his mother bare him next after Abialom.

7 And he tooke counsell of Iobab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adonijah.

8 But Zadok the Priest, and Benaijah the sonne of Ichobad, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah.

9 Then Adonijah sacrificed sleepe and oxen, & fat cattell by the stone of Zoheleth, which is by En-rogel, and called all his brethren the Kings sons, and all the men of Iudah the kings seruants,

10 But Nathan the Prophet, and Benaijah, and the mighty men, and Salomons his brother hee called not.

11 Where-

h From the one side of the countrey to the other.
2. Sam. 15. 11.

i The Lord spied this place, because he had chosen it to build his Temple there.

k David saw not the iust cause why God plagued the people, and therefore he offered himselfe to Gods corrections as the onely cause of this euill.

f Called also Araunah, 1. Chron. 22. 10.

m That is, abundantly: for as some write, he was King of Ierusalem before David wanne the tower.

n Some write that every tribe gave so that afterward he bought as much as came to 550 shekels, 1. Chron. 21. 25.

4 Reside 2 Sam. 15. 11.

l Ebr. younger.

l Ebr. his words were with him.

o They took his part and followed him.

p On the fountains.

q As the Cherubims and Pelagim.

a He was above 70 yeere olde, 2. Sam. 5. 4.
b For his natural heate was worne away with trauele.

c Or, from him.

d Which city was in the tribe of Issachar, as Josh. 19. 10.

* 2 Sam. 3. 4.

g For Adoniah
Will destroy thee
and thy sonne, if
he reigne,

h By declaring such
things, as may
further the fame.

i The king being
worne with age,
could not attend
to the affliction of the
peuple, and also
Adonijah had many
flatterers which
kept it from the
king.

k And to put to
death as wicked
transgressors.
† Ebr. finners.

l Acknowledging
him to be the true
and worthy King
appointed of God,
as the figure of his
Christ.

† Ebr. let the king
dunijah line.

m Meaning, that he
ought in such
affaires enterprise
nothing except he
had consulted
with the Lord.

n Moored by the
Spirit of God to
doe, because he
foretold that Salomon
should be the
figure of Christ.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Haft thou not heard that Adonijah the sonne * of Haggith doth reigne, and David our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King David, and say vnto him, Diddst not thou my lord, O King, sware vnto thine handmaid, saying, Assuredly, Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? why is then Adonijah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and confirm thy words.

15 So Bath-sheba went in vnto the King into the chamber, and the king was very old, and Abisag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king said, What is thy matter?

17 And he answered him, My Lord, thou swarest by the Lord thy God vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my Lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, & hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Capitaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldst tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shalbe reputed † vile.

22 And lo, while he ye talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeysance before the king vpon his face † to the ground.

24 And Nathan said, My lord, O King, haft thou said, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue king Adonijah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy † seruant, who should sit on the throne of my lord the king after him?

28 † Then king David answered, and said, Call me Bath-sheba. And she came into the kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I n sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after me, and he shall sit vpon my throne in my place: so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and said, God saue my lord king David for euer.

32 † And king David said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the king said vnto them, Take with you the † seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet apoynt him there king ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue † appointed him to be prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lord God of my lord the king † ratifie it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king David.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites went downe and caused Salomon to ride vpon king Davids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the sound of them.

41 † And Adonijah and all the ghesstes that were with him, heard it: (and they had made an end of eating) and when ioab heard the sound of the trumpet, he said, What meaneth this noyse and vproare in the city?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art a † worthy man, and bringest a good tidings.

43 And Ionathan answered, and said to Adonijah, Verely our lord king David hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him king in Gihon, and they are gone vp from thence with ioy, and the city is moued: this is the noyse that yee haue heard.

46 And Salomon also sitteth on the throne of the king to me.

47 And moreover the kings seruants came to blesse our lord king David, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the † bed.

48 And thus sayd the King also, Blessed be the Lord God of Israel, who hath made one to

o Meaning, the
kings seruants and
such as were of his
guard,

p Ebr. commandes

† Ebr. say so:

q Wherewith they
ascended to
anoynt the Priests
and the holy instru-
ments, Exod. 30. 23.
† Ebr. break,

† Ebr. a man of
power.

q Hee praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did hee downe his pride,

r To blesse him, and to pray, and praise God for him,

s He gave God thanks for the good success,

fit on my throne this day, even in my sight.
49 Then all the ghestes that were with Adonijah, were afraid, and rose vp, and went every man his way.
50 And Adonijah fearing the presence of Salomon, arose and went, and tooke hold on the homes of the altar.
51 And one told Salomon, saying, Behold, Adonijah doeth feare King Salomon: for loe, he hath caught hold on the homes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.
52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednes be found in him, he shall die.
53 Then king Salomon sent and they brought him from the altar, and hee came and did obedience vnto King Salomon. And Salomon sayd vnto him, Goe to thine house.

C H A P. II.

1 David exhorteth Salomon, and giueth charge concerning Ioab, Barzillai, and Shimei. 10 The death of David. 17 Adonijah seeketh Abishag his wife. 35 He is slaine. 37 Zadok was placed in Abiathars room.

THEN the dayes of David drew neere that hee should die, and hee charged Salomon his sonne, saying,

2 I goe the way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing wherevnto thou turnest thee,

4 That the Lord may confirme his worde which hee spake vnto me, saying, If thy sonnes take heede to their way, that they walke before mee in c^o truth, with all their hearts, and with all their soules, *† thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruijah did to mee, and what hee did to the two captaynes of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasai the sonne of Iether, whom he slew, and the blood of battell in peace, and * put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Doe therefore according to thy wisdom, and let thou not his hoare head goe downe to the graue in peace,

7 But shew kindnes vnto the sonnes of Barzillai the Gileadite, and let them be among them that eate at thy table: † for so they came to mee when I fled from Absalom thy brother.

8 And beholde, with thee * Shimei the sonne of Gera, the sonne of Terimi, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meet me at Iordan, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood,

10 So * David slept with his fathers, and was buried in the cite of David.

11 And the dayes which David * reigned vpon Israel, were fourtie yeeres: seuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ierusalem.

12 *† Then sate Salomon vpon the throne of David his father, and his kingdome was established mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and shee said, *† Comest thou peaceably: and hee sayd, Yea.

14 Hee said moreover, I haue a sute vnto thee. And shee said, Say on.

15 Then hee said, Thou knowest that the kingdome was mine, and that all Israel set t^h faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to me by the Lord.

16 Now therefore I aske thee one request, trefuse me not. And shee said vnto him, Say on.

17 And hee said, Speake, I pray thee, vnto Salomon the King, (for hee will not say thee nay) that hee giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 *† Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and * bowed himselfe vnto her, and sate downe on his throne: and hee caused a seate to be set for the kings mother, and she sate at his right hand.

20 Then shee said, I desire a small request of thee, say mee not nay. Then the King said vnto her, Aske on, my mother: for I will not say thee nay.

21 Shee said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why dost thou aske Abishag the Shunammite for Adonijah? aske for him the kingdome also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruijah.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this worde against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set mee on the throne of David my father, who hath also made mee an house, as he * promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee † smote him that hee died.

26 † Then the King said vnto Abiathar the Priest, Go to Anathoth vnto thine owne fields: for thou art † worthy of death: but I will not this day kill thee, because thou * barest the Arke of the Lord God before David my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might * fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

28 *† Then tidings came to Ioab: (for Ioab had * turned after Adonijah, but hee turned not after Salomon) and Ioab fled vnto the Taberna-

* 1st Sam. 25. 19. and 13. 36.

* 2nd Sam. 1. 4. and 1st Chron. 29. 28. 17.

* 1st Chron. 29. 23.

† For the se a red lead he would worke treason against the king.

† In signe of their fauour & content.

† Ebr. saith not my face to turne away.

† In token of reuerence, and that others by his example might haue met in greater honour.

† Meaning, that if he should haue granted Abishags which was fo seduce to his father, hee would haue sinned against the kingdome.

* 2nd Sam. 7. 12. 13.

† Or, fell upon him.

† Or, possession. † Ebr. man of war. † When hee fled before Absalom. 2nd Sam. 15. 24.

* 2nd Sam. 2. 35. 23.

† Heeooke Adonijahs part where hee would haue vnto the kingdome, Chap. 17.

† Which David his father had built in the house of Achish, 2nd Sam. 1. 11.

† I am ready to die at all men hand. † He theweh how hard a thing it is to gouerne, and that none can doe it well except he obey God. † 2nd Sam. 19. 36. 1. 7. † Or, do not say.

† And without hypocricie. † 1st Sam. 7. 11. † Ebr. a man shall not be cut off to thee from off the throne. † 2nd Sam. 3. 27. † 2nd Sam. 3. 30. † Hee died his blood in time of peace, as if there had bene warre. † Hee put the bloody sword into his sheath.

* 1st Sam. 19. 37. † I thinke, they dealt maliciously with me.

* 2nd Sam. 16. 5.

* 2nd Sam. 19. 23.

† Ebr. him be punished with death. † Ioab was a man of blood.

cle of the Lord , and caught holde on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, *he is by the altar*. Then Salomon sent Benaiah the sonne of Iehoiada, saying, *Goe, fall vpon him.*

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath said, and *smite him, and bury him*, that thou maiest take away the blood, which Ioab shedde causeles from me, & from the house of my father.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more righteous and better then hee, and slew them with the sword, and my father Dauid knew not: *to wit,* Abner the sonne of Ner, captaine of the host of Israel, and Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house and vpon his throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him, and he was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Iehoiada in his rourne ouer the hoaste: and the king set Zadok the Priest in the rourne of Abiathar.

36 Afterward the king sent, and called Shimei and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart northence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kikron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the oathe of the Lord, and the commandement wherewith I charged thee?

44 The King said also to Shimei, Thou knowest all the wickednesse wherewith thou hast sinned, that thou diddest to Dauid my fa-

ther: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid established before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the kingdome was established in the hand of Salomon.

CHAP. III.

Salomon taketh Pharaohs daughter to wife. The Lord appeareth to him, and giveth him wisdom. The pleading of the two harlots: and Salomons sentence thereon.

Salomon * then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, vntill hee had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Oneely the people sacrificed in the b hie places, because there was no house build vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely hee sacrificed and offered incense in the hie places.

4 And the King went to a Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offrings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, ¶ when he walked before thee in truth, and in righteoussnesse, and in vprightnesse of heart with thee: and thou hast * kept for him this great pierce, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to goe out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor numbered for multitude.

9 * Give therefore vnto thy seruant an vnderstanding heart, to iudge thy people: that I may discern betweene good and bad: for who is able to iudge this thy mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies; but hast asked for thy selfe vnderstanding to heare iudgement.

12 Beholde, I haue done according to thy wordes: loe, I haue giuen thee a wife and vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mynte ordinances and my commandments, * as thy father Dauid did walke, I will prolong thy dayes.

* 1 Chron. 1, 1, 2
Because all his enemies were destroyed.

* Chap. 7, 8

a Which was Beth-lehem.

b Where altars were appointed before the temple was built, to offer vnto the Lord.
c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 3, 3.
d For the cete the Tabernacle was, 1 Chron. 1, 3, 4.

Or, as hee walked.

Thou hast performed thy promise.

f That is, be-hine himselfe in executing this charge of ruling.
* 1 Chron. 1, 10.
Or, obedient.

g Which are so many in number.

h That is, that thine enemy should doe.

* Math. 6, 33
14, 11.
Or, both riches and honour.

* Chap. 15, 8

15. And

o Thinking to be liued by the holiness of the place.

p For it was lawfull to take the willfull murderer from the altar, Exod. 21, 14.

* 1 Sam. 3, 27.
* 1 Sam. 10, 10.

q Ioab shall be justly punished for the blood that he hath cruelly shed.

r And to tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

s That God appointed the wayes and meates to bring his iust iudgements vpon the wicked.

t His enemies mind moued him rather to venture his life, than to lose his worldly good, which he had by his seruants.

u For though thou wouldest desire, yet thine owne conscience would accuse thee for reuiling and doing wrong to my father. 1 Sam. 26, 20.

He knew that God had appeared vnto him in a dream.

¶ Or, vii. Mal. 1. 1. By this example it appeareth that God kept promise with Salomon in granting him wisdom.

¶ Shee like the quick child away, because she might both sowe the sowe and punishment.

¶ Except God give iudges vnderstanding, the impudence of the trespasser shall overthrow the fault of the innocent.

¶ Her motherly affection herein appeareth that she had rather endure the rigour of the Law, then see her child cruelly slain.

¶ That is, his chief officers. ¶ Hee was the sonne of Achimaz and Zadok the seer.

¶ Nor Abiathar whom Salomon had put from his office, Chap. 1. 17. but another of that name.

¶ Chap. 5. 1. 1.

15 And when Salomon awoke, behold it was a dream, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two barlots vnto the king, and stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also, and we were in the house together: no stranger was with vs in the house saue we twaine.

19 And this womans sonne died in the night: for the overlay him.

20 And the aforesaid at midnight, and I tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Again she said, No, but thy sonne is dead, and mine aliu: thus they spake before the king.

23 Then said the king, She faith, This that liueth is my sonne, and the dead is thy sonne: and the other faith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled toward her sonne, and she said, Oh my lord, giue her the liuing childe and ¶ slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered and said, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdom of God was in him to doe iustice.

CHAP. IV.

1 The princes and rulers vnder Salomon. 2 The journey aforesaid for his victuals. 16 The number of his horses. 32 His bookes and writings.

And king Salomon was king ouer all Israel.

2 And these were his princes, ¶ Azariah the sonne of Zadok the Priest.

3 Elihoreph and Ahiah the sonnes of Shisha, Scribes, Iehoiaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Iehoiada was ouer the hoste, and Zadok and Abiathar, Priests,

5 And Azariah the sonne of Nathan was ouer the officers, Sc Zabud the sonne of Nathan, Priest, was the kings friend,

6 And Abiathar was ouer the household, and Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which provided victuals for the king

and his household: each man had a moneth in the yeere to provide victuals.

8 All these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Makaz, and in Shalalbm and Beth-shehem, and ¶ Elon and Beth-hanani:

10 The sonne of Hefed in Aruboth, to whom pertained Shochoh, and all the land of Hephher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Iztrel, from Beth-shean ¶ to Abelmeholah, euen till beyond ouer against Tokema.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of 4 Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brass.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaz in Nephtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanath the sonne of Huai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in Issachar:

18 Shimeh the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, ¶ eating, drinking, and making merce.

21 ¶ And Salomon reigned ouer all kingdoms, from the Riuer vnto the land of the Philistines, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirtie measures of fine flour, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside harts, and buckes, and bagies, and fat sonle.

24 For he ruled in all the region on 5 other side of the Riuer, from Tiphah euen vnto Azzah, ouer all the kings on the other side the Riuer: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare every man vnder his vine, and vnder his fig-tree, from Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had 4 fourtie thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers provided victuals for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Berlay also and straw for the horses and mules, brought they vnto the place were the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdom and vnderstanding exceeding much, & a large heart, euen as the sand that is on the sea shore.

¶ Or, Elon in Beth-anan.

¶ Or, to the plains.

¶ Which townes bore Iairs name, because hee took them of the Canaanites, Num 32. 41.

¶ Salomon obserued not the diuision that Iotham made, but diuided it as might best seeme for his purpose.

¶ They liued in all peace and securitie. ¶ Eccles. 47. 15. ¶ Which is Ephraim.

¶ Eke, Carum.

¶ Or, Gaza. ¶ For they were all tributaries vnto him.

¶ Throughout all Israel.

¶ 2. Chron. 9. 25.

¶ Eccles. 47. 14. 25. 14.

¶ Meaning, great vnderstanding and able to comprehend all things.

1 To wit, the Philo-
sopher and A-
stronomers, which
were iudged most
wise.

m Which for the
most part are
thought to have
perished in the
captivity of Ba-
bylon.
n From the high-
to the lowest.

30 And Salomons wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt.

31 For hee was wiser then any man: yet, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous thorough all nations round about.

32 And Salomon spake three thousand^m proverbes: and his songs were a thousand and five.

33 And hee spake of trees, from the cedar tree that is in Lebanon, euen vnto the hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon: from all kings of the earth, which had heard of his wisdom.

CHAP. V.

1 Hiram sendeth to Salomon, and vnto him, purposing to build the house of God. 6 He prepareth the stuffe for the building. 13 The number of the workemen.

And Hiram king of Tyrus sent his seruants vnto Salomon, (for hee had heard that they had annoynted him king in the roome of his father) because Hiram had euer loued Dauid.

2 * And Salomon sent him to Hiram, saying, 3 Thou knowest that Dauid my father could not build an house vnto the name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put ^h them vnder the soles of his feete.

4 But now the Lord my God hath giuen me 2 rest on euery side, so that there is neither aduersarie nor euill to relist.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, I say vnto thee, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the hire for thy seruants, according to all that thou shalt appoynt: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

7 * And when Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and fire trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ^h in rafts vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receive them: now thou shalt doe mee a pleasure to minister food for my familie.

10 So Hiram gaue Salomon cedar trees and fire trees, euen his full desire.

11 And Salomon gaue Hiram twenty thousand measures of wheate for foode to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 * And the Lord gaue Salomon wisdom, as hee * promised him. And there was peace betwene Hiram, and Salomon, and they * two

made a conenant;

13 * And King Salomon raised a summe out of all Israel, and the summe was thirty thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was ouer the summe.

15 And Salomon had sententie thousand that bare burdens, and fourescore thousand masons in the Mountaine,

16 Besides the ^h princes, whom Salomon appointed ouer the worke, ^h euen three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great stones, and costly stones to make the foundations of the house, ^h euen hewed stones.

18 And Salomons workemen, and the workmen of Hiram, and the ^h masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forme thereof. 21 The promise of the Lords Salomon.

And * in the foure hundred and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth 2 Zif, (which is the second moneth) he built the ^h house of the Lord.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, and thirty cubites high.

3 And the ^h porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, ^h broad without, and narrow within.

5 And by the wall of the house he made ^h galleries round about, euen by the wals of the house round about the Temple and ^h the oracle, and made chambers round about.

6 And the nethermost gallery was five cubites broad, and the middlemost five cubites broad, and the third seuen cubites high: for hee made ^h efts round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfit, before it was brought, so that there was neither hammer, nor axe, nor any tooke of yron heard in the house, while it was in building.

8 The doore of the middle ^h chapter was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the ^h house and finished it, and sieled the house, being warded with sieeling of cedar trees.

10 And he built the galleries vpon all the wall of the house of five cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keepe almy commandments,

* Chap. 4, 6

h Or, masters of the work

f The Hebrew word is Giblim, which some say, were excellent masons,

* a Chron. 3, 12

a Which moneth contained part of Aprill and part of May.
b Whereby is meant the Temple and the Oracle.
c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

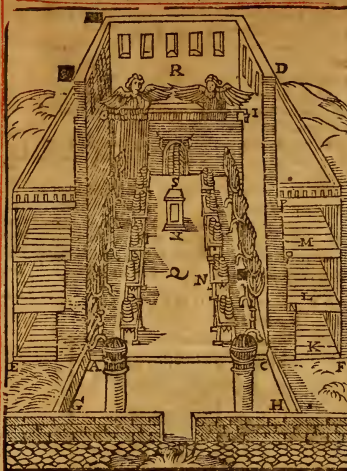
h Or, to open and to shut.
h Or, lesser.
c Whence God spake beames to the Cherubims, called also the most holy place.

c Where were certaine bones coming out of the wall, as sayes for the beames to rest vpon.

h Or, Galleries

f In Exodus it is called the Tabernacle: and the Temple is here called the Sanctuary, and the Oracle the most holy place.

THE TEMPLE VNCOVERED.



The cause why we measured and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within, might be seen more lively. A B The length of the Temple of three cubicubites. A C The breadth of three cubicubites within, & not measuring the thickness of the wall. This also was the length of the porch without the Temple. C D The height of thirty cubicubites. E F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H The breadth of the porch ten cubicubites. I The windows of the Temple. J The first chamber was five cubicubites broad. L The second floor. M The third seven. N O P The vestes or stages of the wall, which bare up the posts that did separate chambers from chamber. Q The holy place. R The holiest of all, where the Arke of the covenant was. S The gate to enter into the most holy place. T The five candlesticks on every side of the Temple. V The ten tables on both sides for the shewbread. X The incense altar.

to walke in them, then will I performe vnto thee my promise, * which I promised to David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,

15 And built the wall of the house within, with boards of Cedar tree from the pavement of the house vnto the wall of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of firre.

16 And he built twentie cubicubites in the sides of the house with boards of Cedar, from the floor to the wall, and hee prepared a place within it for the oracle, euen the most holy place.

17 But the house, that is, the Temple before it, was fourtie cubicubites long.

18 And the Cedar of the house within was carved with k knobs, and graven with floures: all was Cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the mids of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubicubites long, and twentie cubicubites broad, and twentie cubicubites high: and he covered it with pure gold, and covered the altar with Cedar,

21 So Salomon covered the house within with pure gold: and hee shut the place of the oracle with chaines of golde, and covered it with golde.

22 And he overlaid all the house with golde, vntill all the house was made perfecte. Also he covered the whole altar, that was before the oracle, with golde.

23 And within the oracle he made two Cherubims of Oliue tree, ten cubicubites high.

24 The wing also of the one Cherub was five cubicubites, and the wing of the other Cherub was five cubicubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubicubites.

25 Also the other Cherub was of ten cubicubites: both the Cherubims were of one measure and one sic.

THE TEMPLE COVERED,
WEST.

This figure representeth the great court for the use into three parts whose separation was made of three orders of beaten stone, and one of Cedar-boards.

A The court of the Priests next to the porch, called the inner court, for it was nearer the Temple then was the people. B The Altar of burnt sacrifices, which was much greater then Mase was. For the length hereof was twentie cubicubites and the breadth as much, and ten in height. C Ten lawers, 1. Chron. 4. 6. D The sea, 2. Chron. 4. 2. E The court of the people, 2. Chron. 4. 9. and 6. 12. which is called the great porch, and in Ailes 3. 11. the porch of Salomon. This court is first taken in the Scripture of the New Testament for the Temple, Matth. 23. Ailes 3. 13. for the people did not passe up further, but did worship in this court. It is the place where our Christ and his Apostles used to preach, and where Christ did call the buyers and sellers. F A base of braffe, whereon Sale prayed, that he might be better seene and heard of the people. It was five long, five broad, and in height three, 2. Chron. 6. 13. G A gate in the East, 1. Chron. 3. 1. the gate of Sur, or Seir, 2. Kings 11. 6. and the gate of the foundation, 2. Chron. 3. 1. It is also called beautiful, Ailes 3. 2. for the Prince did only enter in, and not the people, Ezek. 44. 3. for the people entered in by the North, the South, Ezek. 44. 3.

26 For the height of the one Cherub, was ten cubicubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the wing of the other.

Q 3

† Ely to dress through chaines of gold of pure.

† Meaning, the altar of incense, Exod. 30. 1. Or, Tine tree.

† s. Sam. 7. 13.

† According as he promised vnto Moses, Exo 25. 23.

† Meaning, vnto the roof, which was also filled.

† For when he spake of the house in the first verse, he meant both the Oracle, and the Temple.

† Or, wide circumference. † That is, in the most inward place of the house.

SOUTH.

NORTH.

† of his line.

† meaning that there was no way to win the peoples hearts, but to grant them their petition:

serue them,

For the other which Moſes made of beaten gold, were taken away with the other Jewels by their enemies, whom God permitted diuers times to overcome them for their great finnes.

So that the foundation of the carved worke might appere.

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the mids of the house.

28 And hee overlaid the Cherubims with golde.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle hee made two doores of Oliue trees: and the vpper post and side postes were five square.

32 The two doores also were of Oliue tree, and hee graued them with grauing of Cherubims, and Palme trees, and grauen flowers, and covered them with golde, and laide thin golde vpon the

Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue trees foure square.

34 But the two doores were of firre tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And hee grated Cherubims, & Palme trees, and carued flowers, and covered the carued worke with gold finely wrought.

36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

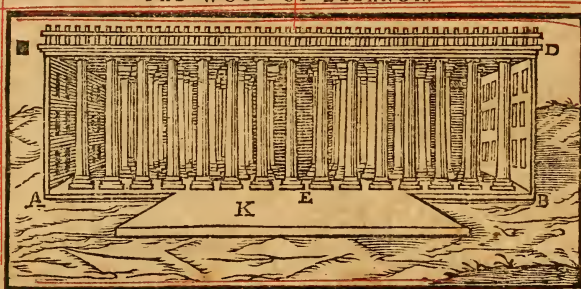
37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleventh yeere in the moneth of Bul, (which is the eight moneth) hee finished the house with all the furniture thereof; and in every point: so was hee seuen yeere in building it.

Or, folding.

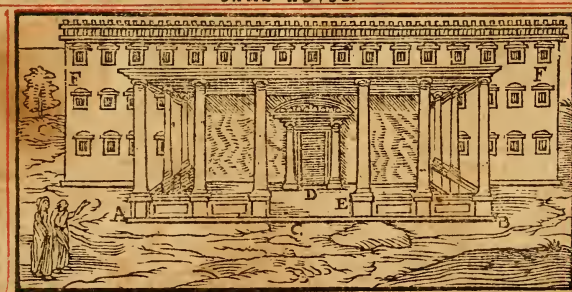
o Where the Priests were, and was thus called in respect of the great court, which is called, Act. 13, 15, the porch of Solomon, where the people used to pray.
p Which containeth part of October and part of November.

THE FIRST FIGURE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A B The length of an hundred cubites. B C The breadth of fiftie. E D The height of thirtie. E F G H The foure rowes of pillars. I The three rowes of windows. K The porch or gallerie before the house.

THE SECOND FIGURE OF THE SAME HOVSE.



This second figure sheweth the manner of the house without, and the dorch thereof, which was fiftie cubites long. A B and thirtie broad. C D The pavement. E The windows F.

CHAP. VII.

The building of the house of Solomon. 15. The excellent workmanship of titanium in the pieces which he made for use Temple.

16. Solomon was building his own house thirtie yeeres, and finished all his

2 He built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites high, vpon foure rowes of Cedar pillars, and Cedar beames were laid vpon the pillars.

3 And it was covered aboue with Cedar vpon

b For the beauty of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon.

† E
D Or, p
* Chap. 3, 10
e A, touching the
furniture of wood
and vitallies.

c There were as many, and like proportion on the one side to the other, and recovery and even three in a row one above another.
d Before the pillars of the house.
e For his house which was at Jerusalem.

¶ Chap. 3. 1.

f Or, precious.
g Which were sets and flaves for the beames to lie vpon.
h Or, spanne.

g From the foundation vponward.

h As the Lords house was build, so was this: onely the great comr of Salomon's house was vnconuered.
i Or, Zer.
j Thus when God will haue his glory set forth, he traffick up men, and giueth them excellent gifts for the accomplishment of the same. Exod. 31. 4. 3.
k As the first found.

the beames, that lay on the forty and fve pillars, fteene in a rowe.

4 And the windowes *were* in three rowes, and window *was* against window in three rankes.

5 And all the doores, and the side posts *with* the windowes were fourequare, and window was ouer against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirty cubits broad, and the porch was before a them, *even* before them *were* thirty pillars.

7 ¶ Then he made a porch *e* for the throne, where he iudged, *even* a porch of iudgement, and it was fyled with cedar from pauement to pauement.

8 And in his house where he dwelt *was* another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All these were *f* of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto *f* the stones of an *h* hand breadth, and on the outside to the great court.

10 And the foundation *was* of costly stones, and great stones, *even* of stones of ten cubits, and stones of eight cubits.

11 ¶ Aboue also *were* costly stones squared by rule, and boards of cedar.

12 ¶ And the great court round about *was* with three rowes of hewed stones, and a row of cedar beames: *so* *was* it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and fet one Hiram out of *h* Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: he was full of wisdom, and vnderstanding, and knowledge to worke all manner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasse: the height of a pillar was eighteene cubits, and a threed of twelue cubites did compasse *f* either of the pillars.

THE FORME OF THE PILLAR.



A B The height of a pillar eighteene cubits, the compasse of a pillar was twelue cubits.
D E The height of the chapter or round had vpon the pillar of fve cubits height.
F In the middes were two rowes of pomegranates: the rest is the networke and floweredists, as refer.

cribe for my seruants

16 And hee made two *h* chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters *was* fve cubites, and the height of the other chapter *was* fve cubits.

17 He made grates like networke and *i* wrought worke like chaines for the chapters that were on the top of the pillars, *even* seuen for the one chapter, and seuen for the other chapter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars *were* after *k* lillie worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also aboue, *h* ouer against the belly *h* within the networke pomegranates: for two hundred pomegranates were in the *two* ranks about vpon *f* either of the chapters.

21 And he fet vpon the pillars in the porch of the Temple. And when hee had fet vpon the right pillar *h* he called the name thereof *m* Iachin: and when he had fet vpon the left pillar, hee called the name thereof *n* Boaz.

22 And vpon the top of the pillars *was* worke of lillies: so was the workmanship of the pillars finished.

23 ¶ And he made a molten *o* sea of ten cubits wide from brim to brim, round in compasse, and fve cubites high, and a line of thirty cubites did compasse it about.

THE SEA OR GREAT CALDRON.



A B Ten cubites from one side to the other. C D The height of fve cubits. E F This vessel was in compasse thirtie cubits. G H The two rowes which compassed the vessel all about, and were garnished with lillies heads, wherein were pipes to auoid the water.

24 And vnder the brim of it *were* knops like wilde enumers compassing it round about, ten in one cubite, compassing the sea *** round about; and the two rowes of knops were cast, *when* the sea was molten.

25 It stood on twelue buls *** the comfett with ward the North, and three *ed* before Salomon his three toward the South, and sayd, What cometh in thine hand, *make* an answere to this

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them,

Or, gummels.

Or, cards like scales.

As was scene commonly wrought in costly porches.

Or, round about the midd.

Or, beyond.

Or, the sword.

Which was in the inner court betweene the Temple and the oracle.

In that is, he will stablish, to wit, his promise toward this house.

In that is, in strength: meaning the power thereof shall continue.

So called for the hugeness of the vessel.

Or, the vessel.

Or, the vessel.

Or, the vessel.

Or, the vessel.

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Or, the vessel.

Or, the vessel.

p Bath and ephah
to measure, Ex.
45, is. every bath
contained about
ten pails.

cup with floures of lilies: it contained two thousand baths.

27 ¶ And he made ten bafes of braffe, one bafe was foure cubites long, and foure cubites broad, and three cubits high.

28 ¶ And the worke of the bafes was on this maner, They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, where lions, bulles and Cherubims: and vpon the ledges there was a bafe aboue: and beneath the lions and bulles, were additions made of thinne worke.

30 And every bafe had foure braffen wheeles, and plates of braffe: and the foure corners had 1 vnderfettlers: vnder the caldron were vnderfettlers molten at the side of every addition.

31 And the mouth of it was within the chapter and bone to measure by the cubite: for the mouth thereof was round, made like a bafe, and it was a cubit and halfe a cubit: and also vpon the mouth thereof were grauen works, whose borders were foure fquare, and not round.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheele iynned to the bafe: and the height of a wheele was a cubit, and halfe a cubit.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their felloes, and their spokes were all molten.

34 And foure vnderfettlers were vpon the foure corners of one bafe: and the vnderfettlers thereof were of the bafe it selfe.

35 And in the toppe of the bafe was a round compasse of halfe a cubite high round about: and vpon the top of the bafe the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof he did graue Cherubims, lions and palmtrees, on the side of every one, and additions round about.

37 Thus made hee the ten bafes. They had all one casting, one measure, and one file.

38 ¶ Then made hee ten caldrons of braffe, one caldron contained fourtie baths, and every caldron was foure cubits, one caldron was vpon one bafe throughout the ten bafes.

39 And he fet the bafes, fise on the right side of the house, and fise on the left side of the house. And he fet the sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and basons, and bafens, and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars, and two bowles of the chapters, that were on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the grates, euen two rowes of pomegranates for the two bowles of the chapters.

43 ¶ And hee made two bowles of the chapters, to couer the two bowles of the chapters.

44 ¶ And hee made two pillars, and two bowles of the chapters, and ten caldrons vpon

CHAP. VIII.

The making of the house of Salomon: 27. basons: and all the worke of Hiram in the pieces which hee made for the house of Salomon.

Salomon was building his owne house: thirtene yeeres, and he finished all his

THE FORME OF THE CALDRONS.



A B The bafe wherevpon stood the caldrons, which was foure cubites long. B C Foure cubites broad. A D Three cubites high. E The inblossment and figures of Lion, Rules, Cherubims. F The border of workmanship folding to and fro. G The foure wheeles which had a cubite and an halfe of height. H The foure flaves or upholders, which were vpon the bafe wherevpon the Caldron stood. 1 The Caldron.

46 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zarthan.

47 And Salomon left to weigh all the vessels, because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was.

49 And the candlesticks, fise at the right side, and fise at the left, before the oracle of pure gold, and the flowers, and the lamps, and the inuffers of gold.

50 And the bowles, y and the hookes, and the bafens, and the spoues, and the staff pines of pure golde, and the hingdes of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the siluer and the golde and the vessels, and layed them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 Achish filleth the Temple. 14 The king blest the people.

¶ Then King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Ierusalem, for to bring vp the Arke of the covenant of the Lord from the city of Dauid, which is Zion:

2 And all the men of Israel assembled vnto King Salomon at the feast in the month of Ethanim, which is the seuenth month.

3 And it was come to passe, that all the Elders of Israel came, and the

Or, thickly cast.

This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

Some take this to be some instrument of musicke.

* 1 Chron. 5, 22.

* 2 Chron. 5, 11.

* 1 Chron. 5, 22.

* 2 Chron. 5, 11.

* 1 Chron. 5, 22.

* 2 Chron. 5, 11.

* 1 Chron. 5, 22.

* 2 Chron. 5, 11.

* 1 Chron. 5, 22.

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* 1 Chron. 5, 22.

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* 1 Chron. 5, 22.

* 2 Chron. 5, 11.

* 1 Chron. 5, 22.

* 2 Chron. 5, 11.

* 1 Chron. 5, 22.

* 2 Chron. 5, 11.

shalbe made of any man or of all thy people Israel, when euery one shall know the plague in his owne ⁺ heart, and stretch forth his hands in this house.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his waies, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men.)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreover as touching the ⁺ stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as do thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

44 ¶ When thy people shall go out to battell against their enemy by the way that thou shalt sende them, and shall pray vnto the Lord ⁺ toward the way of the citie which thou hast chosen, and toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and I iudge their cause.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,

47 Yet ¶ if they turne againe vnto their heart in the land (to the which they be caried away captiues) and retorne and pray vnto thee in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee ⁺ toward the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and the house which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and I iudge their cause,

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they which led them away captiues, may ⁺ haue pite and compassion on them.

51 ¶ For they be thy people, and thine inheritance, which thou broughtest out of Egypt from chapters which ⁺ yron furnace.

42 And some houses be open vnto the prayer of thy people Israel, to couer them, in all that they call ⁺ This house vpon the people.

43 And some houses be open vnto the prayer of thy people Israel, to couer them, in all that they call ⁺ This house vpon the people.

44 And some houses be open vnto the prayer of thy people Israel, to couer them, in all that they call ⁺ This house vpon the people.

45 And some houses be open vnto the prayer of thy people Israel, to couer them, in all that they call ⁺ This house vpon the people.

46 And some houses be open vnto the prayer of thy people Israel, to couer them, in all that they call ⁺ This house vpon the people.

praying all this a prayer and supplication vnto the Lord, hee rose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That hee may ⁺ bow our hearts vnto him, that we may walke in all his wayes, and keep his commandments, and his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I haue prayed before the Lord, be heere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel ⁺ all wayes as the matter requireth.

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the Lord our God, to walke in his statutes, and to keepe his commandments, as this day.

62 ¶ Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lord, to wit, two and twenty thousand beeces, and an hundred and twenty thousand sheepe: so the King & all the children of Israel dedicated the house of the Lord.

64 The same day did the King hallow the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the ⁺ brazen altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entering in of Hamath vnto the riuer of Egypt, before the Lord our God, ⁺ seuen dayes and seven dayes, euen fourteen: dayes.

66 And the eight day he sent the people away: and they ⁺ thanked the King, and went vnto their tents ioyous, and with glad heart, because of all the goodnesse that the Lord had done for Danid his seruant, and for Israel his people.

CHAP. IX.

1 The Lord appeared the second time to Salomon. 2 Salomon giueth cities to Hamath. 3 The Canaanites become tributaries. 4 He sendeth for a wife for gold.

When ⁺ Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as he ⁺ appeared vnto him at Gibeon.

3 And the Lord sayd vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue followed this house (which thou hast built) to ⁺ put my Name there: and mine eyes, and my heart shall be

3 And if ⁺ was com. in Syria. due heeded. 4 And

a Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church.

* He concludeth that man of himselfe is enemie vnto God, and that all obedience to his law proceedeth of his meere mercie.

* Ebr. the thing of a day in his day.

* 2. Chron. 7. 4.

* Before the occasion wherewith the Ark was.

* 2. Chron. 7. 7.

* That is, from North to South: meaning all the country. * Seven dayes for the dedication, and seuen for the feast. * Ebr. bi. first.

* 2. Chron. 7. 11.

* Chap. 3. 5.

* Chap. 8. 22. Dent. 12. 11.

* For such are most meete to receiue Gods mercies.

* Hee meaneth such as should be turned from their idolatry to serue the true God.

* That this is the true religion wherewith thou shalt be worshipped. * Dan. 6. 10.

* Or, maintaine their right. * 2. Chron. 4. 35. Eccles. 7. 22. 2. Iohn. 8. 10.

* Or, if they report

* Though the Temple was the chiefe place of prayer, yet hee felicitous not them, that being left with necessity call vpon him in other places. * As Daniel did, Dan. 6. 10.

* Or, charge their wrong.

* Hee understood by faith, that God of enemies would make friends of them if neede.

* Ebr. Chap. 3. 11. * As touching the burning of wood and vitallies.

The building of the house of Salomon. 1. The house of the Lord. 2. The house of the King. 3. The house of the priests. 4. The house of the Levites. 5. The house of the singers. 6. The house of the porters. 7. The house of the women. 8. The house of the eunuchs. 9. The house of the slaves. 10. The house of the foreigners. 11. The house of the merchants. 12. The house of the sailors. 13. The house of the fishermen. 14. The house of the hunters. 15. The house of the fowling. 16. The house of the beekeeping. 17. The house of the shepherding. 18. The house of the husbandry. 19. The house of the tillage. 20. The house of the vineyard. 21. The house of the olive. 22. The house of the fig. 23. The house of the pomegranate. 24. The house of the date. 25. The house of the fig. 26. The house of the pomegranate. 27. The house of the date. 28. The house of the fig. 29. The house of the pomegranate. 30. The house of the date.

a If thou walke
in my feare,
and withdraw thy selfe
from the common
manner of men,
which follow their
feaslilie.

* e. Sam. 7. 10.
1. Chron. 22. 10.

b God declareth
that disobedience
against him, is the
cause of his dis-
pleasure, and fo
of all miserie.

* Ier. 7. 14.
c The world shall
make of you a
mocking stocke
for the vile con-
tempt, and abusing
of Gods most li-
beral benefitts.
* Ier. 20. 24.
Ier. 32. 8.

* a. Chron. 8. 1.

* Or, 20r.

* Or, Galile.

* Or, Jude, or
Ier. 2.

d For his traine
toward the build-
ing.
e The common
talent was about
therefore pound
weight.
f Millo was at the
house or place of assembly
which was open
about.

g They for his
monitions of
warre.

h These were 11
bondemen and
paid what was
required, either
labour or money.

4 And a if thou wilt walke before me (as Dauid thy father walked in purenesse of heart and in righteounes) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

6 But if yee and your children turne away from mee, and wilt not keepe my Commandements, and my statutes (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the lande, which I haue giuen them, and the house which I haue hallowed * for my Name, will I cast out of my sight, and Israel shall be a e prouerbe, and a common talke among all people.

8 Euen this high house shall be so: euery one that passeth by it, shall be astonied, and shall hiss, and they shall say, * Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two honies, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king of Tyrius had brought to Salomon timber of Cedar, and firre trees, and golde, and whatsoeuer he desired) then king Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrius to see the cities which Salomon had giuen him, and they pleased him not,

13 Therefore hee sayd, What cities are these which thou hast giuen me, my brother? And hee called them the land of Cabul vnto this day.

14 And Hiram had sent the King ^d sixe score * talents of golde.

15 * And this is the cause of the tribute, why King Salomoraifeth tribute, to wit, to build the house of the Lord, and his owne house and ^f Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slewed the Canaanites that dwelt in the cite, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath, and Tamar in the wilderness of the land,

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel, there was not one that was made tributary vnto this day.

* make no bondmen; but they were men of warre and his seruants, and his princes, & his captaiues, and rulers of his charrets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: euen 1 fine hundredth and fiftie, and they ruled the people that wrought in the worke.

24 * And Pharaohs daughter came vp from the cite of Dauid vnto the house which Salomon had built for her: then did he build Millo,

25 And thrise a yeere did Salomon offer burnt offerings, and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar that was before the Lord, when hee had finished the house.

26 * Also king Salomon made a nauie of ships in Ezeon-geber, which is beside Eloti, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & fert from thence ^k 6 hundredth and twentie talents of golde, and brought it to king Salomon,

CHAP. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon.
2 Her power and magnificence.

And the * Queene of Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And she came to Ierusalem with a very great traine, and camels that bare sweete odours, and golde exceeding much, and precious stones: and these came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built.

5 And the meat of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and she was greatly astonied.

6 And shee sayd vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this report, till I came, and had seene it with mine eyes, but loe, the one halfe was not tolde mee: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which ^d loued thee, to set thee on the throne of Israel, in the midst of the Lord, and hee put vpon thee to doe equitie and righteousnes.

10 And shee gaue him, Depart yet for three golde, and of sweete odours, as to mee. And the people

dance of sweete odours, ^h hobaom tooke counsell with gaue to king Salomon.

11 The nauie al, ⁱ set liued, and sayd, What counsell haue I, that I may make an answer to this

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them,

* Levit. 15. 39a

i The officers of Salomons worke, were diuided into three parts: the first contained 3300. the second 300. and the third 250. which were threescore: to heere are contained the two last parts, which make 350. looks more, a Chron. 8. 10.

k In the e. Chron. 8. 15. is made mention of thittie more, which seeme to haue beene employed for this charge.

* 2. Chron. 9. 11

l Josephus writeth that the Queene of Ethiopia, and that Sheba was the name of the chiefe erie of Meroe, which is an yland of Nilus.

b That is, the whole order, and tract of his house.

i Eke there was more spirit in her.

c But much more happy are they, which heare the word of God with so great aches, which we are not able to sustaine.

d Or, had bene of his skilfull counsellors. e They shewed him that there was no way to win the peoples hearts, but to grant them their desires.

Dauid my feruant, and becaufe of Ierufalem which I haue choſen.

14 ¶ Then the Lord ſtirred vp an aduerfary vnto Salomon, *euen* Hadad the Edomite, of the kings *he* ſeede, which was in Edom.

15 ¶ For when Dauid was in Edom, and Ioab the captaine of the hoſt had ſmiten all the males in Edom, and was gone vp to bury the *he* ſlaue.

16 (For ſixe moneths did Ioab remaine there and all Iſrael, till hee had deſtroyed all the males in Edom.)

17 Then this Hadad *he* fled, and certaine other Edomites of his fathers ſeruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they aroſe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an houſe, and appointed him vitales and gaue him land.

19 So Hadad I found great fauour in the fight of Pharaoh, and he gaue him to wife the ſiſter of his owne wife, *euen* the ſiſter of Tahpenes the Queene.

20 And the ſiſter of Tahpenes bore him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh:

21 And when Hadad heard in Egypt that Dauid ſlept with his fathers, and that Ioab the captaine of the hoſte was dead, Hadad ſayd to Pharaoh, Let me depart, that I may go to mine owne cuntry.

22 But Pharaoh ſayd vnto him, What haſt thou lacked with mee, that thou wouldeſt thiſt goe to thine owne cuntry? And he answered, Nothing, but in any wife let me goe.

23 ¶ And God ſtirred him vp another aduerfary, Rezon the ſonne of Eliad, which *he* fled from his lord Hadadezar king of Zobah.

24 And hee gathered men vnto him, and had bin captaine ouer the company, when Dauid ſlew them. And they went to Damafcus, and dwelt there, and they made him king in Damafcus.

25 Therefore was he an aduerfary to Iſrael all the dayes of Salomon: beſides the euill that Hadad did, he alſo abhorred Iſrael, and reigned ouer Aram.

26 ¶ And Ieroboam the ſonne of Nebat an Ephraite of Zereda Salomons ſeruant (whoſe mother was called Zeruah a widow) liſt vp his hand againſt the king.

27 And this was the cauſe that he liſt vp his hand againſt the king, *When* Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the yong man was meeſte for the worke, he made him *he* ouerſeer of all the labour of the houſe of Ioseph.

29 And at that time, when Ieroboam went out of Ierufalem, the Prophet Ahijah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the held.

30 Then Ahijah caught the new garment that was on him, and rent it in twelue pieces.

31 And ſayd to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rent the kingdom out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee ſhall haue one tribe for my ſeruant

Dauids ſake, and for Ierufalem the citie, which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to ſo)ld in mine eyes, & my ſtatutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdom out of his hand: for I will make him prince all his life long for Dauid my ſeruants ſake, whom I haue choſen, and who kept my commandments and my ſtatutes.

35 ¶ But I will take the kingdom out of his ſonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruant may haue a light alway before mee in Ierufalem the citie, which I haue choſen mee to put my Name there.

37 And I will take thee, and thou ſhalt reigne *† euen* as thine heart deſireth, and ſhalt be king ouer Iſrael.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes; and doe right in my fight, to keepe my ſtatutes and my commandments as Dauid my ſeruant did, then will I be with thee, and build thee a ſure houſe; as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will *†* for this afflict the ſeede of Dauid, *†* but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam aroſe, and fled into Egypt vnto Shiſhak king of Egypt, and was in Egypt vntill the death of Salomon;

41 And the reſt of the words of Salomon, and all that hee did, and his wiſedome, are they not written in the *†* booke of the acts of Salomon?

42 The time that Salomon reigned in Ierufalem ouer all Iſrael, was *†* fourtie yeere.

43 And Salomon ſlept with his fathers: and was buried in the citie of Dauid his father; and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſuccedeth Salomon. 2 Hee reſuſeth the counſell of the Ancients. 30 Ieroboam reigneth ouer Iſrael.

31 God commandeth Rehoboam not to fight. 38 Ieroboam maketh golden calves.

And *†* Rehoboam went to Shechem: for all Iſrael were come to Shechē, to make him king.

2 And when Ieroboam the ſonne of Nebat heart of it (who was yet in Egypt, *†* whither Ieroboam had fled from king Salomon) and *†* dwelt in Egypt.)

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſrael came and ſpake vnto Rehoboam, ſaying,

4 Thy father made our *†* yoke grievous: now therefore make thou the grievous ſeruitude of thy father, and his ſore yoke which hee put vpon vs: *†* lighter, and we will ſerue thee.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam rooke counſell with the old men that *†* had flood before Salomon his father, while hee yet liued, and ſayd, What counſell giue yee, that I may make an anſwere to this people?

7 And they ſpake vnto him, ſaying, If thou be a *†* ſeruant vnto this people this day, and ſerue them,

Or, he doth that pleaſeth me.

Chap. 12, 13.

He hath reſpect vnto the Meſſiah which ſhould be the bright ſtarre that ſhould ſhine thorow all the world.

Eſay. in all that thy faith.

For this idolatry that Salomon hath committed.

For the whole ſpiritual kingdom was reſtored in Meſſiah.

Which booke as is thought, was loſt in their captivity.

2 Chron. 30, 30.

2 Chron. 10, 5.

Chap. 11, 10. Or, returne from Egypt.

Chap. 4, 7.

Oppoſite vs not with ſo great charges, which we are not able to ſuſtaine.

Or, hee be of his ancient conſider. 7 They ſwed him that there was no way to win the peoples hearts, but to grant them their petition.

Of the king of Edom ſhee. 2 Sam. 8, 14. Of the Edomites.

That God reſerved this idolatry to be a ſcourge to puniſh his people: ſinners.

I God brought him to honor, that his power might be more able to compaſſe his mercies againſt Salomons houſe.

2 Sam. 8, 1. m. When Dauid had diſcomfited Hadadezar and his armie.

to wit, the men whom hee had gathered vnto him.

2 Chron. 13, 6.

He was ſufferer of Salomons worke, for the ſiſter of Ephraim and Manafſeh.

By theſe viſible ſignes the Prophets would more deeply print their meſſage into the hearts to whom they were ſent.

them, and answere them, and speake kinde words to them, they will be thy seruants for euer.

8 But hee forooke the counsell that the olde men had giuen him, and asked counsell of the young men that had bene brought vp with him, and waited on him.

9 And hee sayd vnto them, * What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made you yoke heauie, but make thou it lighter vnto vs : *euē* thus shalt thou say vnto them, My *ll* least part shall be a bigger then my fathers loynes.

11 Now whereas my father did burden you with a grievous yoke, I will yet make your yoke heauier : my father hath chastised you with rods, but I will correct you with *ll* scourges.

12 * Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me againe the third day.

13 And the king answered the people thuspely, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous, and I will make your yoke more grievous : My father hath chastised you with rods, but I will correct you with *ll* scourges.

15 And the king hearkened not vnto the people, for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Abijah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue wee in *ll* David? wee haue none inheritance in the sonne of Ithai. To your tents, O Israel : now see to thine owne house, David. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 * Now the king Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death : then the king Rehoboam *ll* made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled againe the house of David vnto this day.

20 * And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel : none followed the house of David, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin, an hundred and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the word of God came vnto Shemaiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the

people, saying,

24 Thus sayth the Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel : returne euery man to his house : for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

25 * Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Peniel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people goe vp and doe sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their lord, *euē* so Rehoboam king of Iudah : so shall they kill me, and goe againe to Rehoboam king of Iudah.

28 Wherevpon the king tooke counsell, and made two calues of golde, and sayd vnto them, It is too much for you to goe vp to Ierusalem : Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne : for the people went (because of the one) euē to Dan.

31 Also he made an house of his places, and made priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the fifteenth day of the eighth month, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calues that hee had made : and he placed in Beth-el the Priests of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eighth month, *euē* in the month which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel, and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 13 The Prophet is killed. 24 And is killed of a lion. 33 The offences of Ieroboam.

AND behold, there came a man of God out of Iudah (by the commandment of the Lord) vnto Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandment of the Lord, and sayd, O altar, altar, thus sayth the Lord, Behold, a childe shall be borne vnto the house of David, * Iosiah by name, and vpon thee shall he sacrifice the Priests of the high places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that be vpon it, shall *ll* fall out :

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, Lay hold on him : but his hand which hee put forth against him, dried vp, and hee could not pull it in againe to him.

5 The altar also claued asunder, and the ashes fell

* Who of his trial indgement will punish the wicked, and of his mercy spare the innocent people.

! He feared lest his people should blame by this means bene excited to rebell against him.

m So cravely are the carnall persuasions of princes, when they will make a religion to serve to their appetite.

n That is, a temple, where altars were built for idolatry.

o Because hee would the more bind to the peoples devotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the LAW.

* That is, a Prophet.

o Not that hee was called Lathai Beniamin, but another of that name.

* A King. 23. 17 c

o By this signeyce shall know that the Lord hath sent me.

* Or, be poured out.

d The wicked rage against the Prophet of God, when they declare them Gods indgements.

c There is nothing harder for them than to be in authority, then to be able to keep them in subjection then my father was.

|| Or, scorpions.

e The people declare their obedience in this, that they would attempt nothing before the king had given them suit occasion.

|| Or, the Lord was the judge.

* Chap. 12. 11.

f Though their cause were good, yet it is most hard for the people to budge their affection, as these vile wretches declare.

g For strengthed himselfe.

h By the suit judgement of God for Guiltions finnes.

* Chap. 12. 13.

i For as yet hee perceived not that the Lord had so appointed it.

* 2 Chron. 11. 6.

h That is, the Prophet.

† Str. mouth.

e Though the wicked humble themselves for a time, when they see Gods iudgements, yet after they returne to their old malice, and declare that they are but vile hypocrites.
|| Or, take satisfaction.

|| Or, he charged me to wit, an Angel.
f Seeing he had the expresse word of God, he ought not to have declined therefrom neither for the persuasion of man nor Angel.

† Ebr, looked.

† Ebr, I am.
g This he did of a simple mind, thinking it his dutie to declare falsehood to a Prophet.

h His fault is here double: first, in this he suffered not the Prophet to obey Gods expresse commandment: and next, that he faileth to have a censure to the contrary.

i God would reproove his folly by him, who was the occasion to bring him into error.

sell out from the akar, according to the signe, which the man of God had given by the † commandment of the Lord.

6 Then the king answered and said vnto the man of God, * I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hande was restored, and became as it was afore.

7 Then the King sayd vnto the man of God, Come home with me, that thou mayest † dine, and I will giue thee a reward,

8 But the man of God sayd vnto the King, If thou wouldst giue me halfe thine house, I would not goe with thee, neither would I eate bread nor drinke water in this place.

9 For so † was it charged me by the word of the Lord, saying, † Eate no bread nor drinke water, nor turne againe by the sameway that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works that the man of God had done that day in Beth-el, and the words which he had spoken vnto the King, told they their father.

12 And their father said vnto them, What way went hee, and his sonnes † shewed him what way the man of God went, which came from Iudah.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and hee rode thereon,

14. And went after the man of God, and found him sitting vnder an oke: and he sayd vnto him, Art thou the man of God, that camest from Iudah? And he sayd, † Yea.

15 Then he sayd vnto him, & Come home with me, and eat bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And hee sayd vnto him, I am a Prophet also as thou art, and an † Angel I spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: ^h but he lieth vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they fate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus sayth the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunke, he saddled him the asse, to wit, to the Prophet whom he had brought againe,

24 And when he was gone, * a lion met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lion stood by the corpes also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lion standing by the corpes; and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee sayd, It is the man of God, who hath been disobedient vnto the Commandment of the Lord: therefore the Lord hath deliuered him vnto the Lion which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle mee the asse. And they saddled him.

28 And hee went and found his body cast in the way, and the asse and the Lion stood by the corpes: and the lion had not eaten the body, nor tome the asse.

29 And the Prophet tooke vp the bodie of the man of God, and layd it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he layd his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31. And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this Ieroboam conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might † consecrate himselfe and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

¶ Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 23. Iudah is punished by Shisbak.

A T that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I should be king over this people.

3 And take † with thee, tenne loanes and ¶ ewekels, and a bottell of hony, and goe to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed by his age.

5 Then the Lord sayd vnto Ahijah, Behold, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when shee cometh

* By this fearful example, God teacheth forth how dangerous a thing it is for men to be haue themselves coldly, or deceitfully in their charge whereunto God hath called them.

I To declare that this was onely the iudgement of God: for if the Lion had done it for hunger, hee would also haue deuoured the body, in which he had prepared for himselfe.

n So he which profit not by Gods threatenings, but go backward, and become worse and worse, a. Tim. 3. 13.
† Ebr, fill his hand:

o His owne conscience bare him himselfe, that the Prophet of God could not satisfie his affections, which was a wicked man.

p Chap. 1. 1. 2. Ebr in their hands. According to the custome when they went to ask counsel of Prophets, 1. Sam. 9. 7. Or, with thee.
† Ebr, eyes faulde.

c Then the wife
of Ieroboam.

d For God oft
times discloseth
vnto his craft
and subtiltie of
the wicked.
e Which wa
thir feint.

f To wit, two
shirts.

* Chap. 21. 21.
g And a King 2. 8.
h Every male
eaten to the dogs.
i Sam. 15. 2.
j As well him
that is in the
strong hold, as him
that is abroad.
k They shall lacke
the honour of bu-
riall in token of
Gods malediction.

l In the midst
of the wicked,
god hath found on
whom he doeth
bedow his
mercies.
m The Lord will
begin to destroy
is out of hand.

n Meaning, En-
phrases.

o The people shall
not be exalted
when they doe
euill at the com-
mandement of
their gouernours.

p And dted before
Ieroboam about
some yeeres.

q The Lord smote
him hat he died,
2. Chron. 12. 30.

in, she shall feine her selfe to be ^a another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he sayd, Come in thou ^a wife of Ieroboam: why feinst thou thus thy selfe to be another? I am lent to thee with heavy tidings.

7 Go tell Ieroboam, Thus sayth the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my Commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and molten images, to prouoke mee, and hast cast me behind thy backe,)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that ^a s pisseth against the wall, as well him that is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dounge till it be all gone.

11 The dogges shall eate him of Ieroboams ^a stocke that dieth in the citie, and the foules of the aire shall eate him that dieth in the field: ^a for the Lord hath layd it.

12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he onely of Ieroboam shall come to the graue, because in him there is found ^a some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: ^a what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gaue to their fathers, and shall scatter them beyond the ^a River, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the finnes of Ieroboam, who did sinne, and ^a made Israel to sinne.

17 ^a And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how hee warred and how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and hee ^a slept with his fathers, and Nadab his sonne reigned in his steade.

21 ^a Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere old, when he began to reigne, and reigned fouenteene yeere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel,

to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder etery greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord hath cast out before the children of Israel.

25 ^a And in the sixt yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: so he caried away all the shields of gold ^a which Salomon had made.

27 And king Rehoboam made for them brasen shields, and committed them vnto the hands of the chiefe of the garde, which waited at the doore of the kings house.

28 And when the King went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of Dauid: his mothers name was Naamah an Ammonite: and Abijam his sonne reigned in his stead.

CHAP. XV.

1 Abijam reigneeth ouer Iudah. 2 Afa succedeth in his roome. 3 The battell betweene Afa and Baascha. 4 Jehoaphat succedeth Afa. 5 Nadab succedeth Ieroboam. 6 Baascha killeth Nadab.

And in the eighteenth yeere of King Ieroboam the sonne of Nechat, reigned Abijam ouer Iudah.

2 Three yeere reigned hee in Ierusalem, and his mothers name was Maachah the daughter of ^a Abithalom.

3 And he walked in all the finnes of his father, which hee had done before him; and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him ^a light in Ierusalem, and set vp his sonne after him, and established Ierusalem.

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life, ^a saue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The rest also of the acts of Abijam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah? there was also warre betweene Abijam and Ieroboam.

8 And Abijam slept with his fathers, and they buried him in the citie of Dauid: and Afa his sonne reigned in his stead.

9 ^a And in the twenty yeere of Ieroboam King of Israel, reigned Afa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yeere.

l Or, before all that
their father had
done by their finnes.

q where idolatry
reigneeth, all horri-
ble vices are com-
mitted, till at
length Gods iudg-
ment destroy
them vntirely.

* Chap. 22. 16.

r Which bookes
were called the
bookes of Shema-
iah and Iddo the
Prophets, a. Chro.
12. 15.

s That is, all the
dayes of Rehobo-
ams life.
t whose idolatry
Rehoboam her
sonne followed.

* a. Chron. 12. 20.

a Some thinke
that this was Abi-
salom Salomons
sonne.

b Meaning, a
sonne to reigne
ouer Iudah.

* 1. Sam. 23. 6. Abi-
salom.

* 2. Chron. 12. 32.

* 2. Chron. 24. 27.

e That is, his grand-mother, as David is oftentimes called father of them, whose grand-father he was.

d Neither kindred nor authority ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

e A Chron. 25, 16. e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance, and not of malice. f Of the same purpose that Ieroboam did, because the people should not go up to Jerusalem, lest they should follow Afa.

* A Chron. 16, 12. f Or, Syria.

g And were men no longer.

h Or, make a proclamation. i Some name innumerable.

i Hee had the膏 and put his crown rather in Physicians then in the Lord, 2 Chron. 16, 12. i His great grand-father.

yeere, and his mothers name was Maachah, the daughter of Abihailom.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee put downe * Maachah his mother also from her estate, because she had made an idole in a groue: And Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheless Afas heart was upright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and golde, and vessels.

16 ¶ And there was warre betwenee Afa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went vp against Iudah, and built * Ramah, so that he would let none goe out or in to Afa king of Iudah.

18 Then Afa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the hands of his seruants, and King Afa sent them to * Ben-hadad the sonne of Tabrimoa, the sonne of Hezion king of ¶ Aram that dwelt at Damascus, saying,

19 There is a couenant betwenee mee and thee, and betwenee my father and thy father: Behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel, that he may depart from mee.

20 So Ben-hadad hearkened vnto king Afa, and sent the capitaines of the hostes, which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Nephthali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Afa assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baashas had built, and king Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Afa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his bed.

24 And Afa slept with his fathers, and was buried with his fathers in the citie of David his father. And Ieholaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistines: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Afa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee killed none aloue to Ierobo-

am, vntill he had destroyed him, according to the * word of the Lord which he spake by his seruant Ahijah the Shilonite.

30 Because of the finnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his ¹ prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betwenee Afa and Baasha king of Israel, all their dayes.

33 In the third yeere of Afa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in ^m Tirzah, and reigned foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha. 6 Elah, 9 Zimri, 16 Omri. 31 Ahab married Isebel. 34 Iezabo is built againe.

T Hen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee capitaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke mee with their finnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make thine house like the * house of Ieroboam, the sonne of Nebat.

4 * He that dieth of Baashas ^{stocke} in the citie, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

5 And the rest of the actes of Baasha, and what he did, and his ¹ power, are they not written in the booke of the * Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also ¶ by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed a him.

8 ¶ In the fixe and twentieth yeere of Afa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeeres.

9 And his seruant Zimri, captaine of halfe his chariots, conspired against him, as he was in Tirzah drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seven and twenty yeere of Afa king of Iudah, and reigned in his stead.

¶ 11 And when hee was king, and sat on his throne, hee slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the Prophet.

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they sinned, and made Israel

* Chap. 14, 10

By causing the people to commit idolatry with his statues, and to prouoking God to anger.

in which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning, the house of Baasha. * Chap. 15, 29. * Chap. 14, 11

f Or, valiantly. * 1 Chron. 16, 14

g That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chaldee text hath om. Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

to sinne, and prouoked the Lord God of Israel with their vanities,

14 And the rest of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne fenen dayes in Tirzah, & the people was then in campe t against Gibbethon, which belonged to the Philistims.

16 And the people of the host he sayd Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captain of the hoste, king ouer Israel that same day, euen in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And when Zimri saw, that the city was taken, he went into the palace of the kings house, and t burnt himselfe, and the kings house with fire, and so died.

19 For his finnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel diuided into two parts: for i halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah beg in Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And hee bought the mountaine of Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the city, which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did worse then all that were before him.

26 For hee walked in all the way of Ieroboam the sonne of Nebat, and in his sins wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri, that hee did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab & sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except he tooke Iezabel also the daughter of Ethbaal king of the Zidonians to wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab pro-

ceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake t by Iothna the sonne of Nun.

CHAP. XVII.

1 Elijah forewarneth of the famine to come. 4 Hee is fed of Ravens. 9 He is sent to Zarephath, where he refresheth his life: so he liueth.

And Elijah the Tisbite one of the inhabitants of Gilcad sside vnto Ahab, * As the Lord God of Israel liueth, before whom I stand, there shall be neither dew nor raine these yeeres, but according to my word.

2 And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the riuier Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuier: and I haue commanded the ravens to feed thee there.

5 So hee went and did according vnto the word of the Lord: for he went, and remained by the riuier Cherith that is ouer against Iorden.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuier.

7 And after a while the riuier dried vp, because there fell no raine vpon the earth.

8 And the word of the Lord came vnto him, saying,

9 * Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So hee arose and went to Zarephath: and when hee came to the gate of the citie, behold, the widow was there gathering sticks: and he called her, and said, Bring mee, I pray thee, a little water in a vessell, that I may drinke.

11 And as the was going to set it, he called to her, and said, Bring mee, I pray thee, a morsell of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handful of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering t a few sticks for to goe in, and drisse it for mee and my sonne, that we may eat it, and f l i e.

13 And Elijah said vnto her, Feare not, come, doe as thou hast said, but make mee thereof a little cake first of all, and bring it vnto mee, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, and did as Elijah said, and she did eate: so did hee and her house t for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so fore, that there was no breath left in him.

18 And she said vnto Elijah, What haue I to doe with

Reade Ioh. 6. 26

Eli. by the hand of I. Ahab.

Psalm. 80. 30
Am. 5. 14. 15.
That is, whom I saue.
2 And 21. Shall
be eaten by Gods
revelation.

Or, brooke

2 To strengthen
his faith against
persecution. God
promiseth to feed
him miraculously.

d As the troubles of
the Saints of God
are many, so his
mercy is more ac-
hand to deliuer
them.
* Luke 4. 25. 26

11 This was to
strengthen the faith
of Eli. to the
effect that he should
lean vpon nothing
worldly, but onely
rest on Gods promi-
dence.

13 Ebr. two.

14 For there is no
hope of thy more
saluance.

15 God receiveth
no benefit for the
use of his, but he
promiseth a most
ample recompence
for the same.
t That is, till he
had raine and food
on the earth.

16 Or, that he should
not be able to
renew the world
by his
merciful promi-
dence to make him
her onely thy ma-
cinate.

g The fuge had
continued from the
time of Nadab Iero-
boams sonne.

h where Zimri
dephinitely in
hold
t Eli burnt vp
the house of the
king

i That is, the people
which were not at
the siege of Gibbethon: for there they
had chosen Omri.

k Or, Symeon.

l If for such is the
name of idollity,
that the separation
thereof are he da-
ntessful, and the
eld is it is more
demonstrable: it is
Iose God and his
mercy.

m There was the first
king that was buried
in Samaria, after
that the kings house
was built in
the city.

n By whose means
he fell to all wicked
and strange idolatry
and cruel persecu-
tions.

with thee, O thou man of God; art thou come vnto me to call my sinne to remembrance, and to say my sonne?

19 And he said vnto her, Giue me thy sonne: and heooke him out of her bosome, and caried him vp into a chamber, where he eboade, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and said, O Lord my God, hast thou punished also this widow, with whom I sojourn, by killing her sonne?

21 And he stretched himselfe vpon the child three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childs soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and deliured him vnto his mother, and Elijah said, Behold, thy sonne lieth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundredth Prophets. 40 Elijah killeth all Baals prophets. 45 Hee obtaineth raine.

AFter many dayes, the word of the Lord came to Elijah, in the third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (Obadiah feared God greatly.)

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundredth Prophets, & hid them by fiftie in a caue, and he fed them with bread and water.

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to feed the horses and the mules aine, least wee deprime the land of the beasts.

6 And so they diuided the lande betwene them to walke throw it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art not thou my Lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah is here.

9 And he said, What haue I sinned, that thou woudest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God lieth, there is no nation or kingdom, whither my lord hath not sent to seeke thee: and when they said, He is not here, heooke an oath of the kingdom and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I do not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me: But

I thy seruant & feare the Lord from my youth.

13 Was it not tolde my lord, What I did when Iezabel slew the Prophets of the Lord, how I hid an hundredth men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here, that he may slay me.

15 And Elijah said, As the Lord of hosts lieth, before whom I stand, I will surely shew my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And hee answered, I haue not troubled Israel, but I thou and thy fathers house, in that they haue forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to mee all Israel vnto mount Carmel, and the prophets of Baal foure hundredth and fiftie, and the prophets of the groues foure hundredth, which eate at Iezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long halt ye betwene two opinions? If the Lord be God, follow him, but if Baal be hee, then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundredth and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, & cut him in pieces, and lay him on the wood, but put no fire vnder, & I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the Name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and sayd, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first. (For ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie slowde: for hee is a God: either hee talketh or purleth his enemies, or is in his iourney, or it may be that hee leepeth, and must be lawked.

28 And they cryed lowd, and cut themselves as their manner was, with knives and lancets, till the blood gusheth out vpon them.

29 And when midday was passed, and they had propheticd vntill the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah said vnto all the people, Come to mee. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelve stones, according to

As some of the wicked put a curse that thou wouldst procure unto me such a curse, but I am God, and saue the children.

By my presence I will declare that thou hast told me the truth.

The true mothers of God might not only not to suffer the wrath of the angels, but to be punished by the wicked angels without respect of person.

As constant in religion, as make it not as a thing indifferent, whether we follow God or Baal: whether we love God wholly or partly, Zeph. 1. 3. 4.

In kindling downe fire from him to burne the sacrifice.

As men rauided with one thing spirit.

Ye are many as a God I like mocketh them, but I mocke them, which the prophets are in vain: for they are not God, and will not be helped in their necessities.

He was afraid for Gods name should haue receiued blessing, and his mind was contemned, except he should haue continued his mercies as he had begunne them, especially while he there remained.

So hard a thing it is to depend on God, except we be confirmed by miracles.

After that he departed from the siner Cherith.

God had begun to worke his feat in his heart, but had not yet brought him to that knowledge, which is all requisite to the godly: that is, to profess his Name openly.

God giueth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowne to be granted for Gods childrens sake.

* Gen. 28, 11.
* Kings, 17, 34.

† Elv. Sals. with
some ink con-
tains about three
pages, and a third
part a piece.

an Heresyht de-
clared the excellent
power of God, who
contrary to nature
could make the fire
burne even in the
water, to the intent
they should have
none occasion to
doubt that he is the
only God.

n Though God suf-
fereth to come in
blindness, and er-
ror for a time, y^e
at the length he cal-
leth them home to
him by some noto-
rious signs and
proo^{ve}s.

n He commended
about that as they
were truly persw-
aded to confesse the
only God: so they
would serve him
with all their
power, and destroy
the idolaters his
enemies.

p At Gods spirit
was him to pray,
for was he streng-
thened by the same,
that he did not
faint, but continued
till he had ob-
tained.

† Or, here and there

q Hee was streng-
thened with Gods
spirit, that he ran
faster then the char-
ret was able to
runne.

a To wit, of Baal.
b Though the vic-
tories against
Gods children, yet
he holdeth them
backe, that they can
not exasitate their
make.

to the number of the tribes of the sonnes of Iaa-
kob, (vnto whom the word of the Lord came,
saying, * I Israel shalbe thy name)

32 And with the stones hee built an altar in
the Name of the Lord: and he made a ditch round
about the altar, as great as would containe two
† measures of feed.

33 And he put the wood in order, and hewed
the bullocke in pieces, and laid him in the wood:

34 And sayd, Fill foure barrels with water, and
powre it vpon the burnt offering &c on the wood,
Againe he sayd, Doe so againe. And they did for the
second time. And he sayd, Doe it the third time.
And they did it the third time.

35 And the water ranne round about the altar:
and he filled the ditch with water also.

36 And when they should offer the evening
sacrifice, Elijah the Prophet came, and sayd, Lord
God of Abraham, Izhak, and of Israel, let it be
known this day, that thou art the God of Israel,
and that I am thy seruant, and that I haue done
all these things at thy commandment.

37 Hear mee, O Lord, heare mee, and let this
people knowe that thou art the Lord God, and
that thou hast turned their heart againe at the
last.

38 Then the fire of the Lord fell, and consumed
the burnt offering, and the wood, and the
stones, and the dust, and licked vp the water that
was in the ditch.

39 And when all the people saw it, they fell on
their faces, and sayd, The Lord is God, the Lord is
God.

40 And Elijah sayd vnto them, Take the pro-
phets of Baal, let not a man of them escape: and
they tooke them, and Elijah brought them to the
brooke Kishon, and slew them there.

41 † And Elijah sayd vnto Ahab, Get thee
vp, eate and drinke, for there is a found of much
raine.

42 So Ahab went vp to eate and to drinke, and
Elijah went vp to the top of Carmel: and he crou-
ched vnto the earth, and put his face betweene his
knees,

43 And said to his seruant, Goe vp now, and
looke toward the way of the Sea. And hee went
vp, and looked, and said, There is nothing. Againe
he said, Goe againe & seuen times.

44 And at the seuen time he sayd, Behold,
there ariseth a litte cloude out of the Sea like a
mans hand. Then he sayd, Yp, and say vnto Ahab,
Make ready the charret, and get thee downe, that
the raime stay thee not.

45 And ¶ in the meane while the heauen was
blacke with cloudes and winde, and there was a
great raime. Then Ahab went vp, and came to
Izrael.

46 And the hand of the Lord was on Elijah,
and he girded vp his loynes, and ran before Ahab
till he came to Izrael.

CHAP. XIX.

5 Elijah sleeing from Iezabel, is nourished by the Angel
of God. 15 He is commended to anynt Haz-gel,
Iehu, and Elifha.

N Ow Ahab told Iezabel all that Elijah had
done, &c how hee had slaine all the prophets
with the sword.

2 Then Iezabel sent a messenger vnto Elijah,
saying, The gods doe so to me, and more also, if
I make not thy life like one of their liues by to-
morrow this time,

3 ¶ When he saw that, hee arose, and went ¶ for
his life, and came to Beerseba, which is in Iudah,
and left his seruant there.

4 But hee went a dayes journey into the wil-
dernesse, and came and late downe vnder a Juniper
tree, and desired that he might die, and sayd, It is
now enough: O Lord, take my soule, for I am
no better then my fathers.

5 And as hee lay and slept vnder the Juniper
tree, behold now, an Angel touched him, and sayd
vnto him, Vp, and eat.

6 And when hee looked about, behold, there
was a cake baken on the coales, and a pot of water
at his head: so he did eat and drinke, and returned
and slept.

7 And the Angel of the Lord came againe the
second time, and touched him, and sayd, Vp, and
eat: for thou hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke,
and walked in the strength of that meate fourtie
dayes and fourtie nights, vnto Horeb the mount of
God.

9 And there hee entred into a caue, and lod-
ged there: and behold, the Lord spake to him,
and sayd vnto him, What doest thou here,
Elijah?

10 And he answered, I haue beene very ieal-
ous for the Lord God of hostes: for § children
of Israel haue forsaken thy couenant, broken
downe thine altars, and slaine thy Prophets with
the sword, * and I onely am left, and they seeke
my life to take it away.

11 And hee sayd, Come out, and stand vpon the
mount before the Lord. And behold, the Lord
went by, and a mightie strong winde rent the
mountaines, & brake the rocks before the Lord:
but the Lord was not in the winde: and after the
winde came an earthquake: but the Lord was not
in the earthquake:

12 And after the earthquake came fire: but the
Lord was not in the fire: and after the fire came a
still and soft voyce.

13 And when Elijah heard it, hee covered his
face with his mantle, and went out, and stood in the
entring of the caue, and behold, there came
a voyce vnto him, and sayd, What doest thou here,
Elijah?

14 And he answered, I haue beene very iealous
for the Lord God of hostes, § because § children
of Israel haue forsaken thy couenant, cast downe
thine altars, and slaine thy Prophets with the
sword, and I onely am left, and they seeke my life
to take it away.

15 And the Lord sayd vnto him, Goe, returne by
the wilderness vnto Damascus, and when thou
comest there, anynt Haz-king ouer ¶ Aram.

16 And Iehu the sonne of Nimshi shalt thou
enoynt King ouer Israel: and Elifha the sonne
of Shaphat of Abel Meholah shalt thou anynt to
be Prophet in thy roome.

17 And * him that escapeth from the sword of
Hazeal, shall Iehu slay: and him that escapeth from
the sword of Iehu, shall Elifha slay.

18 Yet will I leaue seuen thousand in Is-
rael, euen all the knees that haue not bowed
vnto Baal, and euery mouth that hath not kissed
him.

19 ¶ So he departed thence, and found Elifha
the son of Shaphat, who was plowing with twelue
yoke of oxen before him, and was with the twelfth:
and Elijah went towards him, and cast his mantle

Or, wither his
mind had him

c So hard a thing it
is to budge out im-
pudence in afflic-
tions, that the Saints
could not overcome
the same.

d He declareth that
except God had
nourished him mi-
raculously, it had
not bene possible for
him to haue gone
this iourney.

e He complaineth
that the more sea-
lous that he shewed
himselfe to main-
taine Gods glory,
the more cruelly
was hee persecuted.
* Rom 11, 13.

f For the name of
God is not able to
come nere vnto
God, if hee should
appear in his
strength and full
maiestie, and there-
fore of his merite
he is diminished
himselfe to our
capacities.

g We ought not to
depend on the mul-
titude in main-
taining Gods glory
but because our
dutie so requirith,
we ought to doe it.

h Or, Syria,

* 2 King. 6, 13.
eclui. 48, 2.

* Rom 11, 4.
h He declareth that
wicked dissemblers
and idolaters are
not his.

1 Though this natural affection is not in the contented, yet it ought not to moue vs when God calleth vs to leaue him. It is would not say till wood was brought, so great was his desire to follow his vocation.

1 Or, Syria.
2 That is, countenance and tokens of prouinces
3 Or, Samaria.

b I am content to obey and pay tribute.

c Hee would not accept his answer except he did out of hand deliuer whatsoever he should aske, for he sought an occasion how to make warre against him.

d They thought it their duties rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

e Much lesse shall there be found any pray that is worth any thing, when they shall see so many.
f Soe it nor before he gotten.

1 Or, put your felices in order.

g Before God went about with signes and miracles to pull Abah from his impietie, and now againe with wonderful victories,

mantle vpon him.
20 And he left the oxen, and ranne after Elijah, and said, 1 Let mee, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?
21 And when he went backe againe from him, he tooke a couple of oxen, and slewe them, and sod their flesh with the 4 instruments of the oxen, and gaue vnto the people, and they did eate; then he arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promisseth the victorie to Abah by a Prophet. 31 The King of Israel made peace vnto Benhadad, and is reprooued therefore by the Prophet.

Then Benhadad the king of 11 Aram assembled all his army, and two and thirty kings with him, with horses, and charets, and went vp, and besieged 11 Samaria, and fought against it.

2 And he sent messengers to Abah king of Israel, into the cite,

3 And said vnto him, Thus saith Benhadad, Thy siluer and thy gold is mine; also thy women, and thy fayre children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, b I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Benhadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children.

6 c Or else I will fend my seruants vnto thee by to morow this time, and they shall search thine house, and the houses of thy seruants; and whatsoever is pleafant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people said to him. Hearken a not vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Benhadad, Tell my lord the King, All that thou diddest send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Benhadad sent vnto him, and said, The gods doe so to me and more also, if the e lust of Samaria be enough to all the people that follow me, for every man an handful.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his haimes, boast himselfe, as he that 1 putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the purlions, he said vnto the seruants, 1 Bring forth your engines. And they set them against the cite.

13 f And behold, there came a Prophet vnto Abah king of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? behold, I will deliuer it into thine hand this day, that thou myest know, 2 that I am the Lord.

14 And Abah said, By whom? and hee said, Thus sayeth the Lord, By the seruants of the prin-

ces of the prouinces. He said againe, Who shall order the battell? and he answered, Thou.

15 f Then hee numbered the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them hee numbered the whole people of all the children of Israel, euen leuen thousand.

16 And they went out at noone: but Benhadad did drinke till hee was drunken in the tents, both he and the kings: for two and thirtie kings helped him.

17 So the h seruants of the princes of the prouinces went out first; and Benhadad fell out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliae: or whether they be come out to fight, take them yet aliae.

19 So they came out of the cite, to 20 wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they flew euery one his 1 enemy: and the 11 Aramites fled, and Israel pursued them: but Benhadad the king of Aram escaped on an horse with his horsemen.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come Prophet to the king of Israel, and he had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 f Then the seruants of the king of Aram said vnto him, Their k gods are gods of the mountaynes, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaiues for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Benhadad numbered the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbered, and were all 1 assembled, and went against them, and the children of Israel pitched before them like two little flocks of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaynes, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that m I am the Lord.

29 And they pitched one ouer against the other seven dayes, and in the seventh day the battell was ioyned; and the children of Israel slew of the Aramites an hundred thousand footemen in one day.

30 But the rest fled to Aphek into the city: and there fell a wall vpon seuen and twenty thousand men that were left: and Benhadad fled into the cite, and came into * a secret chamber.

h That is, young men trained in the seruice of princes.

1 Sir. man.

1 Or, Syrians. i Which men that were appointed for the persecution of his people.

1 Thus the wicked blaspheme God in their lastie, whom now he standing he suffeth not unpunished.

1 All they, which were in the battell of the first yeere were 15.

m Whom of like power in the valley, as I am on the hill, and can if I will destroy a multitude with few as with many.

1 Sir, from the city, to the mount.

31 ¶ And his seruants said vnto him, Behold now, wee haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our ^a loynes, & ropes about our heads, and goe out to the King of Israel: it may be that he will faine thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let mee liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed, if they could catch any thing of him, and made haste, and said, Thy brother ^a Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he cauled him to come vp into the chariot.

34 And Ben-hadad said vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this covenant, So hee made a covenant with him, and let him goe.

35 ¶ Then a certaine man of the children of the Prophets saide vnto his neighbour by the commandement of the Lord, ¶ Smite mee, I pray thee, But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from mee, a lyon shall slay thee. So when he was departed from him, a lyon found him, and slew him.

37 Then hee found another man, and said, Smite mee, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, ¶ Thy seruant went into the middes of the battell, and behold, there went away a man, whom another man brought vnto mee, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or else thou shalt pay a talent of silver.

40 And as thy seruant had here and there to doe, hee was gone: And the King of Israel said vnto him, So shalt thy iudgement be: thou hast giuen sentence.

41 And hee hastid, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, ¶ Because thou hast let goe out of thine handes a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to Samaria.

C H A P. XXI.

1 Iezabel commandeth to kill Naboth for the vineyard: that hee refused to sell to Ahab. 19 Elijah reproo- neth Ahab, and hee repenteth.

A-fter these things, Naboth the Izeelite had a vineyard in Izeel, hard by the palace of Ahab, king of Samaria.

2 And Ahab spake vnto Naboth, saying, ¶ Giue mee thy vineyard, for I may make mee a garden of herbes therof, because it is neere by mine house: and I will giue thee for it a better vineyard then this is: or if it please thee, I will giue thee the worth of it in money.

in signe of sub- mission, and that we haue desired death if he will reuolue with rigour.

¶ Or, and sought it of him
¶ He is aliue.

¶ These shall ap- point in my chiefe alitie what thou wilt, and I will obey thee.

¶ Or, a false displea- re, by this externall signe he would moue lustily touch the kings heart.

¶ Because thou hast transgressed the comma-ndement of the Lord.

¶ By this parable hee maketh Ahab couenable him- selfe, whom made a covenant with a good enemy, and let him escape, whom God had appointed to be slaine.

¶ Chap 22, 38.

¶ Or, Sometime.

¶ Or, at all time. a though Ahab was so rigorous that he would take from another man his right without fall accompaynt.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izeelite had spoken vnto him. For hee had said, I will not giue thee the inheritance of my fathers, and he lay vpon his bed, and turned his face and would eat no bread.

5 Then Iezabel his wife came vnto him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izeelite, and said vnto him, Giue mee thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezabel his wife saide vnto him, ¶ Doeft thou now governe the kingdome of Israel? Vp, eate bread, and be of good cheere, I will giue thee the vineyard of Naboth the Izeelite.

8 ¶ So she wrote letters in Ahab's name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And he wrote in the letters, saying, ¶ Proclaime a fast, and let Naboth among the chiefe of the people.

10 And set two wicked men before him, and let them witnesse against him, saying, ¶ Thou diddest blasfeme God and the king: then cary him out, and stone him that he may die.

11 And the men of the citie, euen the Elders and gouernours, which dwelt in his citie, did as Iezabel had sent vnto them: as it was written in the letters, which he had sent vnto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people.

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blasfeme God and the King: Then they caryed him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezabel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezabel heard that Naboth was stoned and was dead, Iezabel said to Ahab, ¶ Vp, and take possession of the vineyard of Naboth the Izeelite, which hee refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Izeelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, ¶ Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, ¶ In the place where dogs licked the blood of Naboth, shall dogs likewise lick thy blood also.

20 And Ahab said to Elijah, Hast thou found mee, O mine enemy? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednes in the sight of the Lord.

¶ Thus the wicked could not winne it out and I will, but first inwardly, when they cannot haue their manerly appetites satis- fied.

¶ At though he said, Thou knowest not what it is to reigne. Commanded and intreat not.

¶ Ebr. let thine heart be merry.

¶ For then they vied to enquire of ment faults: for none could fast truly that were notorious sinners.

¶ Thus the world, lining contrary to Gods commande- ment, will not content to the shedding of innocent blood, obey rather the wicked com- mandments of princes, then the mil lawes of God.

¶ Ebr. blisse.

¶ This example of monstrous euill the holy Chuch teacheth to re- v, to the intent that we should abhorre all tyrannie, and especially in them whom we name and kind should moue to be pitiful and cautiomed to mercy.

¶ Does then thinke to haue any idan- rage by murthering of an innocent?

¶ This was fulfilled in Iouram his sonne, at 2 Kings 22, 23.

* Chap. 14. 1. o.
* King. 9. 8.
* 1 Sam. 25. 12.
* Chap. 14. 10.

* Chap. 15. 29.
* Chap. 14. 3.

* 2 King. 9. 33. 36.
* Or, forsooke, or
* professed.

† By the wicked
small fall of his wife
he became a vile
idolater, and cruel
murderer, as one
that gave himselfe
wholly to fume
finne.

† His life fleth,
b In token of
mourning, or as
some teach, bare-
footed.

1 Meaning, in lo-
cations time, 2 King.
9. 36.

* 2 Chron. 18. 2. a.
b. Ahab, heid the
king of Syria, and
Ahab made a prate
which ended
three yeres.
c. To see and visit
him.
d. The kings of
Syria kepe Ramoth
before this league
was made by Ahab-
had: therefore
he thought not
himselfe bound
thereby to reioice.
e. I am ready to
ioyne and goe with
thee, and all mine
is at thy comman-
dment.
f. Hee feared that
he would not goe
to the warre, except
God approved it,
yet when Michai-
ah counsell'd the
contrary, he would
not obey.
g. Meaning, the false
prophets, which
were flatterers and
served for lucre,
whom I have
assembled, and kept
about the king
of those whom Elias
slew.

g. Iehoshaphat did
not acknowledge
the false prophets
to be Gods min-
isters, but did con-
tinue them, till
he heard the truth

21 * Behold, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pieth against the wall, as well him that is * shut vp, as him that is left in Israel.
22 And I will make thee house like the house of * Ieroboam the sonne of Nebar, and like the house of * Baalha the sonne of Ahijah, for the prouocation wherewith thou hast prouoked and made Israel to sinne.

23 And also of Iezabel spake the Lord, saying, The dogs shall eate Iezabel by the wall of Iezel.

24 The dogs shall eate him of Ahabs * stocke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the aire eat.

25 (But there was none like Ahab, who did iell himselfe to worke wickednes in the sight of the Lord, whom Iezabel his wife prouoked.)

26 For hee did exceeding abominably in following idols, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those wordes, hee rent his clothes, and put sackcloth vpon * him, and fasted, and lay in sackcloth, and went * softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because hee submitteth himselfe before mee, I will not bring that euill in his dayes, but in his * sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

1 Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah sheweth the king what shall be the successe of their enterprise. 24 Zidkijah the false prophet suaieth him. 34 Ahab is slaine. 40 Ahaziah his sonne succedeth. 42 The reigne of Iehoshaphat, 50 and Ioram his sonne.

And * they continued * three yere without warre betwene Aram and Israel.

2 And in the third yere did Iehoshaphat the king of Iudah come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, Know ye not that * Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And hee said vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat said vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the King of Israel, * Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the * prophets, vpon a four hundred men, and said vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the King.

7 And Iehoshaphat said, Is there here neuer a Prophet of the Lord more, that we might enquire of him?

8 And the king of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsell of the Lord, but I hate him: for he doth not propheticke good vnto mee, but euill. And Iehoshaphat said, Let not the king say so.

9 And hee said, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pieth against the wall, as well him that is * shut vp, as him that is left in Israel.

9 Then the king of Israel called an * Eunuch, and sayd, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat: the King of Iudah fate either of them on his throne in their apparell in the void place at the entering in of the gate of Samaria, and all the prophets propheticke before them.

11 And Zidkijah the sonne of Chenaanah made him * hornes of yron, and sayde, Thus sayeth the Lord, With these shalt thou pul the Amorit-
vntill thou hast consumed them.

12 And all the prophets propheticke so saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 * And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the wordes of the prophets declare good vnto the king with * me one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michaiah sayd, As the Lord liueth, whatsoeuer the Lord sayeth vnto me, that will I speake.

15 * So hee came to the King, and the king sayde vnto him, Michaiah, shall wee goe against Ramoth Gilead to battell, or shall wee leave off? And hee answered him, * Goe vp, and prosper: and the Lord shall deliuer it into the hand of the king.

16 And the king said vnto him, How oft shall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then hee sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lord sayd, * These haue no master, let every man returne vnto his house in peace.

18 (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee that hee would propheticke no good vnto mee, but euill?)

19 Again hee sayd, Heare thou therefore the word of the Lord. I sawe the Lord sit on his throne, and all the * host of heaven stood about him on his right hand and on his left hand.

20 And the Lord sayd, Who shall * iustifie Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this manner, and another sayd on that manner.

21 Then there came forth a spirit, and stood before the Lord, and sayd, I will entice him. And the Lord sayd vnto him, Wherewith?

22 And hee sayd, I will goe out, and be * a false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entice him, and shalt also pre-
uaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkijah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, * * When went the spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and carie him vnto Amos the gouernour of the citie, and vnto Iosiah the kings sonne,

27 And say, Thus saith the King, Put this man

* Reade Gene. 37. 34.

* In their kingly
apparell.

1 The true Prophets
of Gods word were
flam'd to vnto light
for the confirma-
tion of their do-
ctrine.

16 20 a Iere 7. 25
wherein the false
Prophet did imi-
tate him, thinking
thereby to make
their doctrine more
commendable.

17 Eiv. mens.
m This is the com-
mon argument of
the wicked, who
thinke that none
could speake
against a thing, if
the greatest pae
approve it, be they
never so vngodly.

18 The speeche
in this detraction,
because the king
tributed so much to
the false prophets,
meaning, that by
experience he
should cree that
they were Gods
ministers, y

19 It is better they
returne home them
to be punished and
casted, because
they haue waite in
hand without Gods
counsell and appro-
bation.

20 Meaning, his
Angels
Or, profane and
desiring

21 Heere we see that
though the deuill be
euer ready to bring
vnto destruction, yet
he hath no further
power then God
giueth him.
22 I will befall
his prophets to tell
lies.

23 2 Chron. 18. 21.
f Thus the wicked
would seeme that
none were in the
fauour of God: but
they and their God
hath giuen him
grace to none so
much as to them.

1 Let him be pined away with hunger, and be fed with a small portion of bread and water.

2 That when ye shall see these things come to passe, ye may glorie God the glory, and know that I am his true Prophet.

3 That is, to the Lord for helpe.

4 Or, in his simplicity, and ignorance, 5 Else, and between the brigandine, 6 Else sicke.

7 To wit, Ahab, king of Israel,

8 of the Israelites.

9 Or, the barlette 10 of 11. 11 Chap. 22. 39.

in the prison house, and feed him with bread of affliction, and with water of affliction, untill I returne in peace.

28 And Michaiash sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, Hearken all yee people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charrets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charrets saw Iehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat cryed.

33 And when the captaines of the charrets saw that hee was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betweene the ioynts of his brigandine. Wherefore hee sayd vnto his charret-man, Turne thine hand, and cary me out of the hofste: for I am hurt.

35 And the battell increased that day, and the king stood still in his charret against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charret.

36 And there went a proclamation thorowout the: hoaste about the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one wished the charer in the poole of Samaria, and the dogs licked vp his blood (and they washed his armour) according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that he did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel.

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ And Iehoshaphat the sonne of Afa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Iehoshaphat was fise and thirtie yeere old when he began to reigne, and reigned fise and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Afa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless, the hie places were not taken away: for the people offered still, and burnt incense in the hie places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah.

46 And the Sodomites, which remained in the dayes of his father Afa, hee put cleane out of the land.

47 There was then no king in Edom: the depurie was king.

48 Iehoshaphat made ships of Tharshish, to saile to Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab beganne to reigne ouer Israel in Samaria, the seauenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

* 2. Chron. 20. 35

2 Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

3 In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed. 4 By Tharshish the Scripture meanteth Cilicia and all the sea called Mediterraneanum. 5 Iosephus writeth that Ophir is in India, where the Egyptians and Arabians trafficked for gold.

6 Or, in all points as his father did.

THE SECOND BOOKE

OF THE KINGS.

THE ARGUMENT.

His second booke containeth the Actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatry and disobedience to God led into captiuitie. And also of Iudah from the reigne of Iehoram sonne of Iehoshaphat vnto Zedecia, who for contemning the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, sawe his sonne most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremy: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and he and all his people were led into captiuitie into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets, and embrace his word, and contrariwise of his plagues towards those common-weales which neglect his ministers, and doe not obey his commandments.

CHAP. I.

2 *Ahaziah by a fall falleth ficke, and confultereth with Baal-zebub.* 3 He is reproued by Eljah. 10 The captaines ouer fiftie were sent to Eljah, whereof two were burnt with fire from heauen by his prayer. 17 *Ahaziah dyeth, and Iehoram his brother fuccedeth him.*



Hen Moab rebelled againſt Iſrael after the death of Ahab :

2 And ^g Ahaziah fell therow the latteste window in his vpper chamber which was in Samaria : fo he was ficke : then he ſent meſſengers, to whom he ſaid, Goe, and inquire of ^g Baal-zebub the god of Ekron, if I ſhall recover of this my difeaſe.

3 Then the Angel of the Lord ſaid to Eljah the Tiſbite, Ariſe, and goe vp to meeete the meſſengers of the king of Samaria, and ſay vnto them, ^g Is it not becauſe there is no God in Iſrael, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſayeth the Lord, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eljah departed.

5 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

6 And they answered him, There came a man and met vs, and ſaid vnto vs, Goe, and returne vnto the king which ſent you, & ſay vnto him, Thus ſaith the Lord, ^g Is it not becauſe there is no God in Iſrael, that thou ſendeſt, to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone vp, but ſhalt die the death.

7 And he ſaid vnto them, What manner of man was hee which came and met you, and tolde you theſe wordes?

8 And they ſaid vnto him, He was an ^g hairie man, and girded with a girdle of leather about his loynes. Then ſaid hee, It is Eljah ^g Tiſbite.

9 Therefore the King ſent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him : for behold, hee ſate on the toppes of a mountaine, and he ſayd vnto him, O man of God, the king hath commanded that thou come downe.

10 But Eljah answered, and ſaid to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie, ^g So fire came downe from the heauen and deuoured him and his fiftie.

11 Again he ſent vnto him another captaine ouer fiftie, with his fiftie. Who ſpoke, and ſayd vnto him, O man of God, thus the king commandeth, Come downe quickly.

12 But Eljah answered, and ſayd vnto them, If I be a man of God let fire come downe from the heauen, and deuoure hee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe hee ſent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Eljah, and beſought him, and ſayd vnto him, O man of God, I pray thee, let my ^g life and the life of theſe thy fiftie ſeruants be ^g precious in thy ſight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines

ouer fiftie with their fifties : therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſayd vnto Eljah, Goe downe with him, be not afraid of his preſence. So he aroſe, and went downe with him vnto the king.

16 And he ſaid vnto him, Thus ſaith the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Iſrael to enquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

17 So hee died according to the word of the Lord which Eljah had ſpoken. And Iehoram began to reigne in his ſtead in the ſecond yeere of Iehoram the ſonne of Iehoſaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the actes of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the kings of Iſrael?

CHAP. II.

1 *Eljah diuideth the waters with his cloake.* 11 Hee is taken vp into heauen. 13 Elifha taketh his cloake and diuideth Iordan. 20 The bitter and venomous waters are healed. 23 The children that make Elifha, are rent in pieces with beaſtes.

A Nd when the Lord would take vp Eljah into heauen by a whirlewinde, Eljah went with Elifha from ^g Gilgal.

2 Then Eljah ſaid to Elifha, Tarry here, I pray thee : for the Lord hath ſent me to Beth-el. But Elifha ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the ^g children of the Prophets that were at Beth-el, came out to Elifha, and ſaid vnto him, Knoweſt thou that the Lord will take thy maſter from ^g chine head this day? And he ſaid, Yea, I know it : holde ye your peace.

4 Again Elifha ſayd vnto him, Elifha, tarry here, I pray thee : for the Lord hath ſent mee to Iericho. But he ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Elifha, and ſaid vnto him, Knoweſt thou, that the Lord will take thy maſter from thine head this day? And hee ſayd, Yea, I know it : holde ye your peace.

6 Moreouer Elifha ſayd vnto him, Tarry, I pray thee, here : for the Lord hath ſent me to Iordan. But he ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they went both together.

7 And fifty men of the ſonnes of the Prophets went and ſtood on the other ſide a farre off, and they two ſtood by Iordan.

8 Then Elifha tooke his cloake, and wrapt it together, and ſmore the ^g waters, and they were diuided hither and thither, and they twaine went ouer on the dried land.

9 Now when they were paſſed ouer, Elifha ſayd vnto Elifha, Aſke, what I ſhall doe for thee before I be taken from thee. And Elifha ſaid, I pray thee, let thy Spirit ^g be double vpon mee.

10 And he ſayd, Thou haſt aſked an hard thing : yet if thou ſee mee when I am taken from thee, thou ſhalt haue it ſo : and if not, it ſhall not be.

11 And as they went walking and talking, behold, there appeareth a chariot of fire, and horſes of

fire. Thus hee Lord giueth boldnes to him, that they fear not the threatening of tyrants, which otherwiſe of themſelves are afraid to doe. Gods meſſage. I ſhould ſay going to baſileſſe ſignifieth the ſeruant made him ſonne Iehoram king in the ſecond yeere of his reigne : and in the ſecond yeere of his reigne, Iehoram began to reigne in his ſtead in the ſecond yeere of Iehoram the ſonne of Iehoſaphat king of Iudah, becauſe he had no ſonne.

Which was the place where the children of Iſrael were crucified after they came out of Iericho, and had bene ſent to ſerue in the wilderness, as I ſaid. So called, becauſe they are crucified as it were a new by the heavenly doctrine. That is, from being any more the head to be as the head, ſit to be the maſter, as to be at the ſervice, as to be a ſcholler.

For the Lord had revealed it vnto him, as I ſaid, that at Iericho and other places were the Prophets which had ſcholles, whom they influenced and brought vp in the true feare of God.

To wit, of Iordan.

g That thy Spirit be double force in me, becauſe of thy diuine ſonnes, or let me haue thy ſpirit in the ſon of the Prophets : as thy ſpirit increaſed double into thee, let me haue ſome.

g So that he was punished for his idolatry after two ſortes : for the Moabites which were wont to pay him tribute, rebelled, and hee fell downe at a grate which was vpon his houſe to giue the light beneath. The Philiftims which dwelt at Ekron, worshipped this idole, which ſignifieth the god of ſies, thinking that he could preſerue them from the biting of ſies : or alſo he was ſo called, becauſe ſies were ingendred in great abundance of the blood of the ſacrifice that were offered to that idole. He beweth that idolaters haue not the true God, for ſee they would ſeek to none but to him alone. d Ignorance is the mother of ſeuere and idolatry. e Some thinke that this is meant of his garments, which were rough and made of hair.

g To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his ſeruants, when they threaten Gods indignation againſt the wicked. He ſpake this in meekneſſe, and therefore prouoked Gods wrath to much the more.

g Meaning, that God would be ſufficient whether hee was a true Prophet or not. i Which humble my ſelfe before God and his ſeruant. k That is, ſpare my life, and let mee not die at the other two.

* Eccles. 48. 9. 2. Marc. 2. 58.
b Thus God hath left a testimony in all ages (both before the Law, and in the time of the Gospel) of our resurrection.

of fire, and did separate them twaine. * So Elijah went vp by a whirlwinde into ^b heaven.

12 And Eliha saw it, and bee cryed, My father, my father, the charer of Israel, and the horsemen thereof: and he saw him no more: and hee tooke his *owne* clothes, and rent them in two pieces.

13 Hee tooke vp also the cloake of Elijah, that fell from him, and returned, and stood by the banke of Iorden.

14 After, he tooke the cloake of Elijah, that fell from him and smote the waters, and sayd, Where is the Lord God of Elijah? And hee also, after hee had striken the waters, so that they were diuided this way and that way, went ouer, *euem* Eliha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they said, ⁱ The Spirit of Elijah doeth ride on Eliha: and they came to meete him, and fell to the ground before him.

16 And sayd vnto him, Behold now, there be with thy seruants sicke strong men: let them goe, we pray thee, and seeke thy ⁱ master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, I see shall not send.

17 Yet they were instant vpon him, till hee was ashamed: wherefore he said, Send. So they fent sicke men, which fought three dayes, but found him not.

18 Therefore they returned to him, (for hee taried at Iericho) and he said vnto them, Did not I say vnto you, Goe now?

19 And the men of the citie said vnto Eliha, Behold, wee pray thee, the situation of the city is pleasant, as thou, my lord, seest, but the water is naught, and the ground ⁱ barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there ⁱ the salt, and sayd, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse to the ground.

22 So the waters were healed vnto this day, according to the word of Eliha which hee had spoken.

23 And hee went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and ⁱ curst them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourty children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat goe to warre against Moab, which rebelled. 13 Eliha reprooueth him. 17 and giueth their hostile vva-
tor. 24 The Moabites are overcome. 27 Their King sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the

lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made,

3 Neuertheless, hee cleaued vnto the ^b sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 Then ^c Meha king of Moab had store of sheepe, and rendred vnto the king of Israel an hundred thousand lambs, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel.

7 And went, and sent to Iehoshaphat king of Iudah, saying, The King of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? And he answered, I will goe vp: for I am, as thou art, my people, as thy people, and mine horses, as thine hories.

8 Then sayd he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9 So went the king of Israel and the king of Iudh, and the king of Edom, and when they had compassed the way feuen dayes, they had no water for the hoaste, nor for the cattell that ⁱ followed them.

10 Therefore the king of Israel sayd, Aias, that ⁱ Lord hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat sayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and sayd, Here is Eliha the sonne of Shaphat, which ⁱ powred water on the hands of Elijah.

12 Then Iehoshaphat said, G the word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Eliha sayd vnto the king of Israel, What haue I to doe with thee? get thee to the Prophets of thy father, and to the Prophets of thy mother. And the king of Israel said vnto him, Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Eliha sayd, As the Lord of hoasts li-
ueth, in whose sight I stand, if it were not, that I regard the preface of Iehoshaphat the king of Iudah, I would ⁱ not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrell, And when the minstrell ⁱ played, the hand of the Lord came vpon him.

16 And hee sayd, Thus sayth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see winde nor see raine, yet the valley shall be filled with water, that ye may drinke: *both ye* and your cattell, and your beasts.

18 But this is a small thing in the sight of the Lord: for hee will giue Moab into your hand.

19 And ye shall smite euery strong towne, and euery chiefe citie, and shall fell euery faire tree, and shall stoppe all the fountaines of water, and ⁱ marre euery good field with stones.

20 And in the morning when the meate off-
ring was offered, behold, there came water by the way of Edom, and the countrey was filled with water.

21 And when all the Moabites heard that the

b He sacrificed to the golden calves that Ieroboam had made.

c This was done after that David had made the Moabites tributaries to his successors.

d Reade i. King, 22. 44.

e Meaning, the victory, or triumphant of the king of Iudah, reade: i. King, 22. 47.

f Elir, thou were at their foete.

f That is, who was his fauour.

g He is able to instruct vs what is Gods will in this point.

h He knew that this wicked king would haue con-
sulted his counsell to forme his turne, and therefore hee disdained to answer him.

i The wicked become not the seruants of God, but when they are driven by vey necessity and feare of the present danger.

k God suffereeth his wrongs to be declared to the wicked, becaus, of the goodly that are among them.

l Hee sang songs to Gods glory, and so stirred vp the Pro-
phetes heart to prophesie.

m Hee will not only miraculously giue you waters, but your enemies also into your hand. n Though God beflow his benedict for a time vpon the countrey, yet hee hath his seruants, when hee will take them away, to the intent they might see his vengeance which is prepared against them.

d The Spirit of prophesie is giuen to him, as it was to Eliha.

k Meaning, Eliha: for thy thought his body had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Eliha was assured that he was taken vp to God.

g Or, killeth the abominations.

m Thus God gaue him power, ouer contrary to nature, to make that water profitable for man-
s life, which before was hurtfull.

n Perceiuing their malicious heart against the Lord, hee stirred God to take vengeance of that sinners done vnto him.

a Reade the inno-
cation in the first chapter and Iehoram reade.

† *Evil to give him
false min a guide.*

o The fadden toy
of the wicked is
but a preparation
to their destruction,
which is at hand.
p Meaning, they
followed them into
the to wnes.
q Which was one
of the principall
cities of the Moa-
bites, wherein they
left nothing but the
wallies.

r Some referre it to
the king of Edom
sonne, whom they
say he had taken in
that skirmish: but
rather it seemeth to
be his own sonne,
whom he offered to
his gods, to sacrifice
him: which bar-
barous crueltie
moued the Israellite
hearts of pite to
deprecate.

Read Chap. 3. 3.
b And therefore
fell out into debt
by vassitie in effe-
ct-prodigallitie,
but by the hand
of the Lord.
c Because I am
poore and not able
to pay.

d Thus God suf-
fereth his many
times to be brought
to extreme neces-
sities, before he in-
sort them, that af-
terward they may
the more praise
his mercie.

e The Prophet
died at Iericho
vnto her, that God
menor faith to
provide for his
servants, their
winer, &c children.
f They trust in him.
g To argue and
decrease in the
vessels.

g God here did
not o only provide
for his servants, that
his debt should
be payed, and to ke-
pe his doctrine and
profitless without
further, but also for
his wife and chil-
dren.

h Which should be
separate from the
rest of the house,
that he might more
commonly gine
himself to study
and prayes.

kings were come vp to fight against them, they gathered all that was able to put on harness, and vpward, and stood in their border.

22 And they rose early in the morning, when the Sonne arose vpon the water, and the Moabites saw the water our against them, as red as blood.

23 And they said, O This is blood: the Kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoast of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they r invaded them, and smote Moab.

25 And they destroyed the cities: and on all the good field enery man cast his stone, and filled them, and they flopt all the fountains of water, and felled all the good trees: only in Kir-harseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too fore for him, hee tooke with him seven hundred men that drewe the sword, to breake throw vnto the King of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

CHAP. IV.

4 God increaseth the oyle to the poore vndecey by El-lisha. 12 Hee obtaineth for the Shunammite a sonne at Gods hand. 18 VWho dyeth, 32 hee raiseth him vp againe. 40 Hee maketh for estate the pottage. 42 and multiplieth the labour.

AND one of the wines of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruunt mine husband is dead, and thou knowest, that thy seruunt did feare the Lord: and the creditor is come to take my two sonnes to be his bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And she said, Thine handmayd hath nothing: at home, save a pitcher of oyle.

3 And he said, Goe, and borrow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought in her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And hee said vnto her, There is no more vessels. And the oyle ceased.

7 Then she came and tolde the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8 And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10. Let vs make him a little chamber, I pray-

thee, with walles, & let vs set him there a bed, and a table, and a stouie, and a candlestick, that hee may turre in thither when he cometh to vs.

11 And on a day, he came thither and turned into the chamber, and lay therein.

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, the stood before him.

13 Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs: what shall we doe for thee? Is there any thing to be spoken for thee to the king or to the captain of the hoast? And she answered, I dwell among mine owne people.

14 Again hee said, What is then to be done for her? Then Gehazi answered, Indeede he hath no sonne, and her husband is old.

15 Then sayd he, Call her. And hee called her, and she stood in the doore.

16 And he sayd, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And she sayd, Oh my lord, thou man of God, doe not lye vnto thine handmayd.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 And when the child was grown, it fell on a day, that hee went out to his father, and to the reapers.

19 And he said vnto his father, * Mine head, mine head. Who said to his seruant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee fate on her knees till noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 Then she called to her husband, and said, Send with mee, I pray thee, one of the yong men and one of the asses: for I will haue to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? it is neither a new moone nor Sabbath day. And she answered, * All shall be well.

24 Then she sadden an ass, and said to her seruant, Drive, and goe forward: say not for me to get vp, except I bid thee.

25 So she went, and came vnto the man of God to mount Carmel. And when the man of God saw her, he rose against him. he said to Gehazi his seruant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? And is thy childe in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then he said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: If thou meete any, salute him not: and if any salute thee, answer him not: and say my staffe vpon the face of the childe.

30 And the mother of the childe sayd, As the Lord liueth, and as thy soule liueth, I will not leave

i That the seruants of God are not without, k: till for the breches they receive.

k I am content with that that God hath lent me, and can want nothing that one can doe for another.

l Which then was a reproach, & therefore he would that his mother should pray to God for her that she might be fruitful.

* Gen. 18. 14.

m His head &c. d. fate, and therefore he cryed thus.

n For at such times the people wote woulde not to the Prophets for doctrine and consolation.

See page.

Or, farre off.

o In token of humi-
lity and ioy that he had met with him.

p See how full is his heart.

q At such speeche there nothing may be there in the words.

Take 10. 9.

leatue thee. Therefore hee arofe, and followed her.

31 But Gehazi was gone before them, and had layd the fliffe vpon the face of the childe, but hee neither fpake nor heard: Wherefore hee returned to meet him, and told him, faying, The childe is not waken.

32 ¶ Then came Elisba into the houfe, and beheld, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and fhut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himfelfe vpon him, and the fleth of the child waxed warme.

35 And he went from him, and walked vp and downe in the houfe, and went vp and fpreed himfelfe vpon him: then the childe neede^d feaⁿ times, and opened his eyes.

36 Then he called Gehazi, and faid, Call this Shunammite. So he called her, which came in vnto him. And he faid vnto her, Take thy funne.

37 And ſhe came and fell at his feet, and bowed her ſelfe to the ground, and tooke vp her ſonne, and went out.

38 Afterward Elisba returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he faid vnto his ſervant, Set on the great pot, and ſeethe pottage for the children of the Prophets.

39 And one went out into the field to gather herbes, and found as it were a wilde vine, and gathered thereof wilde gourdes his garment full, and came and ſhred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out and faid, O thou man of God, a death is in the pot: and they could not eate thereof.

41 Then he faid, Bring meale. And he caſt it into the pot, and faid, Powe out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-ſhalifha, and brought the man of God bread of the firſt fruits, euen twentie loaves of barley, and full eares of come in the buſke. And he faid, Giue vnto the people that they may eate.

43 And his ſervant answered, How ſhould I ſet this before an hundred men? He faid againe, Giue it vnto the people, that they may eate: for thus ſaith the Lord, They ſhall eat, and there ſhall remaine.

44 So hee ſet it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syriar is healed of his leproſie. 16 Elisba reſuſciteth his giſt. 27 Gehazi is ſtricken with leproſie, becauſe hee tooke money and raiment of Naaman.

NOW was there one Naaman captain of the hoſte of the King of Aram, a great man, and honourable in the fight of his lord, becauſe that by him the Lord had deliuered the Aramites. He alſo was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by bands, and had taken a little mayd of the land of Iſrael, and the ſerued Naamans wife.

3 And the ſaid vnto her miſtreſſe, Would God

my lord were with the Prophet that is in Samaria, he would ſoone deliuer him of his leproſie.

4 And he went in, and told his lord, ſaying, Thus and thus ſaith the maiſte that is of the land of Iſrael.

5 And the King of Aram ſayd, Goe thy way thither, and I will ſend a letter vnto the King of Iſrael. And he departed, and tooke with him ten talents of ſiluer, and fixe thouſand pieces of golde, and tep change of raiments.

6 And brought the letter to the King of Iſrael to this effect, Now when this letter is come vnto thee, vnderſtand, that I haue ſent thee Naaman my ſervant, that thou mayeſt heale him of his leproſie.

7 And when the King of Iſrael had read the letter, hee rent his clothes, and ſaid, Am I God, to kill and to giue life, that hee doth ſend to me, that I ſhould heale a man from his leproſie; wherefore conſider, I pray you, and ſee how hee ſeeketh a quarrell againſt me.

8 But when Elisba the man of God had heard that the King of Iſrael had rent his clothes, hee ſent vnto the King, ſaying, ¶ Wherefore haſt thou rent thy clothes? Let him come now to me, and hee ſhall know that there is a Prophet in Iſrael.

9 ¶ Then Naaman came with his horſes, and with his chariots, and ſtood at the doore of the houſe of Elisba.

10 And Elisba ſent a meſſenger vnto him, ſaying, Goe and waſh thee in Iorden ſeven times, and thy fleſh ſhall come againe to thee, and thou ſhalt be cleaſed.

11 But Naaman was wroth and went away, and ſaid, Behold, I thought with my ſelfe, He will ſurely come out, and ſtand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leproſie.

12 Are not Abanah and Pharpar, riuers of Damafcus, better then all the waters of Iſrael? I not waſh me in them, and be cleaſed? ſo hee turned, and departed in diſpleaſure.

13 But his ſervants came, and ſpake vnto him, and ſaid, ¶ Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? how much rather then, when he ſaith to thee, Waſh, and be cleaſed?

14 Then went hee downe, and waſhed himſelfe ſeven times in Iorden, according to the ſaying of the man of God: and his fleſh came againe, like vnto the fleſh of a little child, and hee was cleaſed.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and ſtood before him, and ſaid, Behold now, I know that there is no God in all the world but in Iſrael: now therefore, I pray thee, take a reward of thy ſervant.

16 But hee ſaid, As the Lord liueth (before whom I ſtand) I will not receive it. And hee would haue conſtrained him to receive it, but hee reſuſed.

17 Moreouer Naaman ſaid, Shall there not be giuen to thy ſervant two mules load of this earth: for thy ſervant will henceforth offer neither burnt ſacrifice nor offering vnto any other god, ſaue vnto the Lord.

18 Herein the Lord be mercifull vnto thy ſervant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and leaeneth on mine hand, and I bow my ſelfe in the houſe of Rimmon: when I doe bow downe, I ſay, in the

b Meaning, Elisba.

c That is, Naaman tolde it to the King of Syria.

d To giue this as a preſent to the Prophet.

† Ebr. in the land.

e The Prophet rebuked the King becauſe hee did not conſider that God was true in his promiſe, and therefore would not leave his Church deſtitute of a Prophet, whole prayer hee would heare, &c. to whom other ſould have reſort for comfort.

(Maſt reaſon mme- mureth, when it conſidering onely the figures and outward things, and hath not regard to the word of God, which is therein contained.)

g This deſteth that ſervant ought to reſtence and lone their maſter as children their fathers, and likewise maſter two and their ſervants, muſt be affectioned as toward their children.

* Luke 4. 27.

† Ebr. liſſing.

h So the Lord commanded that they that receive freely, ſhould giue alſo freely.

i Hee ſeeth his conſcience wounded in being preſent at idoles ſervice, and therefore deſteth God to forgive him, leſt others by his example might fall to idolatry: for ſo for his owne paine be conſcience that hee will neuer ſerue any but the true God.

g The like did Elisba to the widows ſonne at Sirepha, 1 King 17. 21. and S. Paul, Acts 20. 10. ſignifying the eate that ought to be in them, that beare the word of God, and are diſtributors of the ſpiritual life.

f That is, in the land of Iſrael.

c Which the Apolotheories call collemindia, and is made of vehement and dangerous in purging.

u They feared that they were poiſoned, becauſe of the bitterneſſe.

g It is not the quantity of bread that ſatiſfeth, but the bleſſing that God giuech.

a Here appeareth that among the infidels God hath his, and alſo that the infidels have them in eſtimation, which doe good to their country.

† Ebr. the waſhefore.

h The Prophet did not approue his act, but after the common manner of speech hee biddeth him face well,

l Declaring thereby, what honour and affection hee bare to the Prophet his master,

l Or, Forth, or downe place.

m Naamans seruants,

n Was I not present with thee in spirit? o That is, money to buy possession with: meaning, that it is detestable in the seruants of God to haue enuious minded. p To be an example to all such, as by whole countenance Gods word might be slandered.

the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom hee said, k Goe in peace. So hee departed from him about halfe a dayes journey of ground.

20 And Gehazi the seruant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that hee brought: As the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman, And when Naaman saw him running after him, hee light downe from the charet to meete him, and said, Is all well?

22 And hee answered, All is well: my master hath sent mee, saying, Behold, there be come to mee euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman said, Yea, take two talents: and hee compelled him, and bound two talents of siluer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when hee came to the tower, hee tooke them out of their hands, and layd them in the house, and sent away the men: and^m they departed.

25 ¶ Then hee went in, and stood before his master. And Elisha said vnto him, Whence comest thou, Gehazi? And hee said, Thy seruant went no whither.

26 But hee sayd vnto him, n Went not mine heart with thee, when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, o and oliues, and vineyards, and sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and to thy seede for euer. And hee went out from his presence a leper vvhile as snow.

CHAP. VI.

6 Elisha maketh yron to suruiue about the water.

8 He discloseth the king of Syria counsel to the king of Israel. 13 VVho sending certaine to take him, were kept fitt in Samaria. 24 Samaria is besieged, and endureth extreme famine.

Aⁿd the children of the Prophets said vnto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now goe to Iorden, that we may take thence euery man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants. And he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then hee cryed, and said, Alas master, it was but borrowed.

6 And the man of God said, Where fell it? And hee answered him the place. Then hee cut downe a piece of wood, and cast in thither, and hee caused the yron to be swimme.

7 Then hee said, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In such and such a place shalbe my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not out to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and⁴ faued himselfe from thence, not once, nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and said vnto them, Will yee not shewe me, which of vs bevvrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord. O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, ^{en}en the wordes that thou speakest in thy^e priuie chamber.

13 And hee said, Goe and espie where he is, that I may fend and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So hee sent thither horses, and charets, and a mighty hoaste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, beholde, an hoaste compassed the city with horses and charets. Then his seruant said vnto him, Alas master, how shall wee doe?

16 And hee answered, g Feare not: * for they that be with vs, are moe then they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, * that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and beheld, the mountaine was full of horses and charets of fire round about Elisha.

18 So they came downe to him, but Elisha prayed vnto the Lord, and said, Smiteth these people, I pray thee, with blindnessse. And hee smote them with blindnessse, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the city: follow mee, and I will leade you to the man whom yee seeke. But hee led^k them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes y^e they may see. And the Lord opened their eyes, and they saw, and beheld, they were in the middes of Samaria.

21 And the king of Israel said vnto Elisha when hee saw them, My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bow? but let bread and water before them, that they may eate and drinke and gee to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of Aram came^m no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoaste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at fourescore pieces of siluer, and the fourth part of a kab of donesⁿ as doung at fife pieces of siluer.

26 And as the king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O King.

27 And hee said, Seeing the Lord doeth not succour

d The wicked can spie nothing so easily, but God can teale into his seruants, and cause their counsell to be disclosed.

e There is nothing so secret, that cannot be about, but he knoweth it, and discloseth it vnto his King. f Though it had bene nothing in mans iudgement to haue take Elisha, yet the wicked cannot deny, and thinke they are meete able to prepare power enough, though it be but against one of a few.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to distinct them.

h i Chron. 9. h That he may behold how then had prepared an armie to releue vs. i Meaning, the Syrians his enemies, which came downe to slay them. k Thus hee did be- lieued by the Spirit of God, and not because hee sought his owne teageance, but onely to let forth the glory of God.

l The wicked vsu- rers and graue wordes towards the seruants of God, when they thinke to haue some meddle by them, though in their heart they cannot abide them.

m For this gentle teate and the miracle wrought by the Prophet, did more penitit for common grieues, then if they had bin overcome in battell: for they returned no more at that time to fight against Israel, or in that Kings dayes.

n The Hebrew writeth, that they turned it in the sege for lacke of wood,

Meaning, any
kind of vials,
as core and
vaine, &c.

* Deut. 28. 55. 57.

Or, under his
clothes

That hypocrite
vnto they feele Gods
iudgements, thinke
to please him with
outward ceremonies,
whom in pro-
fity they will not
know.

Meaning, Icho-
ram Abhis Ioune,
who killed the Pro-
phets, and caufed
Naboth to be
boud.

So the wicked
fall into a rage and
difpation. If they
haue not fudden
remedy againft
their aflictions,

count thee, how should I helpe thee with the
o bunc, or with the winepreffe?

28 Also the king faid vnto her, What ayleth
thee? And the answered, This woman faid vnto
me, Giue thee fomme that wee may eate him to day,
and we will eate my fomme to morrow.

29 * So we fod my fomme, and did eate him; and
I faid to her the day after, Giue thee fomme, that
we may eate him, but he hath hid her fomme.

30 And when the king had heard the words of
the woman, he rent his cloathes, (and as he went
vpon the wall, the people looked, and behold, he
had fackcloth § within § vpon his flefh)

31 And he faid, God doe fo to mee and more
alfo, if the head of Elifha the fomme of Shaphat
fhall ftand on him this day.

32 (Now Elifha fate in his houfe, and the El-
ders fate with him.) And the King fent a man be-
fore him: but before the meffenger came to him,
he faid to the Elders, See ye not how this mur-
derers fomme hath fent to take away mine head? I
take heede when the meffenger commeth, and
tho the doore, and handle him roughly at the
doore: is not the found of his mafters foote be-
hind him?

33 While hee yet talketh with them, behold,
the meffenger came downe vnto him, and faid,
Behold, this euill commeth of the Lord: * I should
I attend on the Lord any longer?

CHAP. VII.

1 Elifha prophesieth plenty of vittales, and other things
to Samaria. 6 The Syrians run away, and haue no
man following them. 17 The prince that would
not beleue the word of Elifha, is traden to death.

Then Elifha faid, Heare ye the word of the
Lord: thus faid the Lord, * To morrow this
time a meafure of fine floure fhall be fold for a she-
kel, and two meafures of barley for a shekel in the
gate of Samaria.

2 Then a prince, on whose hand the king
leaned, answered the man of God, and faid,
Though the Lord would make * windowes in the
heauen, could this thing come to paffe? And hee
faid, Behold, thou fhalt fee it with thine eyes, but
thou fhalt not eate thereof.

3 Now there were foure leprons men at the
entring in of the gate: and they faid one to ano-
ther, Why fit we here vntill we die?

4 If we fay, We will enter into the citie, the
famine is in the citie, and we fhall die there: and
if wee fit here, we die alfo. Now therefore come,
and let vs fall into the campe of the Aramites: if
they faue our liues, we fhall liue: and if they kill
vs, we are but dead.

5 So they rofe vp in the twilight, to goe to
the campe of the Aramites: and when they were
come to the vmoft part of the campe of the Ara-
mites, loe, there was no man there.

6 For the Lord had caufed the campe of the
Aramites to heare a noife of charres, and a noife
of horfes, and a noife of a great armie, fo that they
faid one to another, Beholde, the King of Iff-
rael hath hired againft vs the kings of the Hit-
tites, and the kings of the Egyptians to come vp-
on vs.

7 Wherefore they arofe, and fled in the twi-
light, and left their tents and their horfes, and
their affes, euen the campe as it was, and § fled
for their liues.

8 And when thefe lepers came to the vmoft

part of the campe, they entred into one tent, and
did eate and drinke, and caried thence filuer and
gold, and raiment, and went and hid it: after they
returned, and entred into another tent, and caried
thence alfo, and went and hid it.

9 Then fayd one to another, Wee doe not
well: this day is a day of good tidings, and wee
hold our peace. If wee tarry till day light, fome
§ mifchiefe will come vpon vs. Now therefore,
come, let vs goe, and tell this kings houfhould.

10 So they came and called vnto the porters
of the citie, & told them, faying, We came to the
campe of the Aramites, and loe, there was no man
there, neither voyce of man, but horfes tyed and
affes tyed: and the tents are as they were.

11 And the porters cryed and declared to the
kings houfe within.

12 Then the King arofe in the night, and faid
vnto his feruants, * I will fhew you now, what the
Aramites haue done vnto vs. They know that we
are affimiled, therefore they are gone out of the
campe to hide themfelues in the field, faying,
When they come out of the citie, wee fhall catch
them aliue, and get into the citie.

13 And one of his feruants answered, and faid,
Let vs take now fixe of the horfes that remaine,
and are left in the citie, (behold, they are euen as
all the multitude of Iffrael that are left therein:
behold, I fay, they are as the multitude of the If-
raelites that are confumed) & we will fend to fee.

14 So they tooke § two charres of horfes, and
the king fent after the houfe of the Aramites, lay-
ing, Goe and fee.

15 And they went after them vnto Iorden, and
lo, all § way was full of cloathes and vefels which
the Aramites had caft from them in their hafte:
and the meffengers returned, and told the king.

16 Then the people went out and fpoiled the
campe of the Aramites: fo a meafure of fine floure
was at a shekel, and two meafures of barley at a
shekel according to the word of the Lord.

17 And the king gaue the prince (on whose
hand he leaned) the charge of the gate, and the
people § trode vpon him in the gate, and hee died,
as the man of God had faid, which fpake it, when
the king came downe to him.

18 And it came to paffe, as the man of God
had fpoken to the king, faying, Two meafures of
barley at a shekel, and a meafure of fine floure fhall
be at a shekel, to morrow about this time in the
gate of Samaria.

19 But the prince had answered the man of
God, and faid, Though the Lord would make
windowes in the heauen, could it come fo to
paffe? And he faid, Behold, thou fhalt fee it with
thine eyes, but thou fhalt not eate thereof.

20 And fo it came vnto him: for the people
trode vpon him in the gate, and hee died.

CHAP. VIII.

1 Elifha prophesieth vnto the Shunammite the death
of feuen yeeres. 12 He prophesieth to Hazael, that
hee fhall be king of Syria. 15 Hee requefteth after
Benhadad. 16 Ichooram requefteth after Iudab. 20
Eldoram fuffereth from Iudab. 25 Ahaziah fucceedeth
Ichooram.

Then fpoke Elifha vnto the woman, * whose
fomme hee had reftored to life, faying, Vp, and
goe, thou and thine houfe, and fojourne where
thou * canft fojourne: for the Lord hath called
for a famine, and it commeth alfo vpon the land
feuen yeeres.

10; we fhall be pe-
nifhed for our fault.

He miftook the
prophets words, and
therefore could
believe nothing, as
they which are more
politick then
godly can. I
more perill than
madnes.

There are no more
left, but they, or the
left are consumed
with the famine, as
the reft of the
people.
Or, these horfes of
the charres, which
were destroyed
as drawn in the
charres.

Which hee fpake
in the mouth of
Elifha, verie is.
I, when the people
trode vpon the
gate to run to the
Syrian wars,
whereby he had
heard was meate,
and great spoile
left.

* Chap. 1. 35.
Where thou canst
finde a commodious
place to dwel,
where as is plenty,

2 And the woman arose, and did after the saying of the man of God, and went both she and her household, and sojourned in the land of the Philistines seven yeeres.

3 And at the seven yeeres end, the woman returned out of the land of the Philistines, and went out to call vpon the king for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elifha hath done.

5 And as he told the king, how he had restored one dead to life, behold, the woman, whose sonne hee had raised to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whom Elifha restored to life.

6 And when the King asked the woman, she told him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her lands since the day that she left the land, euen vntill this time.

7 Then Elifha came to Damascus, end Benhadad the king of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazeal, Take a present in thine hand, and goe meet the man of God, that thou maist enquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazeal went to meet him, and took the present in his hand, and of every good thing of Damascus, euen the burden of foure camels, and came and stood before him, and saide, Thy sonne Benhadad king of Aram hath sent mee to thee, saying, Shall I recover of this disease?

10 And Elifha said to him, Goe, and say vnto him, Thou shalt recover: howbeit the Lord hath shewed me, that hee shall surely die.

11 And hee looked vpon him stedfastly, till Hazeal was ashamed, and the man of God wept.

12 And Hazeal said, Why weepest my lord? And he answered, Becauise I know the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazeal said, What is thy seruant's dogge, that I should doe this great thing? And Elifha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 So he departed from Elifha, and came to his master, who said to him, What said Elifha to thee? And he answered, Hee tolde mee that thou shouldst recover.

15 And on the morowe hee tooke a thicke cloath, and dipt it in water, and spread it on his face, and hee died: and Hazeal reigned in his steade.

16 Now in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat King of Iudah, Ichoram the sonne of Iehoshaphat king of Iudah began to reigne.

17 Hee was two and thirtie yeere old, when hee began to reigne: and he reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and hee did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for

Dauid his seruants sake, as he had promised him to giue him a light, and to his children for euer.

20 In those dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer themselves.

21 Therefore Ioram went to Zair, and all his chariots with him, and he stole by night, and smote the Edomites which were about him, with the captiues of the chariots, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then Lienah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And Abaziah his sonne reigned in his stead.

25 In the twelfth yeere of Ioram the sonne of Ahab King of Israel, did Abaziah the sonne of Ichoram king of Iudah begin to reigne.

26 Two and twentie yeere old was Abaziah when he began to reigne, & he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for hee was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazeal king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Izezel of the wounds which the Aramites had giuen him at Ramah, when hee fought against Hazeal king of Aram. And Abaziah the sonne of Ichoram king of Iudah went downe to see Ioram the sonne of Ahab in Izezel, because hee was sicke.

CHAP. IX.

Iehu is made King of Israel, 26 And killeth Ichoram the king thereof, 27 And Abaziah, otherwise called Ochozias, the king of Iudah, 33 And conserth Iezebel to be cast downe out of a window downe, and the dogges did eate her.

Then Elifha the Prophet called one of the children of the Prophets, and said vnto him,

* A Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the boxe of oyle and poure it on his head, and say, Thus saith the Lord, I haue anoynted thee for king ouer Israel: then open the doore, and flee without any taryng.

4 So the seruant of the Prophet gate him vnto Ramoth Gilead.

5 And when he came in, behold, the captiues of the armie were sitting. And hee said, I haue a message to thee, O captiue. And Iehu said, Vnto which of vs? And he answered, To thee, O captiue.

6 And he arose, and went into the house, and hee poured the oyle on his head, & he said vnto him, Thus saith the Lord God of Israel, I haue anoynted thee for king ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Iehu

* 1. Sam. 7. 13.

m Which had bene, taken from Dauid time, vntill this time of Iehu.

n This was a citie in Iudah given to the Iezabab, 10. d. 11. 12. and also named from king Iehoram, because of his idolatry.

* 1. Chron. 28. 13.

o Which he to be understood, that he was made king when his father reigned, but after his fathers death he was confirmed king when hee was some two yeere old, at 2. Chron. 22. 3.

p Which was a citie in the tribe of Gad beyond Iordan. q This is a citie belonging to the tribe of Iudab.

* 1. King 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

r This anoynting was for king. Princes and nobles, & all dignities of the state, in whom the Lord sheweth his anoynting.

* 1. King. 21, 25, 26

* 1. King. 16, 10. and 21, 21.

* 1. King. 14, 10. and 21, 22.
* 1. King. 16, 3, 11

& Thar is, the 10. of the same, whom he called before, his brethren, verse 2. d in this estimation the world hath the ministers of God: for withstanding forasmuch as the world hath one God, he considered the children of God (yea they called the Sonne of God a deceiver, and said he had the devil) therefore they ought not to be discouraged.

* Chap. 9, 10

e God had thus ordeined, as is read 2. Chron. 22, 7. that this wicked and idolatrous King, who was more ready to gratify wicked Ioram, than to obey the will of God, should perish with him, by whose merces he thought to have bene stronger.

* Or, follow me.

f As one that went earnestly about his enterprise.

g Meaning, that Ioram, as God seeth their name beside of their sinnes, that he will not strave to come to renounce his sinne.

thy master, that I may avenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab, like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiijah.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the * seruants of his lord. And one said vnto him, Is all well wherefore came this a mad fellow to thee? And he said vnto them, Yee know the man, and what his talke was.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lord, I haue anyoynted thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimhi conspired against Ioram: (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael King of Aram.

15 And * King Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael King of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the city, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and * Ahaziah King of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izreel spied the company of Iehu as hee came, and said, I see a company. And Iehoram said, Take an horseman and send to meete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, & said, Thus saith the King, Is it peace? And Iehu sayd, What hast thou to doe with peace? ¶ Turne behind me. And the watchman told, saying, The messenger came to them, but he cometh not againe.

19 Then he sent out another on horsebacke, which came to them, & said, Thus saith the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman told, saying, He came to them also, but cometh not againe, and the marching is like the marching of Iehu the sonne of Nimhi: so they marcheth furiously.

21 ¶ Then Iehoram said, Make ready: and his chariet was made ready. And Iehoram King of Israel, and Ahaziah King of Iudah went out either of them in his chariet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And he answered, What? peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number.

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and

smote Iehoram betwene the shoulders, that the arrow went through his heart: and he fell downe in his chariet.

25 Then said Iehu to Bidkar a capitaine, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord * layed this burden vpon him.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his h sonnes, said the Lord, and I will render it thee in this field, saith the Lord: Now therefore take and cast him in the field according to the word of the Lord.

27 But when Ahaziah the King of Iudah saw this, he fled by the way of the garden house: And Iehu pursued after him, and said, Smite him also in the chariet: and they smote him in the going vp to Gnr, which is by Ibleam. And he fled to * Megiddo, and there died.

28 And his seruants caried him in a chariet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the eleventh yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and looked out at a window.

31 And as Iehu entered at the gate, there sayd, Had * Zimry peace, which slew his master?

32 And he lift vs his eyes to the window, and said, Who is on my side, who? Then two or three of her * Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and said, Visite now yonder curied woman, and bury her: for she is a * Kings daughter.

35 And they went to bury her, but they found no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord, which he spake * by his seruant Elijah the Tithbite, saying, ¶ In the field of Izreel shall the dogs eate the flesh of Iezebel.

37 And the carkeis of Iezebel shall be as dung vpon the ground in the field of Izreel, so that none shall say, ¶ This is Iezebel.

C H A P. X.

6 Iehu caneth the seuentie sonnes of Ahab to be slaine

14 And after that fourtie and two of Ahaziah brethren.

25 He killeth also all the Priests of Baal.

35 After his death his sonne reigne th in his stead.

A Hah had now seuentie * sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2. Now when this letter cometh to you, (for yee haue with you your masters sonnes, yee haue with you both charrets and horses, and a defended citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meeke, and * let him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings would not stand before him, how shall we then stand?

¶ Or, speake the prophesie against him.

* 1. King. 1, 2, 9.

h By this place it is evident, that Iezebel caneth both Naboth and his sonnes to be put to death, that Ahab might enjoy his vineyard more quietly: to wit, his children might haue the d and p of the vineyard.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

k This is, eleven whole yeeres: for Chap. 9, 29, before, when he died, he began to reigne the twelfth yeere of Ioram, hee took part of the yeere for the whole.

l Being of an hairy and cruel nature, the world will receive her princely state and dignity.

m As though he would say, Can any traitor, or any that fight against his superiour, haue good intellect? Yes.

n 1. King. 16, 10.

o Or, reuenge for the motion of the Spirit of God, that her blood would be shed, that he had shed the blood of innocents, to be a spectacle and example of Gods indgements to all tyrants.

p To wit, of the King of Zidon, 1. King. 16, 31.

q Eue, by the hand of a * 1. King. 21, 23.

r Thus Gods indignement appeares even in his world against them that suppose his word and persecute his seruants.

s The Scripture teacheth to call them sonnes, which are either children or nephews.

t Hee willeth this, to procure them whether they would take his part or no.

5 And he that was gouernour of *Ahab* house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will do all that thou shalt bid vs: we will make no king: do what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, take the heads of the men that are your malters finnes, and come to me to Izeel by to morowe this time. (Now the kings finnes, *euen* seuentie persons *were* with the great men of the citie, which brought them vp.)

7 And when the letter came to them, they tooke the Kings finnes, and slewe the seuentie persons, and layd their heads in baskets, and lent them vnto him to Izeel.

8 ¶ Then there came a messenger and tolde him, saying, They have brought the heads of the Kings finnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day he went out, and stood and said to all the people, Ye be *d* righteous: behold, I conspired against my matter, and slewe him: but who slew these?

10 Knowe nowe that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake *†* by his seruant * Elijah.

11 So Iehu flew all that remained of the house of Ahab in Izeel, and all that were great with him, and his familiars, and his *+* priests, so that he let none of his remaine.

12 ¶ 1 And he arose, and departed, and came to Samaria, And as Iehu was in the way by an house where the shepherds did feede,

13 He met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them alieue. And they tooke them alieue, and flew them at the well beside the house where the sheepe are shorne, *euen* two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and hee *g* blessed him, and said to him, Is thine heart vp right, as mine heart is toward thee? And Iehonadab answered, Yea, doubtlesse. *Then* giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

16 And he said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued *h* Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, *†* Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then hee sayde vnto him that had the charge of the veltry, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee saide vnto the seruants of Baal, Search diligently, and looke, least there be here with you *any* of the *+* seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appoynted fourecore men without, and sayd, If any of the men whom I haue brought into your handes, escape, *h* his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the guard, and to the capitaines, Goe in, say them, let not a man come out, And they smote them with the edge of the sword. And the gard, and the capitaines cast them out, and went into the *+* city, *where* was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israell.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither* from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, *therefore* shall thy *+* finnes vnto the fourth generation sit on the throne of Israell.

31 But Iehu regarded not to walke in the law of the Lord God of Israell with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to *h* loathe Israell, and Hazael smote them in all the coasts of Israell.

33 From Iorden Eastward, *euen* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Arer (which is by the riuer Arnon) and Gilead and Bathan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israell?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehn reigned ouer Israell in Samaria is eight and twentie yeeres.

C H A P. X I.

1 Athaliah putteth to death all the Kings finnes, except Iehoi the sonne of Ahaziah. 2 Iehoi is appoynted King. 3 Iehoiada causeth Athaliah to be stoned. 4 Baal maketh a covenant betweene God and the people. 5 Baal and his priests are destroyed.

THen * Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, and destroyed

e Godd is in fudge printh the wicked parents vate the third and fourth generation.

d Yea cannot fully condennme me for the kings death, seeing ye have done the like to his posteritie: for the Lord commanded me, and monned you to execute this his iudgement *†* Ebr. by the hand. of.

* 1. King 21, 20 e Meaning, which were the idolatrous priests.

g Thus Gods vengeance is upon them that have any part or familiaritie with the wicked.

g For he feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ierem. 31, 6

g Or, praised God for him.

h Here Baal is taken for Ahtaroche the idole of the Zidonians, which Iezeel caused to be worshipped, as it is also to vied, s. King. 16. 33. and ss. 33.

*h*ir. Gadites.

h That God would have his finnes preserved, and idolatry laste: yea, as in his law he giueth expresse commandment, Deut. 13 *h* Or, he shall die for him.

h Which elieue were new to Samaria.

h Thus God sp- Proueth & reward- death his scale, in reuenging Gods indgement, albeit his wickednesse was afterward punished *h* Or, to continue.

* 2 Chron 22, 10.

a Meaning, all the
politicie of Iehoi-
shaphat, to whom
the Kingdome ap-
peitained: Thus
God vied the ca-
ueltie of this woman
to destroy the whole
family of Ahab.
b The Lord promi-
sed to maintaine
the family of Da-
uid, and not to
quench the light
thereof, therefore he
moued the heart of
Iehoiada to pre-
sent him.
c Where the
Priests did lie.

* 2. Chron. 23. 13.
d The chiefe Priest
Jehoiada, and
e Of the Leuites,
which had charge
of the keeping of
the Temple, and
f kept watch by
coule.
f That none should
come vpon them,
while they were
crowning the King.
g Called the East
gate of the Temple,
h. Chron. 23. 15.
i Or else, he
break his order.
h Whole charge is
eased.

f Redeuerde so
and 7.

k To wit, Iehoiada.

l That is, Iothah,
which had bene
his secret sene
yeeres.
m Meaning, the
Law of God,
which is his true
charge, and whereby
onely his throne
is established.

n Where the Kings
place was in the
Temple.

o Or, out of the
Temple.
p To take her part.

destroyed all the Kings seede.

2 But Iehoiada^b the daughter of king Ioram,
and sifter to Azhaziah^c tooke Iothah the sonne of
Azhaziah, and haled him from among the Kings
sonnes that should be slaine, both him and his
soutre, keeping them in the bed chamber, and
they hid him from Athaliah, so that hee was not
slaine.

3 And hee was with her hid in the house of
the Lord sixe yeere, and Athaliah did reigne ouer
the land.

4 * And the seuenth yeere^d Iehoiada sent
and tooke the captaines ouer hundredths, with other
captaines and them of the gard, and caused them
to come vnto him into the house of the Lord, and
made a covenant with them, and tooke an oathe of
them in the house of the Lord, and shewed them
the Kings sonne.

5 And he commanded them, saying, This is
it that yee must doe, The third part of you that
commeth on the Sabbath, shall ward toward the
Kings house:

6 And another third part in the gate of the
Temple, and another third part in the gate behind them
of the guard: and ye shall keepe watch in the house
of Asah.

7 And two parts of you, that is, all that goe
out on the Sabbath day, shall keepe the watch of
the house of the Lord about the King.

8 And yee shall compell the King round
about, euery man with his weapon in his hand, and
whosoever commeth within the ranges, let him
be slaine: be you with the King, as hee goeth out
and in.

9 And the captaines of the hundredths did
according to all that Iehoiada the Priest com-
manded, and they tooke euery man his men that
entered in to their charge on the Sabbath with
them that went out of the house on the Sabbath, and came
to Iehoiada the Priest.

10 And the Priest gaue to the captaines of
hundredths the speares and the shields that were
king Davids, and were in the house of the Lord.

11 And the guard stood, euery man with his
weapon in his hand, from the right side of the
house to the left side, about the altar and about the
house, round about the king.

12 Then he brought out the Kings sonne, and
put the crowne vpon him, and gaue him the Teki-
mony, and they made him King: also they anoi-
nted him, and clapt their hands, and said, God saue
the King.

13 And when Athaliah heard the noyse of
the running of the people, she came in to the peo-
ple in the house of the Lord.

14 And when hee looked, behold, the King
stood by a pillar, as the manner was, and the prin-
ces and the trumpeters by the King, and all the
people of the land reioyced, and blew with trum-
pets. Then Athaliah rent her clothes, and cryed,
Treason, treason.

15 But Iehoiada the Priest commanded the
captaines of the hundredths that had the rule of
the house, and said vnto them, Hane her forth of
the ranges, and be that followeth her, let him die
by the sword: for the Priest had said, Let her not
be slaine in the house of the Lord.

16 Then they layd hands on her, and she went
by the way, by which the horses goe to the
house of the King, and there was she slaine.

17 And Iehoiada made a covenant betweene

the Lord, and the King and the people, that they
should be the Lords people: likewise betweene
the King and the people.

18 Then all the people of the land went into
the house of Baal, and destroyed it with his altars,
and his images brake they downe courageously,
and slewe Mattan the Priest of Baal before the
altars: and the Priest set a gard ouer the house
of the Lord.

19 Then he tooke the captaines of hundredths,
and the other captaines, and the gard, and all the
people of the land: and they brought the King
from the house of the Lord, and came by the way
of the gate of the garde to the Kings house: and
hee sate him downe on the throne of the Kings.

20 And all the people of the land reioyced,
and the city was in quiet: for they had slaine
Athaliah with the sword before the Kings house.

21 Seuen yeere old was Iehoiash when he be-
gan to reigne.

CHAP. XII.

6 Iehoiash maketh prouision for the repaying of the
Temple. 16 He buyeth the King of Syria by a pre-
sent from coming against Ierusalem. 20 He is
killed by truo of his seruants.

IN the seventh yeere of Iehu Iehoiash began to
reigne, and reigned forty yeeres in Ierusalem,
and his mothers name was Zibiah of Beer-sheba.

2 And Iehoiash did that which was good in
the sight of the Lord all his time: that Iehoiada
the Priest taught him.

3 But the high places were not taken away:
for the people offered yet and burnt incense in the
high places.

4 And Iehoiash said to the Priests, All the
silver of dedicate things that be brought to the
house of the Lord, that is, the money of them that
are vnder the count, the money that euery
man is set at, and all the money that one offereth
willingly, and bringeth into the house of the
Lord,

5 Let the Priests take it to them, euery man
of his acquaintance: and they shall repaire the
broken places of the house, wherefoeuer any de-
cay is found.

6 Yet in the three and twentieth yeere of
king Iehoiash the Priests had not mended that
which was decayed in the Temple.

7 Then king Iehoiash called for Iehoiada the
Priest, and the other Priests, and said vnto them,
Why repaire yee not the ruines of the Temple?
now therefore receive no more money of your
acquaintance, except yee deliver it to repaire the
ruines of the Temple.

8 So the Priests consented to receiue no more
money of the people, neither to repaire the de-
cayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest and
bored a hole in the sid of it, and set it beside the
altar, on the right side, as euery man commeth
into the Temple of the Lord, and the Priests that
kept the doore, put therein all the money that
was brought into the house of the Lord.

10 And when they saw there was much mo-
ney in the chest, the Kings secretary came vpon
the high Priest, and put it vpon after that he had
tolde the money that was found in the house of the
Lord.

11 And they gaue the money made ready in-
to the hands of them, that vnderooke the
work.

That both the
King and the people
should maintaine
the true worship
of God, and destroy
all idolatry.
That he should
quietne and they
in the feare of
God.

Then in the place
where he had blas-
phemed God, and
thought to haue
bee holpen by his
idole, there God
powred his ven-
geance vpon him.
To wit, Iehoiada
which by her
cruelty and pessi-
on had vexed
the whole land be-
fore.

* 2. Chron. 24. 27.

a So long as minis-
ters came to the
true ministers of
God, they prosper-
ed: so bad a thing
is it for them, that
are in authority,
to be brought to
the perfect obedience
of God.

That is, the money
of redemption,
Exo. 30. 12. also the
money which the
priest vlied the
power at, Lev. 27. 26
and their fee
dualty.

For the Temple
which was built
an hundred fifty
and five yeeres
before, had many
things decayed in
it, both by the
negligence of the
Kings his pre-
decessors, and also
by the wickedness
of the idolaters.
Hee takerh from
them the ordering
of the money, be-
cause of their ne-
gligence.

f That is, on the
Southside.

g Or, vpon it.

h For the King
had appointed
other which were
meet for that
purpose, Chap. 23. 4.

worke, and that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was not made for the house of the Lord bowles of silver: instruments of musick, basons, trumpets, nor any vessels of gold, or vessels of silver of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 Then came vp Hazael king of Aram, and fought against Gath, and took it, and Hazael set his face to goe vp to Ierusalem.

18 And Ichoah king of Iudah tooke all the hallowed things that Ichohaphat, and Ichoham, and Ahaziah, his father, kings of Iudah, had dedicated, and that hee himselfe had dedicated, and all the Gould that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and hee departed from Ierusalem.

19 Concerning the rest of the actes of Iothah and all that hee did, are they not written in the booke of the Chronicles of the king of Iudah?

20 And his seruents arose and wrought treason, and slew Iothah in the house of I Millo, when he came downe to Sila.

21 Euen Iozachar the sonne of Shimeath, and Iehozabab the sonne of Shomer his seruants smote him and he died: and they buried him with his fathers in the cite of David. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Iehozabab, the sonne of Iehoiu is deliuered into the hands of the Syrians. 4 Hee prayeth vnto God, and is deliuered. 5 Iothah his sonne reioiceth in his stead. 20 Elifha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Iothah the sonne of Ahaziah King of Iudah, Iehozabab the sonne of Iehoiu began to reigne ouer Israel in Samaria, and he reigned fouteene yeere.

2 And hee did euill in the sight of the Lord, and followed the finnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all his dayes.

4 And Iehozabab befought the Lord, and the Lord heard him: for hee saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as beforetime.)

6 Neuerthelesse, they departed not from the

finnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the grone also remained still in Samaria.

7 For hee had left of the people to Iehozabab but fiftie horsemen, and ten charers, and ten thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehozabab and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehozabab slept with his fathers, and they buried him in Samaria, and Iothah his sonne reigned in his stead.

10 In the feteen and thirtieth yeere of Iothah king of Iudah began Ichoah the sonne of Iehozabab to reigne ouer Israel in Samaria, and reigned fixteene yeere.

11 And did euill in the sight of the Lord: for hee departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but hee walked therein.

12 Concerning the rest of the actes of Iothah, and all that hee did, and his valiant deedes, and how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Iothah slept with his fathers, and Ieroboam fate vpon his teate: and Iothah was buried in Samaria among the kings of Israel.

14 When Elifha fell sicke of his sicknesse wherof hee died, Iothah the king of Iudah came downe vnto him, and wept vpon his face, and said, O my father, my father, the charer of Israel, and the horsemen of the same.

15 Then Elifha said vnto him, Take a bowe and arrows. And hee tooke vnto him bow and arrows.

16 And hee said to the king of Israel, Put thine hand vpon the bow. And hee put his hand vpon it, and Elifha put his hands vpon the kings hands.

17 And said, Open the window Eastward. And when he had opened it, Elifha said, Shoot. And hee shot. And hee said, Beholde, the arrow of the Lords deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again hee said, Take the arrows. And hee tooke them. And hee said vnto the king of Israel, Smite the ground. And hee smote thrile, and ceased.

19 Then the man of God was angry with him, and said, Thou shouldst haue smitten five or sixe times, so thou shouldst haue smitten Aram, till thou hadst consumed it, where now thou hast smite Aram but thrile.

20 So Elifha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the soldiers: therefore they callt ſaym into the sepulchre of Elifha. And when the man was downe, and touched the bones of Elifha, hee was ruined, and stood vpon his feete.

22 But Hazael king of Aram vexed Israel all the dayes of Iehozabab.

23 Therefore the Lord had mercie on them & pitied them, and had respect vnto them, because of his couenant with Abraham, Izhak, and Iacob, and would not destroy them, neither cast he

h For these men had only the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these officers to be made, 1 Chron. 24: 1-4.

f After the death of Iehoiada, Iothah fell to idolatry: therefore God reioiced him, and smote vp his enemies against him, whom hee pacified with the treasures of the Temple: for God would not be froward with those gifts, seeing the kings heart was wicked. 1 Because hee had put Zachariah the sonne of Iehoiada to death. 2 Chron. 24: 25. 1 Reioice 1 Sam. 1: 1. O Iothah.

2 By worshipping the calves which Ieroboam had erected in Israel.

h While Iehozabab lived.

e To wit, Iothah the sonne of Iehozabab. 4 Safely and without danger. 1 For as yesterday and before yesterday.

Wherein they did commit their idolatry, and which the Lord had commanded to be destroyed. 1 Cor. 13: 1. That is, Hazael & Ben-hadad his sonne, as vs. 3. read of Hazael, Chap. 11.

g His chiefe purpose is to describe the Kingdom of Iudah, and how God performed his promise made to the house of David: to wit, by the way hee showed how Israel was afflicted, and punished for their great iniquity, who thought they had now degenerated, yet God booby by sending them Iothah: Perspicue and diuine promise that will them vnto him againe.

h Thus they vied to be the Teacher, & Masters of God, by whom God blesseth his people, as Chap. 5. meaning that by their poverty they did more profice their conuery, then by force of armie. That is, cowardly: for hee did not onely prophesie with words, but also confirmed him by the signe that hee should haue the victory.

i Because hee feared conuery to haue victory against the enemies of God for twice or thrise, and had not a will to overcome them continually, and so destroyed them.

1 By this miracle God confirmed the verities of Elifha, whose doctrine in his life they continued that at this fight they might remember and imitate the same doctrine.

That is, whilst their sinnes were come to a full measure, and there was no more hope of amendment.

them from him as *per*.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoshaph the sonne of Iehoahez returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoshaz his father: for three times did Ioshph beate him, and restored the cities vnto Israel.

C H A P. XIII.

1 *Amaziah the king of Iudah putteth to death them that slew his father, 7 and after miseth Edom.*

15 *Ioshph dieth, and Ieroboam his sonne succedeth him. 29 And after him reigneth Zachariah.*

The second yeere of Ioshph sonne of Iehoahez king of Israel, reigned ^a Amaziah the sonne of Ioshph king of Iudah.

2 He was fife and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And hee did ^a vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioshph his father had done.

4 Notwithstanding the high places were not taken away, for as yet the people did sacrifice, and burnt incense in the high places.

5 And when the kingdom was confirmed in his hand, he slew his seruants which had ^a killed the king his father.

6 But the children of those that did slay him, he ^a slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, ^a The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne sinne.

7 He slew also of ^a Edom in the valley of salt, ten thousand, and tooke ^a the cite of Sela by warre, and called ^a y^e name thereof Ioktheel vnto this day.

8 Then Amaziah sent messengers to Iehoshaph the sonne of Iehoahez, sonne of Iehu king of Israel, saying, Come, ^a let vs see one another in the face.

9 Then Iehoshaph the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: ^a bragge of glory, and tary at home. Why doest thou proucke to shine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoshaph king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-themesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled every man to their tents.

13 But Iehoshaph king of Israel tooke Amaziah king of Iudah, the sonne of Iehoshaph the sonne of Ahaziah at Beth-themesh, and ^a came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, four hundred cubites.

14 And hee tooke all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in ^a hostage, and returned to Samaria.

15 Concerning the rest of the acts of Iehoshaph which he did, and his valiant deeds, and how hee fought with Amazi h king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoshaph slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 And Amaziah the sonne of Ioshph king of Iudah, liued after the death of Iehoshaph sonne of Iehoahez king of Israel, fiftene yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they ^a wrought treason against him in Ierusalem, and he fled to ^a Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horles, and hee was buried at Ierusalem with his fathers in the cite of Dauid.

21 Then all the people of Iudah tooke ^a Azariah which was sixtene yeere old, and made him king for his father Amaziah.

22 Hee built ^a Elath, and restored it to Iudah, after that the king slept with his fathers.

23 In the fifteenth yeere of Amaziah the sonne of Ioshph king of Iudah, was Ieroboam the sonne of Ioshph making ouer Israel in Samaria, and reigned one and fortie yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entreing of Hamath, vnto the sea of the wilderness, according to the word of the Lord God of Israel, which he spake ^a by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none ^a shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord ^a had not decreed to put out the name of Israel from vnder the heaven: therefore hee preferred them by the hand of Ieroboam the sonne of Ioshph.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, and how hee fought, and how hee restored Damascus, and ^a Hamath to Iud h in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, ^a even with the kings of Israel, and Zachariah his sonne reigned in his stead.

C H A P. XV.

1 *Azariah the king of Iudah becommeth a leper. 3 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.*

In the ^a seven and twentieth yeere of Ieroboam king of Israel, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixtiente yeere olde was hee, when hee was made king, and hereigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did ^a vprightly in the sight of the Lord.

That is, which the Israelites had given to them of Iudah for an assistance of peace.

* a. Chro. 26, 17, b. which city Reboam built in Iudah for a fortress. c. Chro. 11, 9.

* I who is also called Azariah, a Chro. 26, 1, b. which is also called Elanah or Elath.

1 Because this idolatry was so vile and also inextinguishable, that men should forsake the living God, to worship calves, the worke of mans hands, therefore the Scripture doeth oft times repeat it in the reproach of all idolaters. b. by the hand of, in Reid 1, King 4, 14, 10.

* b. hee had not spoken.

a. which was also called Antiochia of Syria, or Riblah.

* b. in the twentieth yeere and twentieth yeere.

c. So long as hee was care to Zachariah the prophet.

a. In the beginning of his reigne hee seemed to have an onward the w of godliness, but as godward he became an idolater and worshipped the idols of the idumeans.

* Chro. 12, 10.

b. Because they neither confessed nor wept with their fathers at that act.

* Deut. 24, 16, Iud. 13, 10.

c. For the Idumeans, whom Dauid had brought to subjection, did rebel in the time of Ieroboam sonne of Iehoahez.

d. Off his tower, or, to kee, 2 Chro. 25, 12.

e. Let vs see hand to hand, and cite by battell, and not as they out another with.

f. By this parable Iehoshaph commeth himselfe to a cedar tree, because of his great kingdom over ten tribes, and Amaziah to a thistle, because hee talked but over two tribes, and she wilde beasts are Iehoshaphs foildiers, that spoiled the citie of Iudah. g. Drag of the wilde nie, so that thou came at home, and anayme me not.

* Or, through him.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away : for the people yet offered , and burnt incense in the hie places.

5 And the Lord b smote the king : and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings sonne gouerned the house, and e judged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers , and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fixe a moneths.

9 And did euill in the sight of the Lord, as did his fathers : for hee departed not from the finnes of Ieroboam the sonne of Nebat , which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and e killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vziah King of Iudah : and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed t Tiphlah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the g land : and Menahem gaue Pul a thousand talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur ffre shekels of siluer a peece : so the king of Asshur returned, and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers , and Pekahiah his sonne did reigne in his stead,

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, & reigned two yeere.

24 And hee did euill in the sight of the Lord : for hee departed not from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captain conspired against him, and smote him in Samaria in the place of the kings palace with t Argob and Arich, and with him fifty men of the Gileadites : so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria , and reigned twentie yeere.

28 And hee did euill in the sight of the Lord, for hee departed not from the finnes of Ieroboam the sonne of Nebat that made Israel to sinne.

29 In the dayes of Pekah king of Israel t came Tiglath Pileser king of Asshur, and took Iion , and Abel, Beth-machab, and Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vziah.

31 Concerning the rest of the actes of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of t Vziah King of Iudah to reigne.

33 Five and twentie yeere old was hee, when he began to reigne, and he reigned fixteene yeere in Ierusalem : and his mothers name was Ierulha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord : hee did according t to all that his father Vziah had done.

35 But the hie places were not put away : for the people yet offered and burnt incense in the hie places : he built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In = those dayes the Lord began to fend against Iudah, Rezin the king of Aram, and = Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahae King of Iudah consecrated his sonne in fire. 9 Ierusalem is besieged. 9 Damascus is taken, and Rezin slaine. 11 Idolatrie. 19 The death of Ahae. 20 Hezekiah succeedeth him.

T He seventeenth yeere of Pekah the sonne of Remaliah, t Ahaz the sonne of Iotham King of Iudah, began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, & hee reigned fixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father :

3 But walked in the way of the kings of Israel, howe vaine that it is to depend on the dignity of our shekels.

b His father and grandfather were slaine by their subjects and feruants, and hee, because he would vmpete the Priests office contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie, 1 Chron. 26, 21. c As victorie, or depote to his father, d Hie was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu. e Zachariah was the last in Ithael, that had the kingdome by succession, sine onely Pekahiah the sonne of Menahem, who reigned but two yeeres. f Chap. 10, 30.

f which was a city of Ithael, that would not receiue him to be king.

g That is, of Ithael. h In read of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul sonne afterward brake promise, destroyed his country, and led his people away captiue.

i which were of the same conspuracie,

k For God directed vp Pul and Tiglath Pileser against Ithael for their sinnes, 1 Chron. 1, 10.

* 1 Chron. 27, 1.

l Or, Azariah.

m He sheweth that his wrath was not such, but that hee had many and great fauours.

n After the death of Iotham in which dew of Iudah in one day sickeate shoud and fighting men, 1 Chron. 18, 6. because they had forsaken the true God.

o This was a wicked sonne of a godly father, as of him againe came godly Ezechiah, and of him wicked Manasseh, therefore God in the end shewed him mercie, Thus was for

b Thats offered him to Molech, or made him to be like unto the maner of the Gentiles was Leuit. 18. 21, Deut. 18. 10, 11. 7. 1.

c For the Lord preferred the city and his people for his promise he made to David.

d Which city Ahaz had taken from the Ammonites and fortified it, 2. chap. 12.

e Contrary to the admonition of the Prophet Iſai. Iſa. 7. 9.

f Thus he ſpied out to ſignle out the Temple of God, to have ſuccour of men, and would not once ſet his heart toward God to deſire his helpe, nor yet heare his Prophets counſail.

g Wee ſee that there is no prince ſo wicked, but he ſhall find ſuccour and faile miniſters to ſerue his turne.

h Either ſeruing for peace or proſperity, or of thankſgiving at 3. 1. ſaying Morning and evening offering, Iſo. 2. 38. num. 28. 3.

i And thus he continued the meene and the altar which had been commanded by Solomon, ſeruing God after his own way.

j That he ſet the right hand, as men were to do in the Temple.

k Hee had ſubſtituted to commandment his own will, as hee proceeded, and doeth ſubſtitute the commandment and magnificence of God.

l In text, wherby they by on the Sabbath, which had ſingd their wecke in the Temple, and he departed home. m Thither he ſent the king of Aſſyria, whom he ſhould have ſent him charge the ſervitude of the Temple, ſo that he might be reſtore for him, if the King ſhould ſuddenly ſigalle his houſe.

yea, and made his ſonne to go through the fire, after the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael.

4 Alſo he offered and burnt incenſe in the high places, and on the hills, and under every greene tree.

5 * Then Rezin King of Aram and Pekah ſonne of Remaliah king of Iſrael came vp to Jeruſalem, to fight: and they beſieged Ahaz, but could not overcome him.

6 At the ſame time Rezin king of Aram reſtored d. Elath to Aram, and drone the Jewes from Elath: ſo the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz ſent e meſſengers to Tiglath Piſeſer king of Aſſyria, ſaying, I am thy ſervant and thy ſonne: come vp, and deliuer mee out of the hand of the king of Aram, and out of the hand of the king of Iſrael which riſe vp againſt me.

8 And Ahaz tooke the ſilver and the golde that was found in the houſe of the Lord, and in the treaſures of the kings houſe, and ſent a preſent vnto the king of Aſſyria.

9 And the king of Aſſyria conſented vnto him: and the king of Aſſyria went vp againſt Damafcus. And when he had taken it, he caried the people away to Kir, and ſlew Rezin.

10. And king Ahaz went vnto Damafcus to meete Tiglath Piſeſer king of Aſſyria: and when king Ahaz ſaw the altar that was at Damafcus, he ſent to Vrijah the Prielt the parente of the altar, and the faſhion of it, and all the workemaſhip thereof.

11 And Vrijah the Prielt made an altar in all points like to that which King Ahaz had ſent from Damafcus, ſo did Vrijah the Prielt againſt king Ahaz came from Damafcus.

12 So when the king was come from Damafcus, the king ſaw the altar: and the king drew neere to the altar, and offered h. thereon.

13 And hee burnt his burnt offering, and his meate offering, and powdered his drinke offering, and ſprinkled the blood of his peace offerings beſides the altar.

14 And ſet it by the braſen altar which was before the Lord, and brought it in farther before the houſe betweene the altar and the houſe of the Lord, and ſet it on the Northſide of the altar.

15 And king Ahaz commanded Vrijah the Prielt, and ſaid, Upon the great altar ſet on fire in the morning the burnt offering, and in the evening the meate offering, and the kings burnt offering, and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the ſacrifice, and the braſen altar ſhall be ſerue to equirue of God.

16 And Vrijah the Prielt did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the ſeſes, and tooke the caldrons from off them, and tooke downe the ſea from the braſen oxen that were vnder it, & put it vpon a pavement of ſtones.

18 And the ſaile for the Sabbath (that they had made in the houſe) and the kings entry with-out-turned he to the houſe of the Lord, m becauſe of the king of Aſſyria.

19. Concerning the reſt of the actes of Ahaz, which he did, and they not written in the booke of the Chronicles of the Kings of Iudah:

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the citie of David, and Bezekiah his ſonne reigned in his ſtead.

CHAP. XVII.

3 Hofhea King of Iſrael is taken, 4 And hee and all his realme brought to the Aſſyrians, 18 for their idolatrie, 25 Lions deſtroy the Aſſyrians that dwell in Samaria. 29 Every one worſhippeth the god of his nation, 35 Contrary to the commandement of God.

I N the twelfth yere of Ahaz king of Iudah began Hofhea the ſonne of Elah to reigne in Samaria over Iſrael, and reigned nine yeres.

2 And hee did euill in the ſight of the Lord, but not as the kings of Iſrael, that were before him.

3 And Shalmaneſar king of Aſſyria came vp againſt him, and Hofhea became his ſervant, and gaue him preſents.

4 And the king of Aſſyria found treaſon in Hofhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent vnto the king of Aſſyria, b as he had done yerele: therefore the king of Aſſyria ſhut him vp, and put him in priſon.

5 Then the king of Aſſyria came vp throughout all the land, and went againſt Samaria, and beſieged it three yere.

6 * I N the ninth yere of Hofhea, the king of Aſſyria tooke Samaria, and caried Iſrael away vnto Aſſyria, and put them in Halah, and in Har-bur by the riuer of Gozan, and in the cities of the Medes.

7 For when the children of Iſrael a ſinned againſt the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the faſhions of the Heathen, whom the Lord had caſt out before the children of Iſrael, and after the maners of the kings of Iſrael, which they vied,

9 And the children of Iſrael had done ſecretly things that were not vpright before ſ Lord their God, and throughout all their cities had built high places, both from the tower of the watch, to the defended citie.

10 And had made them images and grones vp-on every high hill, and vnder every greene tree,

11 And there burnt incenſe in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord.

12 And ſerued idoles: whereof the Lord had ſaid vnto them, * Ye ſhall doe no ſuch thing.

13 Notwithſtanding the Lord teſtified to Iſrael, and to Iudah: by all the Prophets, and by all the Seers, ſaying, * Turne from your euill wayes, and keepe my commandments, and my ſtatutes, according to all the Law, which I commanded your fathers, and which I ſent to you by my ſervants the Prophets.

14 Neither heeſte they would not obey, * but hardened their neckes, like to the neckes of their fathers, y did not beleene in ſ Lord their God.

15 And they reſuſed his ſtatutes and his covenant, that he made with their fathers, and his teſtimonies (wherewith hee witneſſed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they ſhould not doe like them.

a Though he is ſent no new idolatrie, or impiety as others did, yet he fought for helpe at the Egyptians, which God had ſet before him.

b For hee had paid tribute for the ſpace of eight yere.

* Chap. 18. 10.

c For at this time the Medes and Paſſians were ſubſect to the Aſſyrians.

d Hee ſet forth at length the cauſe of this great plague and puniſhment, to admoniſh all people and nations to cleane to the Lord God, and only worſhip him for ſure of like judgement. e Meaning, throughout all their border.

* Deut. 4. 19.

f Rev. 18. 11. and 23. 5. and 35. 15.

* Deut. 31. 29.

g So that to alledge the authoritie of our fathers, or great antiquity, except we can prove that they were godly, it ſhould declare that we are the children of the wicked.

* Chap. 17, 6.

2. Chron. 28, 5.
(Is. 36, 2, Pechie,
27, 18, 19,

d. Is his aule was
before praised, for
his weakeness is
here set forth, that
none should glory
in himselfe,

e After certaine
yeeres, when He-
zekiah ceased to
send the tribute
appointed by the
king of the Assy-
rians, he sent his
captaine and ar-
mie against him.
¶ Or, miste of
himselfe, or si-
mone
¶ For, talkes of the
hye.

f Thon thinkst
that words will
serue to perswade
the people, or to
increase my matter.
g Egypt shall not
only not be able
to succour thee,
but shall be a hurt
unto thee
h Thon the idola-
ters thinke that
Gods light is
destroyed, when
figuration and
idolatry are se-
parated.
i Meaning, that
it was but for the
king
k yield to the king
of Assyria, because
his power was so
small that he had
wen men to furnish
vpon shoulde.

l The wicked
alwayes in their pro-
faneitie, utter them-
selves, that God
doth fauour them.
Thus be spake
Is. 36, 18, 19, 20,
that by rebelling him-
selfe against God,

sonne of Elah king of Israel) Shalmaneser king of
Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, *even*
in the sixt yeere of Hezekiah: that is, * the ninth
yeere of Hoshea king of Israel was Samaria ta-

ken.
11 Then the king of Asshur did carie away Is-
rael vnto Asshur, and put them in Halah and in
Habor, by the riuer of Gozan, and in the cities of
the Medes,

12 Because they would not obey the voyce of
the Lord their God, but transgressed his cove-
nant: that is, all that Moses the seruant of the
Lord had commanded, and would neither obey
nor doe them.

13 ¶ * Moreover, in the foureteenth yeere of
king Hezekiah, Saneherib king of Asshur came
vp against all the strong cities of Iudah, and tooke
them.

14 Then Hezekiah king of Iudah sent vnto
the king of Asshur to Lachish, saying, ¶ I haue
offended: depurt from me, and what thou layest
vpon me, I will beare it. And the king of Asshur
appointed vnto Hezekiah king of Iudah three
hundredth talents of silver, and thirtie talents of
golde.

15 Therefore Hezekiah gaue all the silver that
was found in, the house of the Lord, and in the
treasures of the kings house.

16 At the same season did Hezekiah pull off
the plaster of the doores of the Temple of the Lord,
and the pillars (which the syd Hezekiah king of
Iudah had couered ouer) and gaue them to the
king of Asshur.

17 ¶ And the king of Asshur sent * Tartan,
and Rab-saris, and Rabhakeh from Lachish to
king Hezekiah with a great hoste against Ieru-
salem. And they went vp, and came to Ierusalem,
and when they were come vp, they stood by the
conduit of the vpper poole, which is by the path
of the fullers field,

18 And called to the king. Then came out to
them Eliakim the sonne of Hilkiah, which was
steward of the house, and Shebna the chanceller,
and Ioah the sonne of Afaph the recorder.

19 And Rabhakeh sayd vnto them, Tell yee
Hezekiah, I pray you, Thus saith the great king,
even the great king of Asshur, What confidence
is this wherein thou trustest!

20 Thou thinkest, Surely I haue * eloquence,
but counsell and strength are for the warre. On
whom then doest thou trust, that thou rebellest
against me?

21 Loe, thou trustest now in this broken
steepe of Ierusalem, to witte, on Egypt, on which if a
man leane, it will goe into his hand, and pierce
it: so is Pharaoh king of Egypt vnto all that trust
in him.

22 But if ye say vnto me, We trust in the Lord
our God, is not that hee whose hie places, and
whose alters Hezekiah hath taken away, and
hath sayd to Iudah and Ierusalem, Yee shall wor-
ship before this altar in Ierusalem?

23 Now therefore giue I hostages to my lord
the king of Asshur, and I will giue thee two thou-
sand horses, if thou be able to set riders vpon
them.

24 For how canst thou despise any captaine of
the least of my masters seruants, and put thy trust
on Egypt for chariots and horsemen?

25, Am I now come vp without the * Lord to

this place, to destroy it? the Lord said to me, Goe
vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and
Shebna, and Ioah said vnto Rabhakeh, Speake
I pray thee, to thy seruants in the * Aramites lan-
guage, for we vnderstand it, and take not with
vs in the Iewes tongue, in the audience of the
people that are on the wall.

27 But Rabhakeh sayd vnto them, Hath my
master sent me to thy master and to thee to speake
these words, and not to the men which sit on the
wall, that they may eate their owne doung, and
drinke of their owne pisse with you?

28 So Rabhakeh stood, and cried with a loud
voyce in the Iewes language, and spake, saying,
Heare the words of the great king, of the king of
Asshur.

29 Thus saith the king, Let not Hezekiah de-
ceiue you: for he shall not be able to deliuer you
* out of mine hand

30 Neither let Hezekiah make you to trust in
the Lord, saying, The Lord will surely deliuer vs,
and this citie shall not be giuen ouer into the
hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith
the king of Asshur, Make of appointment with
me, and come out to me, that euery man may eat
of his owne vine, and euery man of his owne fig-
tree, and drinke euery man of the water of his
owne well,

32 Till I come and bring you to a land like
your owne land, *even* a land of wheat and wine,
a land of bread and vineyards, a land of olies,
oyle, and hony, that ye may liue and not die: and
obey not Hezekiah, for he deceiaeth you, saying,
The Lord will deliuer vs.

33 Hath any of the gods of the nations deli-
uered his land out of the hand of the King of
Asshur?

34 Where is the god of Hamath, and of Ar-
pad? where is the god of Sepharuim, Hena and
Iuah? howe haue they deliuered Samaria out of
mine hand?

35 Who are they among all the gods of the
nations, that haue deliuered their land out of
mine hand, that the * Lord should deliuer Ieru-
salem out of mine hand?

36 But the people held their peace and anse-
wered him not a word: for the kings commande-
ment was, saying, Answer ye him not.

37 Then Eliakim the sonne of Hilkiah which
was steward of the house, and Shebna the chan-
celler, and Ioah the sonne of Afaph the recorder
came to Hezekiah with their cloathes rent, and
told him the words of Rabhakeh.

CHAP. XIX.

6 God promisseth by Isaiah victorie to Hezekiah.
37 The Angel of the Lord killeth an hundred and
fourscore and five thousand men of the Assyrians.
37 Saneherib is killed of his owne sonnes.

AND * when King Hezekiah heard it, hee rent
his cloathes, and put on sackcloth, and came
into the house of the Lord,

2 And sent Eliakim which was the steward
of the house, and Shebna the chanceller, and the
Elders of the Priests clothed in sackcloth to I-
saiah the Prophet the sonne of Amoz,

3 And they sayd vnto him, Thus saith He-
zekiah, This day is a day of tribulation and of re-
buke, &c blasphemie; for the children are come to
the

* Or, spoken

† For the matter of
their feitt,

* Or, by his land,

† His blessing:
meaning the condi-
tions of peace.

‡ He maketh him-
selfe so sure, that
he will not grant
them trust, except
they render them-
selves to him to
be led away
captive.

m This is an ex-
traordinary blasphemie
against the true God
to make them equal
with the idolt
of other nations: there-
fore God did not
sharply punish it.

* Isa. 37, 36

n To heere some
new prophecie, and
to haue comfort of
him.

The dangers are so great, that we can not but surmise this blasphemous hope, as false as the truth, is but a vain hope, for Jerusalem remained of all the cities of Judah.

the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Ralshakeh, whom the king of Asshur his matter hath sent to rail on the living God, and to reproach him with wordes which the Lord thy God hath heard, then lift thou up thy prayer for the remembrance thereof.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the servants of the king of Asshur haue blasphemed me.

7 Behold, I will send a blast vpon him, and hee shall be re a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 So Ralshakeh returned, and found the king of Asshur fighting against Libnah: for hee had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah king of Ethiopia, Behold, hee is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Indah, and say, Let not thy God deceiue thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Asshur.

11 Beholde, thou hast heard how the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast intreated the heauen and the earth.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Saneherib, who hath sent to blaspheme the living God.

17 Truth it is, Lord, that the kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans handes, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou O Lord, art only God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O Virgin daughter of Zion, he hath despised thee, and laughed thee to scorne:

O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railled on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, & lifted vp thine eyes on him? euen against the holy One of Israel.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my chariots I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the high cedars thereof, and the faire free trees thereof, and I will goe into the lodging of his borders, and into the forest of his Camel.

24 I haue digged and drunke the water of others, and with the plint of my feete haue I dried all the floods clofed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defended?

26 Whole inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and greene herbe, or grasse on the house tops, or as corne blasted before it be grown.

27 I know thy dwelling, yea, thy going out and thy coming in, and thy fury against me.

28 And because thou hast fought against mee, and thy tumult is come vp to mine eares, I will put mine hook in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And his shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yeele luke things as grow of themselves, and the next yeele thou shalt grow without sowing, and the third yeele thou shalt sow and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take a roote downward, and beare fruit vward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

32 Wherefore thus saith the Lord, concerning the king of Asshur, Hee shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it:

33 But hee shall returne the way he came, and shall not come into this citie, faith the Lord.

34 For I will defend this citie to saue it: for mine owne like, and for David my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundred foure score and foue thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned and dwelt in Nineueh.

37 And as he was in the Temple worshipping Niroch his god, Adramelech and Shazer his sonnes slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

Hezekiah is sicke and receiueth the signe of his health, 12 He receiueth reuerends of Berdab, 13 Sheweth his treasures, & is reprehended of Isaiah, 14 He dieth, & Manasse his sonne reigneth in his stead.

About that time * was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of

God counteth that mine done to him, and will re-venge it, which is done to any of his Saints.

Meaning, Ierusalem, which shall ralle the height of the cedars, 10 m. of Iudah, 11. 37. 14. * Orlapane

Meaning, Ierusalem, which shall ralle the height of the cedars, 10 m. of Iudah, 11. 37. 14. * Orlapane

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Meaning, Ierusalem, which shall ralle the height of the cedars, 10 m. of Iudah, 11. 37. 14. * Orlapane

Amoz came to him, and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not live.
2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept loud.

4 And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captiuitie of my people. Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seeue thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the house of the Lord.

6 And I will adde vnto thy dayes fiftene yeere, and will deliuer thee and this city out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a lump of drie figs. And they tooke it, and laid it on the boile, and he recovered.

8 For Hezekiah had said vnto Isaiah, What shalbe the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, *Vvile thou that the shadow goe forward ten degrees, or * goe backe ten degrees?*

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so then, but let the shadow ** go backe ten degrees.*

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 * The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the siluer, and the gold, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto King Hezekiah, and said vnto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, *euen from Babel.*

15 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers haue layed vp in store vnto this day: * shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall procede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord, which thou hast spoken, is good: for said he, Shall it not be good if I peace and truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how he made a people and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

teioyce, if the Church had decayed in his time, because he had suffered religion,

CHAP. XXI.

3 King Manasseh restored idolatry, 16 And vsesh great crueltie. 18 He dieth and Amon his sonne succeedeth, 23 Vvho is killed of his owne seruants. 26 After him reigneth Iosiah.

Manasseh was twelue yeeres olde when hee began to reigne, and reigned fiftie and five yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the hostes of heauen and serued them.

4 Also hee * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And hee built altars for all the hostes of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe through the fire, and gaue himselfe to witchcraft and forcerie, and hee vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And hee set the image of the groue, that hee had made in the house, whereof the Lord had said to Dauid &c to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feete of Israel mooue any more out of the land, which I gaue their fathers: so that they will obferue and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummett of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dike, which he wipeth, and turneth it vp side downe,

He acknowledged - 16th Isaiah to be the true Prophet of God, and therefore humble himselfe to his word.

16 Seeing that God had shewed me favour to graunt me quiettude during my life: for he was afraid that the enemies should haue had occasion to, suffered religion,

* 1 Chron. 33, 20

* Deut. 18, 9

* Chap. 18, 4

* Ierem. 38, 24

* 2 Sam. 7, 13

* 1 Kings, 5, 29

* 2 Kings, 23, 27

* 2 Kings, 23, 27

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* 2 Kings, 23, 27

* 2 Kings, 23, 27

Meaning, without any hypocisie.

20 Not so much for his owne sake, as for feare that idolatry should be restored, which he had destroyed, and so Gods Name be dishonoured.

23 Vvho is killed of his owne seruants.

26 After him reigneth Iosiah.

27 Iosiah was thirtie and one yeeres olde when hee began to reigne, and reigned forty and one yeeres in Ierusalem: his mothers name also was Hephzi-bah.

28 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

29 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the hostes of heauen and serued them.

30 Also hee * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

31 And hee built altars for all the hostes of the heauen in the two courts of the house of the Lord.

32 And hee caused his sonnes to passe through the fire, and gaue himselfe to witchcraft and forcerie, and hee vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

33 And hee set the image of the groue, that hee had made in the house, whereof the Lord had said to Dauid &c to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

34 Neither will I make the feete of Israel mooue any more out of the land, which I gaue their fathers: so that they will obferue and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

35 Yet they obeyed not, but Manasseh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

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37 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

38 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall tingle.

39 And I will stretch ouer Ierusalem the line of Samaria, and the plummett of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dike, which he wipeth, and turneth it vp side downe,

40 And I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

41 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

42 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

43 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

44 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

45 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

46 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

47 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

48 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

49 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

50 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

51 And I will bring Ierusalem downe to the ground, and I will make Ierusalem a heape of ruins, and the house of Ahab shall be like the house of Samaria, and I will destroy Iudah,

2. Chron. 34. 30.
 2. Because he saw
 the great plagues
 of God that were
 threatened, he knew
 no more speedy
 way to avoid them,
 then to come to
 God by repentance
 which cannot
 come but of faith,
 and faith by
 hearing of the
 word of God.
 b Where the
 king had his place,
 Chap. 11. 4.
 c As Iohans did,
 Ioh. 4. 22. & 5.
 d Meaning, them
 which were next
 in dignity to the
 high Priest.
 e In contempt of
 the altar which Ieroboam had there
 built to sacrifice
 to his calves.
 f Meaning, the
 priests of Baal,
 which were called
 Chemarims, either
 because they wore
 black garments,
 or else were smok'd
 with burning
 incense to idols.
 g Hee remou'd
 the grane which
 idolaters put for
 deuotion
 had planted
 there vnto the
 Temple, contrary
 to the commande-
 ment of the Lord,
 Deut. 16. 21. or 22.
 h Some teade, the
 similitude of a grane
 which was hang'd
 in the Temple.
 i Both in con-
 tempt of the idols
 and reproch of
 them which had
 worshipp'd them
 in their lines.
 i Because that those
 that had forsaken
 the Lord to serue
 idols, were not
 meete to minister
 in defence of the
 Lord for the in-
 fruction of others.
 k Which was a
 valley meete to Ierusalem,
 and signifi-
 ficat a tabie, be-
 cause they smoe
 on the tabret while
 their children were
 burning, that their
 erie should not be
 heard, Leuit. 18. 2.
 l Where after Iosiah
 commanded casten
 to be cast in
 contempt thereof.
 m The idolatrous
 kings had dedica-
 ted horses and char-
 iots to the sunne, either
 to carie the image
 thereof about as
 the heathen did, or
 else to sacrifice
 them as a sacrifice
 most greivable.
 n Or, valley.

Then * the King * sent, and theye gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the words of the booke of the covenant, which was found in the house of the Lord.

3 And the king flood by ^b the pillar, and made a ^c covenant before the Lord, that they should walke after the Lord, and keepe his commandments, and his testimonies, and his statutes, with all their heart, and with all their soule, that they might accomplish the wordes of this covenant written in this booke. And all the people flood to the covenant.

4 Then the king commanded Hilkiah the hie Priest, and the ^d Priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grout, and for all the hoste of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried ^e the powder of them into Beth-el.

5 And he put downe the ^f Chemarims, whom the kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And hee brought out the ^g grout from the Temple of the Lord, without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stamp't it to powder, and cast the dust thereof vpon the ^h granes of the children of the people.

7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the grout.

8 Also hee brought all the priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, ⁱ euen from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entering in of the gate of Iosiah the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuerthelesse the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vneleavened bread among their brethren.

10 Hee defiled also ^k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter to passe thorow the fire to Molech.

11 Hee putt downe also the ^l horses that the Kings of Iudah had giuen to the sunne at the entering in of the house of the Lord, by the chamber of Nathan-melech the eunuch, which was ruler of the suburbs, and burnt the charrets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King brake downe, and hasted thence, and cast the dust of them in the ^m brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand

of the ⁿ mount of corruption (which ^o Salomon the king of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milcom the abomination of the children of Ammon.)

14 And he brake the images in pieces, and cut downe the groutes, and filled their places with the bones of men.

15 Furthermore ^p the altar that was at Bethel, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake hee downe, and burnt the hie place, and stamp't it to powder, and burnt the grout.

16 And as Iosiah turned himselfe, hee spied the granes that were in the mount, and sent and tooke the bones out of the granes, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the ^q man of God proclaimed, which cried the same wordes.

17 Then hee said, What title is that which I see? And the men of the city sayd vnto him, It is the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remone his bones. So his bones were found with the bones of the ^r Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el.

20 And hee sacrificed all the Priests of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the Paffouer vnto the Lord your God, * as it is written in the booke of this covenant.

22 And there was no Paffouer holden like that from the dayes of the Iudges that Iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Paffouer celebrated vnto the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were eiepid in the land of Iudah and in Ierusalem, to performe the wordes of the ^s Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the ^t fierceness of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this city Ierusalem, which I haue chosen, and the house whereof I sayd, * My Name shall be there.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke

m That was the mount of olives, so called because it was full of idoles.
 * 1. King. 11. 7.

n Which Ieroboam had built in Israel.
 1. King. 11. 28. 29.

o According to the prophetic of Iaddo.
 1. King. 13. 2.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandment of the Lord, which were both two buried in one grane.
 1. King. 13. 34.

q 2. Chron. 35. 2.
 s Eld. 11. 1.
 t Exod. 13. 3.
 Deut. 16. 2.
 u For the multitude and zeale of the people with the great preparation.

* Leuit. 10. 27.
 Deut. 18. 11.

r Because of the wicked heart of the people, which would not returne vnto him by repentance.

* 1. King. 8. 29.
 and 9. 3.
 Chap. 6. 7.

* 1 Chron. 35. 29.

f Because he passed shorow in his country, he feared Iah he would henc done him harme, and therefore would those sayed him, yet the consule d not with the Lord, and therefore was Iahaz.

* 1 Chron. 36. 1. 2

e Meaning, the wicked kings before. n Which was Aniechia in Syris, called also Hamath the son, that he should not reign.

a In the end of the thid yeere of his reigne, and in the beginning of the fourth, Dan. 4. 1.

* Chap 20. 17. and 23. 27.

b Though God wiled thins wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that hee was buried with his father, but hee died in the way, as they led him prisoner toward Babylon, see Jerem. 22. 19, a Oe, Sursumus.

booke of the Chronicles of the kings of Iudah?

29 1 * In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Ashur to the riuier Perath. And king Iosiah^f went against him, whom when Pharaoh saw, hee slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land rooke Iehozah the sonne of Iosiah, and anoynted him, and made him king in his fathers stead.

31 * Iehozah was three and twenty yeere olde when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bondes at Riblah in the land of Hamath, while he reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and rooke Iehozah away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxid the land to giue the money, according to the commandement of Pharaoh: hee lenied of euery man of the people of the land according to his value, siluer and gold, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fwe and twenty yeeres old, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

I Iehoiakim made subiect to Nebuchad-nezzar, rebel-eth 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneih. 15 Hee, and his people are caried vnto Babylon. 17 Zedekiah is made king.

¶ In his dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward he turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah to destroy it. * according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the finnes of Manasseh, according to all that hee did,

4 And for the innocent blood that hee shed, (for hee filed Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuier of Egypt, vnto the riuier ¶ Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin was eigheteene yeere old, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 ¶ In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the city was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, he, and his mother and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere of his reigne.

13 * And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of gold, which Salomon king of Irael had made in the Temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 * And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the lande, caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seven thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ And the king of Babel made Mattaniah his vnckle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah, vntill hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The finnes of Zedekiah are layde before his eyes, and after are his owne eyes put out. 12 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

¶ And in the ninth yeere of his reigne, the tenth month, and tenth day of the month, Nebuchad-nezzar king of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built forts against it round about.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the month the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the gate which is betweene two walles that was by the kings garden: now the Chaldees were by the city round about: and the king went by the way of the wilderness.

* Dan. 1. 6

d That is, yielded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the king of Babylon, * Chap 10. 17. 18. 19. 20.

* 1 Chron. 36. 10. 11. 12.

* Jerem. 37. 21. and 52. 11.

f Out of Ierusalem and Iudah into Babylon.

* Jerem. 39. 12. and 51. 4.

g What is of Zedekiah which the ebrei call Zedai, and it contained part of December, and part of January.

h Or, a meane: i In so much that the mothers did see their children.

i Lam. 4. 10. d Which was a posterne doore, or some secret gate for escape.

5 But the armie of the Caldees pursued after the King, and tooke him in the deserts of Iericho, and all his hoiste was scattered from him.

6 Then they tooke the King, and caried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, & bound him in chaines, & caried him to Babel.

8 And in the fifth month, and i feuenth day of the month, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan chiefe steward and seruant of the king of Babel, to Ierusalem.

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem; and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the cite, and those that were fled & fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasie that were in the house of the Lord, and the bales, and the brasen sea that was in the house of the Lord, did the Caldees breake, and caried the brasie of them to Babel.

14 The pots^h also and the befoms, and the instruments of musick, and the incense dithes, and all the vessels of brasie that they ministred in, tooke they away.

15 And the alhappans, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bafes, which Salomon had made for the house of the Lord: the brasie of all these vessels was without weight.

17 * The height of the one pillar was eigheteene cubites, & y chapter thereon was brasie, and the height of the chapter was with network three cubites, and pom-granates vpon the chapter round about, all of brasie: & likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the cite hee tooke an Eunnuch

that had the oversight of the men of warre, and a fine man of them that were in the kings presence, which were found in the cite, and Sopher captaine of the hoaste, who mustred the people of the land, and threecore men of the people of the land, that were found in the cite.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoaste and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizph, to wit, Ithmael y sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iazaniah the sonne of Machathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

25 * But in the seventh month Ithmael the sonne of Nethaniah the sonne of Elihama, of the kings seede, came, & ten men with him, & smote Gedaliah, and hee died, and so did hee the Lewes, and the Caldees that were with him at Mizph.

26 Then all the people both small and great, and the captaines of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after a Iehoiachin king of Iudah was caried away, in the twelfth month, and the seuen and twentieth day of the month, Euil-merodach king of Babel in y yeere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison.

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel.

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his portion was a continuall portion giuen him by the king, euery day a certaine, all the dayes of his life.

Ieremie mshah mentions of Ierem, but here he speaks of them that were the chiefe.

* Ierem. 40, 5

I That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the revealed will of the Lord.

* Ierem. 40, 15

m Contrary to Ieremies counsell. Ierem. 40, 41, 42, and 43. chapters. In Thus long was he, his wife and his children in Babylon, whom Nebuchad-nezzar sonne, after his fathers death preferred to honour: thus by Gods providence the seede of David was preserved when Vauo Chitt.

o Meaning, that he had an ordinist in the court.

* Eie, wordes of Ierem. Or of things omitted, to wit, in the booke of the kinges.

THE FIRST BOOKE OF

the * Chronicles, or ¶ Paralipomenon.

THE ARGVMENT.

THe Iewes comprehend both these booke in one, which the Grecians because of the length, diuide into two: and they are called *Chronicles*, because they note briefly the histories from Adam to the returne from captiuitie in Babylon. But these are not those booke of *Chronicles*, which are so oft mentioned in the booke of the kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and after ward persued in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write after their returne from Babylon. This first booke containeth a briefe rehearsal of the children of Adam vnto Abraham, Ishaq, Iacob, and the twelve Patriarches, chiefe of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernment, and also the administration and care of things concerning religion, for the good successe whereof hee reioyceth and giueth thanks to the Lord.

a He, condemned him for his peruitie and treason, 1. Chron. 36, 13.

f Ieremie writeth Chap. 13, 12, the tenth day, because the fire continued from the tenth day to the tenth. Or, captiue of the guards.

g While the siege endured,

* Chy. 20, 17. Ierem. 27, 19, 20.

h Of these reade Exod. 27, 3.

* 1. Kings, 7, 15. Ierem. 50, 21. 1. Chron. 3, 15.

i That is, one appointed to succede in the hie Priests roome, if he were sick, or els otherwise letted

CHAP. I.

1 The genealogie of Adam and Noah untill Abraham.
27 And from Abraham to Esau. 33 His children.
43 Kings and Dukes came of him.



Adam, * Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methuselah, Lamech,

4 Noah, * Shem, Ham, and Iapheth.
5 * * The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Athchenaz, and

7 Iapheth and Togarmah.

8 Also the sonnes of Iauan, Eliphaz and Tarshish, Kittim, and Dodanim.

9 * The sonnes of Ham were Cush, and Mizraim, Put and Canaan.

10 And the sonnes of Cush, Siba, and Havilah, and Sabrah, and Ramah, and Sabtechah. Also the sonnes of Ramah were Sheba and Dedan.

11 And Cush begate Nimrod, who began to be mightie in the earth.

12 And Mizraim begate Ludim and Ananim, Lechabim, and Nephthumim :

13 And Cush begate Nimrod, who began to be mightie in the earth.

14 And the Iebusite, and the Amorite, and the Girgashite,

15 And the Hiuite, and the Arkite, and the Simite,

16 And the Aruaitite, and the Zemarite, and the Hamathite.

17 * * The sonnes of Shem were Elam and Asshur, and Arphachhad, and Lud, and * Aram, and Vaz, and Hul, and Gerher, and Meshech.

18 Also Arphachhad begate Shelah, and Shelah begate * Eber.

19 Unto Eber also were borne two sonnes : the name of the one was Peleg : for in his dayes was the earth divided, and his brothers name was Joktan.

20 Then Joktan begat Almodad and Sheleph, and Hizeamauth and Ierah,

21 And Hadoram, and Vzal and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Iobab : all these were the sonnes of Joktan.

24 * Shem & Arphachhad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, which is Abraham.

28 * The sonnes of Abraham were Izhak, and Ishmael.

29 These are their generations. * The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam.

30 Miftama, and Damah, Massa, * Hadad, and Tema,

31 Ietur, Naphish, and Kedemah : these are the sonnes of Ishmael.

32 * And Keturah Abrahams concubine bare sonnes, Zimren, and Iokhan, and Medan, and Midian, and Ishbak, and Shuah : and * sonnes of Iokhan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephah, and Ephar, and Henoah, and Abdia, and Eldaah : * All these are the sonnes of Keturah.

34 And * Abraham begate Izhak : the sonnes

of Izhak, Esau and Israel.

35 * The sonnes of Esau were * Eliphaz, Reuel, and Ieulh, and Iaalim, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar, * Zephi, and Gatam, Kenaz, and * Timna, and Amalek.

37 The sonnes of Reuel, Nahah, Zerah, Shammah and Mizrah.

38 And the sonnes of * Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aish and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaan, and Lakan. The sonnes of Dishon were Vz, and Aran.

43 * And these were the * Kings that reigned in the land of Edom, before a King reigned over the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, and Iobab the sonne of Zerah of * Bozrah reigned in his stead.

45 And when Iobab was dead, Hushham of the land of the Temanites reigned in his stead.

46 And when Hushham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Avith.

47 So Hadad died, and Samlah of Massareah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was * Pai, and his wives name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke * Aliah, duke Iether,

52 Duke Aholibamah, duke Elah, duke Pimon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram : these were the dukes of Edom.

CHAP. II.

1 The genealogie of Iudah unto Ihsai the father of David.

These are the sonnes of Israel, * Reuben, Simeon, Levi, and Iudah, Ishbazar, and Zebulun,

2 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

3 * The sonnes of * Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite : but Er the eldest sonne of Iudah was evil in the sight of the Lord, and he slew him.

4 * And Thamar his daughter in law bare him Pharez, and Zerah : so all the sonnes of Iudah were hie.

5 * The sonnes of Pharez, Hezron and Hamul,

6 The sonnes also of Zerah were * Zimti, and Ethan, and Heman, and Calcol, and Dara, which were hie in all.

7 And the sonne of Carmi, * Acher, that troubled

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had borne sufficient to here named Shem of whom came Abraham and David, but because the world was corrupted by this three, mention is also made of Ham and Iapheth.

* Gen. 10, 1. Or, Eliphaz.

Or, Hadoram.

c who did first lift up him selfe against God, 10, 1.

* Gen. 10, 12. and 11, 10. d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scriptures.

e Of him came the Hebrew, which were afterward called Israelites of Israel, which was Iacob, and Iesus of Iudah, because of the excellencie of that tribe.

f Hee repeate Shem againe, because he would come to the stocke of Abraham.

g Who came of Shem, and of him Shelah.

* Gen. 11, 10, and 17, 6. and 18, 2.

* Gen. 25, 13.

Or, Hadar,

Reade Gen. 25, 13.

* Gen. 25, 14.

* Gen. 27, 13.

i These were borne of three dukes brothers, reade Gen. 36, 4.

* Gen. 21, 21. Or, Z pho.

j Which was Eliphaz concubine, reade Gen. 30, 12.

k Hee is also called the Horite, which inhabited mount Seir, Gen. 36, 20.

m Hee maketh mention of the King that came of Esau according to Gods promise made to Abraham concerning him, that king should come of him.

n These eight kings reigned one after another in Idumee unto the time of David, who conquered their country.

o Which was the principall citie of the Idumites.

Or, Pae.

Or, Alah.

* Gen. 19, 12. and 30, 1. and 35, 18.

* Gen. 8, 13. and 26, 12. chap. 1, 13.

p Though Iudah was not Iakob eldest sonne, yet he first beginneth at him, because he would come to the genealogie of David, of whom came Christ.

* Gen. 38, 29. with 3, 3.

* Ruth 4, 18. Or, Zarah.

q Of these reade 1 King 4, 31.

r Or, Achur, 1 Job 17, 5.

troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and ^c Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon ^d prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate

13 Ithai,

14 * And Ithai begate his eldest sonne Eliab, and Abinadab the second, and 1 Shammai the third,

16 Nathaneel the fourth, and Reddai the fifth,

17 Ozem the sixt, and David the seuenth.

18 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Afahel.

17 And Abigail bare Amasa : and the father of Amasa was Iether an Ishmeelite.

18 * And ^e Caleb the sonne of Hezron begate Ierioth of Azubah his wife, and her sonnes are these, Iether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephraim, which bare him Hur.

20 * And Hur begate Uriah and Vri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of ^f Gilead, and tooke her when he was threescore yeere olde, and she bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, ^g *even* threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at ^h Caleb Ephraim, then Abiah Hezrons wife bare him also Ashhur the ⁱ father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren and Ozen and Ahijah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur was called Abiahail, and shee bare him Abhan and Molid.

30 The sonnes also of Nadab were Seled and Appaim : but Seled died without children.

31 And the sonne of Appaim was Ithi, and the sonne of Ithi, Shehan, and the sonne of Shehan, * Ahlai.

32 And the sonnes of Iada the brother of Shammai were Iether and Ionathas : but Iether dyed without children.

33 And the sonnes of Ionathas were Peleth and Zara. These were the sonnes of Ierahmeel.

34 And Shehan had no sonnes, but daughters. And Shehan had a seruunt that was an Egyptian named Iarha.

35 And Shehan gaue his daughter to Iarha his seruunt to wife, and shee bare him Attai.

36 And Attai begate Nathan, and Nathan

begate Zabab.

37 And Zabab begate Ephlal, and Ephlal begate Obed.

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleafah,

40 And Eleafah begate Sifamai, and Sifamai begate Shallum.

41 And Shallum begate Iekamiah, and Iekamiah begate Elithana,

42 Also the sonnes of Caleb the brother of Ierahmeel, ^j *where* Mesha his eldest sonne, which was the ^k father of Ziph : and the sonnes of Mesha the father of Hebron.

43 And the sonnes of Hebron were Korah and Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam : and Rekem begate Shammai.

45 The sonne also of Shammai was Maon : and Maon was the father of Beth-zur.

46 And Ephah a ^m concubine of Caleb bare Haran and Moza, and Gazez : Haran also begate Gazez.

47 The sonnes of Iahdai were Regem, and Iotham, and Gethan, and Pelet, and Ephah, and Shaaph.

48 Caleb concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibeaz. * And Achfah was Caleb's daughter.

50 * These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephraim, Shobal the father of Kiriath-iearim.

51 Salma the father of Bethlehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and hee ⁿ was the ouerfeer of halfe Hammonoth.

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites : of them came the Zarathites, and the Ethnathites.

54 The sonnes of Salma of Beth-lehem, and the Netophathites, the ^o crownes of the house of Ioab, and 1/2 halfe the Manathites and the Zorites.

55 And the families of the scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the ^p Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 The genealogie of David, and of his posteritie vnto the sonnes of Iosiah.

These also were the sonnes of David, which were borne vnto him in Hebron : the eldest Ammon of Ahinoam the Izeelitess : the second Daniel of Abigail the Carmelitess :

2 The third Abalom the sonne of Maachah daughter of Thelmai king of Gesur : the fourth Adonijah the sonne of Haggith :

3 The fift Shephatiah of Abithail, the sixt Ithream by Eglah his wife.

4 These fixe were borne vnto him in Hebron : and there hee reigned seuen yeere and fixe moneths : and in Ierusalem hee reigned three and thirty yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon

^c Whom saint Matthew callith Aram, Mat. 1. 3.
 ^d That is, chiefe of the family.

^e Or, (p. r.)
 * 1. Sam. 16. 10. and 17. 14.
 ^f Or, Shammai.

^g Who was called Chelubai the sonne of Hezron, verſe p.

* Exod. 31. 2.

^h That is, the Gethurites and Syriaues tooke the townes from Iairs children.
 ⁱ Which was a towne named of the husband and wife, called also Beth-lehem Ephraim.
 ^j Meaning, the chiefe and prinſeipall.

^k Who died whilst his father was alive, and therefore it is ſaid, verſe 34. that Sheehan had no ſonnes.

^l That is, the chiefe gouernour or prinſe of the Zephthims, becauſe the prinſe ought to haue a fatherly care and affection toward his people.
 This difference was betwene the wife and the concubine, that the wife was taken with certaine ſolemnitie: of marriage, and her children did inherite: the concubine had no ſolemnities in marriage, neither did her children inherite, but had a portion of goods or money giuen them.
 ^m Ioth. 15. 27.

ⁿ Or, he that ſaw the halfe, becauſe the prinſe ought to ſuer for his ſubiect.

^o Meaning, the chiefe and prinſeipall.

^p Or, the Zorites, the halfe of the Manathites.

^q Which were men learned, and expert in the law.
 ^r Reade Num. 10. 29. and Iudg. 1. 16.

^s Hee returned to the geneſiſe of David, to ſhew that Chriſt came of his ſeede.

^t Which 2. Sam. 3. is called Chieles, borne of her that was Nabils wife the Carmelite.

1 Then David
restored them to
the state of Iudah.

cities vnto the reigne of David.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Asnan, fine cities.

33 And all their townes that were round about these cities vnto Bal, these are their habitations and the declaration of their genealogie.

34 And Methobab, and Iamlech, and Iotshah the sonne of Amathiah.

35 And Ioel, and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel.

36 And Elienai, and Isakobah, and Ieshohaish, and Alaiah, and Adiel, and Iesimiel, and Benaiash.

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shinar, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, euen vnto the E. side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ithi were their captaiues.

43 And they smote the rest of Amalek that had escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph 3 The genealogie of Reuben, 11 and Gad. 23 and of the halfe tribe of Manasseh.

THe sonnes also of Reuben & eldest sonne of Israel (for he was the eldest, *but had defiled his fathers bed, therefore his birthright was giuen vnto the sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed above his brethren, and of him came the prince, but the birthright was Iosephs.)

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne.

5 Michah his sonne, Reaiah his sonne, and Bal his sonne.

6 Beerah his sonne: whom Tilgath Pilneer king of Ashur carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ioel and Zechariah were the chiefe.

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in Aroer euen vnto Nebo and Baalmeon.

9 Also Eastward hee inhabited vnto the entering in of the wilderness from the river Euphrates: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel was the chieftest, and Shapham the second, but Iaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Mcshullam, and Shebba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Taroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshubai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Totham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fortie thousand, seuen hundred and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with Isur, and Naphish, and Nodab.

20 And they were holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundred and fiftie thousand sheepe, and two thousand asses, and of persons an hundred thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, euen Ephraim and Ithi, and Eliel and Azriel, and Jeremiah, and Hodaniah, and Ishdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of Tiglath Pilneer king of Asshur, and hee caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto Halah and Habor, and Hara, and to the river Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Levi. 31 Their order in the ministrie of the Tabernacle. 49 Aaron and his sonnes Priests. 54, 57 Their habitation.

THe sonnes of Levi were Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izahar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar

1 For the tribe of Simeon was to greace in number, euen in the time of Ezekiah they began to new dwellings vnto Gedor, which is the tribe of Dan.

20 And were not slain by Saul and David.

* Gen. 35, 28. 2 And 49. 2 because they were made two tribes, they had a double portion.

3 That is, hee was the chieftest of all the tribe according to Iacob's prophesie. Gen. 49, 2. and because Christ should come of him.

* Gen. 46, 9. and 49, 10.

4 To wit, in the time of Vaa King of Asshur, a. King 15, 13.

5 These places were beyond Jordan toward the East in the land giuen to the Reubenites. 6 Or, Suphates, 7 Thulimallites that came of Hagar Abraham's concubine.

1 Both the whole country and one peculiar city were called by this name Bashan.

8 These twaine were the sonnes of Ithael, Gen. 25, 15. To wit, by the Lord that gave them this victorie.

10 Sir, sonne of mraz

11 Meaning, the propitius of the ten tribes under Tilgath Pilneer, 12 Otherwise called Bal gad.

13 Thus God stirred vp the wicked, and vied them in instruments to execute his iudgement against sinners, although they were clothed with malice & ambition.

* King. 16, 11.

* Gen. 46, 10. 49, 10.

* Num. 20, 26.

4 Eleazar begate Phinehas, Phinehas begate Abihua,

5 And Abihua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate Zadok, and Zadok begate Ahimaz,

9 And Ahimaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was a Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And Iehozadak departed when the Lord carried away into captivitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Levi were Gerthom, Kohath and Merari.

17 And these be the names of the sonnes of Gerthom, Libni and Shimei,

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli and Muski: and these are the families of Levi concerning their fathers,

20 Of Gerthom, Libni his sonne, Tahath his sonne, Zimnah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerach his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, & Aminadab his sonne, * Korah his sonne, Afir his sonne,

23 Elkanah his sonne, and Ebiaph his sonne, and Afir his sonne,

24 Tahath his sonne, Vrieh his sonne, Vzziah his sonne, and Shaul his sonne.

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Iehorai his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldest * Vahni, then Abiah.

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Afiah his sonne.

31 And these be they whom David set for to sing in the house of the Lord, after that the Arke had rest.

32 And they ministred before the Tabernacle, even the Tabernacle of the Congregation with singing, untill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Joel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroban, the sonne of Eliel, the sonne of Teab,

35 The sonne of Zaph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Joel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Afir, the sonne of Ebiaph, the sonne of Korah.

38 The sonne of Izhar, the sonne of Kohath, the sonne of Levi, the sonne of Israel.

39 And his brothers Alaph stood on his right hand: and Alaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Basiah, the sonne of Melchiah,

41 The sonne of Ethni, the sonne of Zerach, the sonne of Adaiaph,

42 The sonne of Ethan, the sonne of Zimnah, the sonne of Shimei,

43 The sonne of Izahath, the sonne of Gerthom, the sonne of Levi.

44 And their brethren the sonnes of Merari, were on the left hand, even Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hahabiah, the sonne of Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Muski, the sonne of Merari, the sonne of Levi.

48 ¶ And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense upon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the servant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaz his sonne.

54 ¶ And these are the dwelling places of them throughout their townes and coastes, each of the sonnes of Aaron for the familie of the Kohathites, for the law was theirs.

55 So they gave them a Hebron in the lande of Iudah, and the suburbs thereof round about it.

56 But the felde of the cite, and the villages thereof they gave to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gave the cities of Iudah for a refuge, even Hebron and Libna with their suburbs, and Iatir, and Ekhtemoa with her suburbs,

58 And Hilen with her suburbs, and Debir with her suburbs,

59 And Ahan and her suburbs, and Bethshemesh and her suburbs:

60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and g Alemeth with her suburbs, and Anothoth with her suburbs: all the cities were thirteene cities by their families.

61 And unto the sonnes of Kohath the remnant of the familie of the tribe, even of the halfe tribe of the halfe of Manasseh, by ten cities.

T 2

62 And

which was to be Priests after that Abiathar was deposed, according to the prophetic of Eli the Priest, 1 Sam. 2, 3, 35. b And did valiantly slay King Achish, who would have winged the Priests office, Chr. 24, 27, 18.

c That is, he was led into captivity with his father Seraiah the his Priest, 2 King, 25, 18.

d Who seemeth to be called Izhar, Exod. 6, 23.

e Who is also called Joel, 1 Sam. 8, 2, and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built, and was no more carried to and fro. g Reade Exod. 27, 21.

* Or, Asaph.

* Or, Asaph. Mean ng. the cousin of Merari, v. 14.

i The Levites were called the singers because they sung of the same facts. k Reade Num. 4, 49.

l Or, cities which were given to the Levites.

m They were first appointed, and prepared for in which was also called Kirjathsefer, Gen. 33, 14, 15.

n That he that had killed a man might have refuge for succour till his cause were tried, Deut. 19, 1.

p Which Iothan called Ithron, 1 Sam. 31, 1, 2, 3, 4, 5.

q Or, Almon, 1 Sam. 31, 18.

r This is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the half-tribe of Manasseh and out of Ephraim, verse 61.

62 And to the sonnes of Gerſhom according to their families out of the tribe of Iflachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.

63 Vnto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbes.

65 And they gaue by lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which they called by their names.

66 And they of the families of the ſonnes of Kohath, had cities and their coaſts out of the tribe of Ephraim.

67 * And they gaue vnto him cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,

68 Tokream alſo and her ſuburbes, and Bethoron with her ſuburbes,

69 And Aialon and her ſuburbes, and Gath-Remmon and her ſuburbes,

70 And out of the halfe tribe of Manaſſeh, by Aſher and her ſuburbes, and by Bileam and her ſuburbes, for the families of the remnant of the ſonnes of Kohath,

71 Vnto the ſonnes of I Gerſhom out of the familie of the halfe tribe of Manaſſeh, Golan in Baſhan, and her ſuburbes, and Aſhtaroth with her ſuburbes,

72 And out of the tribe of Iſſachar. I Kedeth and her ſuburbes, Daberath and her ſuburbes,

73 I Ramoth alſo and her ſuburbes, and A-nem with her ſuburbes,

74 And out of the tribe of Aſher, Maſhall and her ſuburbes, and Abdon and her ſuburbes,

75 And I Hukok and her ſuburbes, and Rehob and her ſuburbes,

76 And out of the tribe of Naphtali, Kedeth in Galilee and her ſuburbes, and Hammon and her ſuburbes, and Kiriathaim and her ſuburbes.

77 Vnto the reſt of the children of Merari were given out of the tribe of Zebulun I Rimmon and her ſuburbes, I Tabor and her ſuburbes,

78 And on the other ſide Iordan by Iericho, euen on the Eaſtſide of Iordan, out of the tribe of Reuben, * Bezer in the wildeerneſſe with her ſuburbes, and Iahzah with her ſuburbes.

79 And Kedemoth with her ſuburbes, and Me-phaaſh with her ſuburbes,

80 And out of ſ tribe of Gad Ramoth in Gilead with her ſuburbes, & Mahanaïm with her ſuburbes,

81 And Heſſubon with her ſuburbes, and Iazer with her ſuburbes,

C H A P. VII.

1 The genealogie of Iſſachar, 6 Benjamin, 13 Naphtali, 14 Manaſſeh, 20 Ephraim, 30 and Aſher.

And the ſonnes of Iſlachar were Tola and I Puaah, * Iaſinb, and Shimron, foure.

2 And the ſonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iſmaiah, and Iſſiam, and She-muel,

heads in the houſholdes of their fathers. Of Tola were valiant men of warre in their generations, whoſe number was in the dayes of Dauid two and twentie thouſand, and ſixe hundred.

3 And the ſonne of Vzzi was Iſrahiah, and the ſonnes of Iſrahiah, Michael, and Obadiah, and Ioel, and Iſbiah, ſixe men all princes.

4 And with them in their generations after the houſhold of their fathers were bandes of men of warre for battell ſixe and thirrie thouſand: for they had many wines and children.

5 And their brethren among all the families of Iſſachar were valiant men of warre, reckoned in all by their genealogies foure ſcore and ſeuene thouſand.

6 ¶ The ſonnes of Benjamin were Bela, and Becher, and Iediah, three.

7 And the ſonnes of Beda, Ezbon, and Vzzi, and Vzziel, and Ierimoth, and Iry, five heads of the houſholdes of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thirrie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioſth, and Eliezer, and Elienai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameſh; all theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houſes of their fathers, valiant men of warre, twenty thouſand and two hundred.

10 And the ſonnes of Iediah were Bilhan, and the ſonnes of Bilhan, Ieuth, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Thathbith, and Aſhidabar.

11 All theſe were ſonnes of Iediah, chiefe of the fathers, valiant men of warre, ſeueneene thouſand and two hundreth, marching in battell aray to the warre.

12 And Shupim, and Hupim were the ſonnes of Iry, but Huſim was the ſonne of I another,

13 ¶ The ſonnes of Naphtali, Iahziel, & Guni, and Iezer, and I Shallum of the ſonnes of Bilhah.

14 ¶ The ſonne of Manaſſeh was Aſtrial which ſhee bare unto him, but his concubine of Atram bare Machir the * father of Gilead.

15 And Machir tooke to wife the ſiſter of Hupim & Shupim, and the name of their ſiſter was Maachah: And the name of the ſecond ſonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name I Perſh, and the name of his brother was Shereth: and his ſonnes were Vlam and Rakem.

17 And the ſonne of Vlam was Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

18 And his ſiſter Molecheth bare Iſſhod, and Abiezer, and Mahalah.

19 And the ſonnes of Shemida were Ahian, and Shechem, and Likhi, and Aſiam.

20 ¶ The ſonnes alſo of Ephraim were Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Eladah, and Tahath his ſonne.

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead; and the men of Gath that were borne in the land, ſlew them, becauſe they came downe to take away the ſtall.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when hee went in to his wife, ſhee conceived, and bare him a ſonne, and hee called his name Beriakh, becauſe affliction was in his houſe.

24 And his daughter was Sherah, which built Beth-

c Meaning, the foure ſonnes, and the father.

¶ Or, Kithſim.

d called alſo Aſtrial, Gen. 46. 21. Num. 26. 38. e Which were the chiefe: for ſix theſe were leuen in all at appereth Gen. 46. 21.

¶ Or, Iſr. f Meaning, that hee was not the ſonne of Benjamin, but of Dan, Gen. 46. 23. ¶ Or, of Aſer ¶ Or, Sallim, Gen. 46. 24. g Theſe came of Dan, and Naphtali, which were the ſonnes of Bilhah, Gen. 46. 23, 24, 25. ¶ Num. 26. 29, 30. ¶ Or, Iſſer, Num. 26. 30.

h Meaning, the ſiſter of Gilead.

i which was one of the ſix principall cities of the Philistines; ſlew the Ephraimites.

¶ Or, Kithſim.

¶ Or, Beriakh.

¶ Iſſ. 38. 25.

¶ Or, Tanah, I. ſ. 3.

¶ Or, Gath, in-
men

f Who in the ſiſt
verſe is called alſo
Gerſhom.

¶ Biſſſeriah,

Iſſ. 47. 27.

¶ Or, Kiſſon, I. ſ. 3.

¶ Or, Iarmah, I. ſ. 3.

¶ Or, Engannim,

I. ſ. 3. 29.

¶ Or, Heliſh, I. ſ. 3.

21. 31.

¶ Or, Ammah, I. ſ. 3.

¶ Or, Kiriath, I. ſ. 3.

¶ Or, Iſſam, I. ſ. 3.

¶ Or, Kiriath, I. ſ. 3.

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Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah *was* his ¹ sonne, and Reseph, and Telah his sonne, and Tahan his sonne.

26 Laadan his sonne, Ammihud his sonne, Eli-shama his sonne,

27 Non his sonne, Iehoshua his sonne.

28 And their possessions and their habitations *were* Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also &c the villages thereof, vnto ² Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¹ The sonnes of Ather *were* Imnah, and Ihuah, and Ihuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber and Malchiel, which is the father of Birzaith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet *were* Pasach, and ² Bimhal, and Ashuath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Roh-gah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Imma, and Sheleph, and Amal.

36 The sonnes of Zophah, Suah, and Harne-pher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ichran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Yispa and Ara.

39 And the sonnes of Vlla, Harah, and Haniel, and Rizia.

40 All these were the children of Ather, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of fixe and twentie thousand men.

CHAP. VIII.

1 The sonnes of Beniamin, 33 And race of Saul.

B Beniamin also begate Bela his eldest sonne, Ashbel the second, and Aharah the third.

2 Nohah the fourth, and Rapha the fift.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abihua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¹ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and ² they were caried away captiues to Monahath.

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and ³ he begate Vzza, and Ahihud.

8 And Shaharaim begate certaine in the coun-
trei of Moab, after hee had sent ⁴ away Hushim and Baara his wiues.

9 He begate, I say, of Hodesh his wife, Iobab and Zibia, and Mesh, and Malcham,

10 And Ieuz and Shachia, and Mirma: these were his sonnes and chiefe fathers.

11 And of Huthim he begat Ahitub and Elpaal,

12 And the sonnes of Elpaal *were* Eber, and Milham, and Shamed (which built Ono, and Lod,

and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Garh.)

14 And Ahio, Shafhak, and Ierimoth,

15 And Sebadiah, and Arad, and Adar,

16 And Michael, and Iphah, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ifimerai, and Izliah, and Iobab, the sonnes of Elpaal,

19 Takim also, and Zichri, and Sabdi,

20 And Elicnai, and Zillethai, and Eliel,

21 And ¹ Adiah, and Beraiah, and Shimrah the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anrothjah,

25 Iphedeiah and Penuel the sons of Shafhak,

26 And Shamsherai, and Shehariah, and A-thaliah,

27 And Iaarefshiah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe ² fathers according to their generations, *even* princes, which dwelt in Ierusalem.

29 And at ³ Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

30 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, *even* by their brethren.

33 And ⁴ Ner begate Kish, and Kish begate Saul, and Saul begate Ionathin, and Malchithua, and Abinadab, and ⁵ Elibaal.

34 And the sonne of Ionathin *was* ⁶ Merib-baal, and Merib-baal begate Micah.

35 And the sonnes of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne *was* Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had fixe sonnes, whose names are these: Arikam, Bocheru, and Ishmael, and Shear-iah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother *were* Vlam his eldest sonne, Iehushi the second, and E-liphelet the third.

40 And the sonnes of Vlam *were* valiant men of warre which flor with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 All Israel and Iudah numbred. 10 Of the Priests and Leuites, 11, 18 And of their offices.

T HUS all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were ² caried away to Babel for their transgression.

2 ¹ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, *even* Israel, the Priests, the Leuites, and the ³ Beniamin,

* Or, Atriah,

The chiefe of the tribe of Beniamin, that dwelt in Ierusalem.
* Chap. x. 31.

Who in the 1 Sam. x. 2. is called Abiel.
* Hee is also named Abi-beth,
1 Sam. 2. 8
Hee is likewise called Mephibosheth, 1 Sam. 2. 6.

A Mishetto hee had described their genealogies before they went into captiuitie, and now hee describeth their history after their returne.
* Meaning the Gibeonites, which lived in the Temple, 1 Sam. 2. 13.

3 To wit, of Ephraim,

* Or, Adiah,

* Genes. 46. 17.

* Or, Kimbal,

a Hee continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul,

b Meaning, the inhabitants of the citie of Geba,

c To wit, Ehud,

d After hee had put away his two wiues,

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Afaiah the eldest, and his sonnes.

6 And the sonnes of Zerah, Ieuel, and their brethren fixe hundredth and ninetie.

7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodaiah, the sonne of Hafenuah.

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Keuel, the sonne of Ibiijah.

9 And their brethren according to their generations nine hundredth, fifty and fixe: all these were *chiefe fathers in the households of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chiefe of the house of God.

12 And Adajah the sonne of Ieroham, the sonne of Passhur, the sonne of Malchijah, and Masai, the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers, a thousand seven hundredth and threescore valiant men, for the^d worke of the seruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashtub, the sonne of Azrikam, the sonne of Hafabiah, of the sonnes of Merari.

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthan, and Berechiah the sonne of Afa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the * Kings gate Eastward.

19 And Shallum the sonne of Cure the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) *were* over the worke, and office to keepe the gates of the^t Tabernacle: so their families *were* over the hoaste of the Lord, keeping the entrie.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord *was* with him.

21 Zechariah the sonne of Meshelmiah *was* the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredth and twelue, which were numbered according to their genealogies by their townes. David established these, and Samuel the Seer * in their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, euen of the house of the Tabernacle by words,

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, *which were* in their townes, came at 8 seuen dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the * chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge *was* theirs, & they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appoynted ouer the iustruments, and ouerall the vessels of the Sanctuary, and of the * floure, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priests made oynments of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the oversight of the * shewbread to prepare it euery Sabbath.

33 And these are the fingers, the chiefe fathers of the Leuites, *which dwelt* in the chambers, &c had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 * And in Gibeon dwelt ¶ the father of Gibeon, Ieiel, and the name of his wife *was* Maachah.

36 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, *euen* by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchithua, and Abinadab and Eshbail.

40 And the sonne of Ionathan *was* Meribbail: and Meribbail begate Micah.

41 And the sonnes of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begate * Iarah, and Iarah begate Alemeth, and Azmauieth, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne *was* Rephaiah, & his sonne *was* Eleasah, and his sonne Azel.

44 And Azel had fixe sonnes, whose names are these, Azrikam, Bocheru, and Imfalel, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieth. 6 And his sonnes also. 13 The cause of Sauls death.

T Hen * the Philistims fought against Israel: and the men of Israel helde before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and y Philistims smote Ionathan, and

* Or, chiefe of the families,

* That is, he was chiefe Priest.

al To serue in the Temple, euery one according to his office.

e So called, because the King came into the Temple thereby, and not the common people.

i Their charge was that none should enter into those places, which were only appointed for the Priests to minister in.

* Or, for their benefit.

8 They served weekly, as Exh. 4. 10.

* Or, opening of the doore.

h Whereof the meate offering was made, Leuit. 5. 11

* Exod 25. 30.

i But were continually occupied in singling praises to God.

* Chap. 8. 29. 1 Or, Abigail.

* 1 Sam. 14. 51. Chap. 8. 33.

k who was also called Ichabod Chap. 8. 34.

* 1 Sam. 31. 6.

and Abinadab, and Malchisua the sonnes of Saul.

3 And the battell was fore against Saul, and the archers † hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, least these vncircumcised come and mocke at me: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of † Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oake in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression that hee committed against the Lord, * euen against the word of the Lord which he kept not, and in that he sought and asked counsell of a † familiar spirit.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdom vnto Dauid the sonne of Ishai.

CHAP. XI.

3 After the death of Saul Dauid is anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the touer of Zion. 6 Ioab is made captaine. 10 His valiant men.

T HEN * all Israel gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, when Saul was king, thou leddest Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the King, to Hebron, and Dauid made a covenant with them in Hebron before the Lord. And they anoynted Dauid king ouer Israel, * according to the word of the Lord, by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where vnto the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus said to Dauid, Thou shalt not come in hither. Neuerthelesse Dauid tooke the tower of Zion, which is the city of Dauid,

6 And Dauid sayd, * Whosoever smiteth the Iebusites first, shalbe the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the cite of Dauid.

8 * And he built the cite on euery side, from Millo euen round about: and Ioab repaired the rest of the cite.

9 And Dauid prospered and grew: forthe Lord of hostes vvas with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdom with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Issoborn the sonne of Hachmoni, the chiefe among thirtie: hee lift vp his speare against three hundreth, vvhom hee slew at one time.

12 And after him vvas Eleazar the sonne of † Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and saued it, and slew the Philistims: so the Lord gaue a great victory.

15 ¶ And three of the thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid vvas in the hold, the Philistims garison vvas at Beth-lehem.

17 And Dauid longed, and said, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the hostes of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: should I drinke the blood of these men, liues: for they haue brought it with the jeopardy of their liues: therefore he would not drinke it: these things did these three mightie men.

20 ¶ And Abihai the brother of Ioab, he was chiefe of the three, & hee lift vp his speare against three hundreth, and slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their captaine: * but he attained not vnto the first three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, and vvas of Kazeel, hee slew two strong men of Moab, hee went downe also and slew a Lion in the middes of a pit in time of snow.

23 And hee slew an Egyptian, a man of great stature, euen five cubites long, and in the Egyptians hand vvas a speere like a weavers beame: and he went downe to him with a staffe, and plucked the speere out of the Egyptians hand, and slew him with his owne speere.

24 These things did Benaiah sonne of Iehoiada, and had the name among the three worthies.

* 2 Sam. 5, 8.

* 2 Sam. 5, 9.

* 2 Sam. 5, 8.

b Meaning, the most excellent and best-charmed for his valiantness: some read, the cause of the princes.

* Or, the vnder.

c This also is referred to Shamamah, 2 Sam. 23, 11, which seemeth was the chiefe of these.

d That is, Eloquent and his two companions.

* 2 Sam. 23, 15.

e Thus it, this water, for the which they ventured their blood.

* 2 Sam. 23, 19.

* Or, liues.

f Meaning, thofe three which brought the water to Dauid.
* 2 Sam. 23. 13.

g Called alfo Shemmoah, 2 Sam. 23. 25.

h He is alfo called Abubnai, 2 Sam. 23. 27.

25 Behold, he was honourable among thirty, but he attained not vnto the *firft* three. * And Dauid made him of his counfell.

26 ¶ Thefe alfo *were* valiant men of warre, A-fahel the brother of Ioab, Elhanan the fonne of Dodo of Beth-Iehem.

27 ¶ Shammoth the Harodite, Helez the Pelonite,

28 Ira the fonne of Ikkefth the Tekoite, Abiez-zer the Antothite,

29 ¶ Sibbecai the Hufathite, Ilai the Ahoite,

30 Maharai the Netophathite, Heled the fonne of Baanah the Netophathite,

31 Ithai the fonne of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaath, Abiel the Ar-
bathite,

33 Azmaueh the Baharumite, Elihah the Shaalbonite,

34 The fonnes of Haftem the Gizonite, Iona-
than the fonne of Shageh the Harite,

35 Ahiam the fonne of Sacar the Hararite,
Eliphai the fonne of Vr,

36 Hephher the Mecherathite, Ahiah the Pe-
lonite,

37 Hiezro the Carmelite, Naarai the fonne of Ezbai,

38 Joel the brother of Nathan, Mifhar the
fonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Bero-
thite, the armour-bearer of Ioab, the fonne of Zer-
uah,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabad the fonne of Ah-
lai,

42 Adinah the fonne of Shiza the Reubenite,
a captaine of the Reubenites, & thirtie with him,

43 Hanan the fonne of Maachah, and Iofa-
phat the Mithnite,

44 Vziah the Athrerathite, Shama and Iciel the
fonnes of Otham the Aroerite,

45 Iedaiel the fonne of Shimri, and Ioha his
brother the Tizite,

46 Eliel the Mahauite, and Ierebai and Iofa-
uah the fonnes of Elnaam, and Ithmah the Moa-
bite,

47 Eliel and Obed, and Iafael the Mefo-
baite.

CHAP. XII.

¶ *¶ Vnto they were that went with Dauid when he fled from Saul. 14 Their valiantneffe. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.*

Thefe alfo are they that came to Dauid to * Ziklag, while he was yet kept clofe, becaufe of Saul the fonne of Kifh: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vie the right and the left hand with ftones,

and with arrowes and with bowes, and *were* of Sauls *b* brethren, *euen* of Benjamin.

3 The chiefe *were* Abiezzer, and Ioafh the fonnes of Shemah a Gibeathite, and Ieziel, and Peler the fonnes of Afinaueh, Berachah & Iehu the Antothite,

4 And Ithmaiah the Gibeonite, a valiant man among thirty, and aboue the thirty, and Jeremiah, and Ichaziel, and Iohanan, and Iofhabad the Ge-
derathite,

5 Eluzai, and Ierimoth, and Bealiah, and She-
mariah, and Shephathiah the Haruphite,

6 Elkanah, and Ifhiah, and Azariel, and Ioe-
zer, Iafthobeam of Hakorehim,

7 And Ioelah, and Zebadiah the fonnes of Ieroham of * Gedor,

8 And of the Gadites there separated them-
felues fome vnto Dauid into the hold of the wil-
derneffe, valiant men of warre, and men of armes,

and *ap* for battell, which could handle * fpeare
and fhield, and their faces *were like* the faces of

lions, and *were like* the roes in the mountaines
in fwiftnesse,

9 Ezer the chiefe, Obadiah the fecond, Eliab
the third,

10 * Mifhmanah the fourth, Jeremiah the
fifth,

11 Attai the fixt, Eliel the feuenth,

12 Iohanan the eight, Eizabad the ninth,

13 Ieremiah the tenth, Machannai the ele-
uenth.

14 Thefe were the fonnes of Gad, captaines of
the hoaffe: one of the leaft could *refift* an hundred,

and the greateft a thoufand.

15 Thefe are they that went ouer Iorden in the
4 firft moneth, when hee had filled ouer all his
banks, and put to flight all them of the valley, to-
ward the Eaft and the Weft.

16 And there came of the children of Benia-
min, and Iudah to the hold vnto Dauid,

17 And Dauid went out to meete them, and
answered and fayd vnto them, If yee be come
peaceably vnto me to helpe me, mine heart fhall
be knit vnto you: but if you come to betray me
to mine aduerfaries, *feeing* there is no wickednes
in mine hands, the God of our fathers, behold it,
and rebuke it.

18 And the * fpirit came vpon Amasai, which
was the chiefe of thirtie, and he *fayd*, Thine are
were, Dauid, and with thee, O fonne of Ithai.

Peace, peace be vnto thee, and peace be vnto
thine helpers: for thy God helpeth thee. Then
Dauid receiued them, and made them captaines
of the garifon,

19 ¶ And of Manaffeh, *some* fell to Dauid,
when hee came with the Philiftims againft Saul
to battell, but they helped them not: for the
Princes of the Philiftims * by aduifement fent
him away, faying, Hee will fall to his mafter Saul
* for our heads.

20 As he went to Ziklag, there fell to him of
Manaffeh, Adnah, and Iozabad, and Iedaiel,
and Michael, and Iozabad, and Elihu, and
Ziltai, heads of the thoufands that were of Ma-
naffeh.

21 And they helped Dauid againft * that band:
for they were all valiant men, and were captaines
in the hoaffe.

22 For at that time day by day, there came to
Dauid to helpe him, vntill it was a great hoft, like
the hoaft of *b* God.

23 And thefe are the numbers of the captains
that were armed to battell, and came to Dauid to
Hebron to turne the kingdome of Saul to him, ac-
cording to the word of the Lord.

24 The children of Iudah that bare fhield and
* fpeare, *were* fixte thoufand and eight hundred
armed to the warre.

25 Of the children of Simeon valiant men of
warre, feuen thoufand and an hundred.

26 Of the children of Leui foure thoufand
and

* Or, Gedur.

* Or, buckler.

* Meaning, fierce
and terrible.

* Or, Mafmanah.

d which the Ibre-
wes called Nifan,
or Abib, containing
half March, and
half Aprill, when
Iorden was wont to
overflow his banks,
see Iohn. 3. 15.

e The fpirit of bold-
nes and courage
mooued him to
fpeake thus.

f They came onely
to help Dauid, and
not to fuccure the
Philiftims, which
were enemies to
their country.

¶ 2 Sam. 29. 4.
* Or, a ftrange pa-
rty of our brether.

g To wit, of the
Amalekites, which
had burned the city
Ziklag. 1. Sam. 30.
p. 26.

h Meaning, mightie
or strong: for the
Ibrewes fay a thing
is of God, when it
is excellent.

* Or, buckler.

* To take his part
againft Saul, who
persecuted him.

b That is, of the
tribe of Benjamin,
wherof Saul was,
and wherewere
excellent throwers
with fting, Iudg.
20. 16.

of the Levites
which came by
descent of Aaron,

It is the, the
great number
tooke Saul's
part,

I Men of good
experience, which
knew at all times
what was to be
done,

* Or, for themselves
in war,
† David and
his army,

as so that his whole
house were three
hundred twenty
and two thousand,
two hundred
twenty and two.
* Or, fight in their
array.
* Or, with a good
sway.

† The use of the
Mischit,

as His first care was
to restore religion,
which had in Syria
dayes been cot-
rupted and ne-
glected,

and fixe hundredth,

27 And Jehoiada was the chiefe of them of
Aaron: and with him three thousand and seven
hundredth.

28 And Zadok a yong man very valiant, and
of his fathers household came two and twenty
captaines.

29 And of the children of Benjamin the bre-
thren of Saul three thousand: for a great part of
them vnto that time kept the ward of the house
of Saul.

30 And of the children of Ephraim twentie
thousand, and eight hundredth valiant men and
famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eigh-
teene thousand, which were appointed by name
to come and make Dauid King.

32 And of the children of Issachar which
were men that had vnderstanding of the times,
to know what Israel ought to doe: the heads of
them were two hundred, and all their brethren
were at their commandement.

33 Of Zebulun that went out to battell, expert
in warre, and in all instruments of warre, fiftie
thousand * which could fet the battell in array:
they were not of a † double heart.

34 And of Naphtali a thousand captaines, and
with them with shield and speare seven and thirty
thousand,

35 And of Dan expert in battell, eight and
twenty thousand and fixe hundredth.

36 And of Aſher that went out to the battell
and were trained in the warres, forty thousand,

37 And of the other side of Iorden of the Reu-
benites, and of the Gadites, and of the halfe tribe
of Manasse with all instruments of warre to fight
with, an hundredth and twenty thousand.

38 All these men of warre * that could lead
an armie, came with * vpriht heart to Hebron
to make Dauid king ouer all Israel: and all the
rest of Israel was of one accord to make Dauid
King:

39 And there they were with Dauid three
dayes, eating and drinking: for their brethren
had prepared for them.

40 Moreover, they that were neere them vnto
Iſſachar, and Zebulun, and Naphtali brought
bread vp on asses, and on camels, and on mules,
and on oxen, euen meat, floure, figges, and raisins,
and wine and oyle, and beeties and sheepe abun-
dantly: for there was ioy in Israel.

CHAP. XLII.

7 The Arke is brought againe from Kirjath-earim to
Ierusalem. 6 Vzza dieth because he toucheth it.

And Dauid counſelled with the captaines of
thousandes and of hundredth, and with all the
gouernours.

2 And Dauid said to all the Congregation of
Israel, If it seeme good to you, and that it proce-
deth of the Lord our God, we will fend to and
fro vnto our brethren, that are left in all the land
of Israel (for with them are the Priests and the
Leuites in the cities and their suburbs) that they
may assemble themselves vnto vs,

3 And we will bring againe the Arke of our
God to vs: for we fought not vnto it in the dayes
of Saul.

4 And all the Congregation answered, Let
vs doe so: for the thing seemed good in the eyes
of all the people,

5 So Dauid gathered all Israel together
from * Shihor in Egypt, euen vnto the entring of
Hamath, to bring the Arke of God from Kir-
jath-earim.

6 And Dauid went vp and all Israel to Baal-
lath in Kirjath-earim, that was in Iudah, to
bring vp from thence the Arke of God the Lord
that dwelleth betweene the Cherubims, where
his Name is called on.

7 And they caried the Arke of God in a new
cart out of the house of Abinadab: and Vzza and
Ahio guided the cart.

8 And Dauid and all Israel played before
God with all their might, both with fongs and
with harps, and with viols, and with timbrels,
and with cyrals, and with trumpets.

9 And when they came vnto the threshing
floore of Chidon, Vzza put forth his hand to
hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled a-
gainst Vzza, and he smote him, because he layed
his hand vpon the Arke: so he died there before
God.

11 And Dauid was angry, because the Lord
had made a breach in Vzza, and he called the
name of that place, Perez-Vzza vnto this day.

12 And Dauid feared God that day, saying,
How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to
him into the cite of Dauid, but caused it to turne
into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house
of Obed Edom, euen in his house three monthes:
and the Lord blessed the house of Obed Edom,
and all that he had.

CHAP. XLIIII.

1 Hiram sendeth wood and workmen to Dauid.
4 The names of his children. 8, 14 By the counſail
of God he goeth against the Philistims, and ouercom-
meth them. 15 God fighteth for him.

Then * sent Hiram the king of Tyre mes-
sengers to Dauid, and Cedar trees, with ma-
sons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had
confirmed him King ouer Israel, and that his
kingdome was lift vp on hie, because of his people
Israel.

3 Also Dauid tooke mee wines at Ierusa-
lem, and Dauid begate mee sonnes and daugh-
ters.

4 And these are the names of the children
which he had at Ierusalem, Shammua, and Sho-
bab, Nathan and Salomon,

5 And Ithar, and Eliphaz, and Elpalet,

6 And Nogah, and Nepheg, and Taphia,

7 And Elithama, and Beeliada, and Eli-
phalet.

8 But when the Philistims heard that Dauid
was anoynted King ouer Israel, all the Philistims
came vp to seeke Dauid. And when Dauid heard,
he went out against them.

9 And the Philistims came, and spread their
felues in the valley of Rephaim.

10 Then Dauid asked counſel at God, saying,
Shall I go vp against the Philistims, and wilt thou
deliuer them into mine hand? And the Lord said
vnto him, Goe vp: for I will deliuer them into
thine hand.

11 So they came vp to Baal-perazim, and Da-
uid smote them there: and Dauid said, God hath
diuided

* Sam. 4. 2.
* Or, Nihil.

† That is, from
Gibea, where the
inhabitants of Kir-
jath-earim had
placed it in the
house of Abinadab.
* Sam. 4. 3.
* Or, Baal, made
a. Sam. 6. 2.

† The sonnes of
Abinadab.
† That is, before
the Arke, where
God dwelled him-
self: so that the
figure is taken for
the thing signified,
which is common
to all sacraments
both in the old and
new Testament.
† Called also Na-
chon, 1 Sam. 6. 6.
† Before the Arke
for vamping that
which did not ap-
pear to his o-
ration: for this
charge was given
to the Priests, Num.
4. 15. so that they all
good intentions are
condemned, except
they be commanded
by word of God.
† Who was Leu-
ite, and called
Gittite, because he
had dwelt at Gath.

* Sam. 3. 12.
† 2 Sam. 21.

† Because of Gods
promise made to
the people of Israel.

† Elpalet and No-
gah are not men-
tioned, 2 Sam. 5. 16.
† So these are bare-
men, and here they
retire.
* Or, Elphatai.

e That is, the val-
ley of additions,
because the ene-
mies were disper-
sed there like waters;

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them be euen burnt with fire.

13 Againe the Philistims came and spread themselves in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not goe vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Levites. 16 The fingers are chosen out among them. 25 They bring againe the Arke with ioy. 19 Dauid dancing before it, is despised of his wiue Michal.

AND Dauid made him houses in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, * None ought to cary the Arke of God, but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which he had ordained for it.

4 And Dauid assembled the sonnes of Aaron, and the Levites,

5 Of the sonnes of Kohath, Vriell the chiefe, and his * brethren sixscore,

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundred and twentie.

7 Of the sonnes of Gershon, Ioel the chiefe, and his brethren an hundred and thirrie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and his brethren fourscore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 And Dauid called Zadock and Abiathar the Priest, and of the Levites, Vriell, Asaiah and Ioel, Shemaiah and Eliel, and Amminadab.

12 And he said vnto them, Yee are the chiefe fathers of the Levites: * sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For * because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after due order.

14 So the Priest and the Levites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Levites bare the Arke of God vpon their shoulders with the barres as Moles had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Levites, that they should appoint certaine of their brethren to sing with Instruments of musike, with viols and harpes, and cymbals; that they might make a found, and lift vp their voyce with ioy.

17 So the Levites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kubaiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Iazziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Matithiah, and Elipheleh, and Mikneah, and Obad Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan, were fingers to make a found with cymbals of brasse,

20 And Zechariah, and Azziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah, with viols on Alamoth,

21 And Matithiah, and Elipheleh, and Mikneah, and Obad Edom, and Ieiel, and Azaziah, with harpes vpon Sheminithe Ienazeah.

22 But Chenaniah the chiefe of the Levites had the charge, bearing y burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nathaniel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obad Edom, and Ieiah were porters for the Arke.

25 So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the Couenant of the Lord from the house of Obad Edom with ioy.

26 And because that God helped the Levites that bare the Arke of the Couenant of the Lord, they offered * seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Levites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers; and vpon Dauid was a linnen Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and of found of cornet, and with trumpets, and with cymbals, making a found with viols and with harps.

29 And when the Arke of the couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out a window, and saw king Dauid dancing and playing, and * free despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalm to be sung in praise of the Lord.

SO * they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord,

* These instruments and other ceremonies, which he obtained, were instructions of their conscience, which continued to the coming of Christ.

h which were instructour in signifi-

i This was an instrument of musike, or a certaine tune, wherewith they accustomed to sing Psalms. Which was the right tune, once the which he chose was most excellent and charge.

k To wit, to appoint Psalms, and songs to them that sing.

m With Berechiah and Elkanah, vers. 23.

* 1 Sam. 6. 12.

n That is, gave them strength to execute their office.

o Besides the bullocke and the fircow which Dauid offered at every first pace. 1 Sam. 6. 13. 9 Reides, 1 Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them. 1 Sam. 6. 16.

r 1 Sam. 6. 17.

s Hee called vpon the Name of God, desiring him to prosper the people, and give good successe to their beginning.

5 To wit, Gods
benefits toward
his people;

3 And hee dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appoynted certaine of the Levites to minister before the Arke of the Lord, and to rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Matithiah, and Eliab, and Benaiah, and Obad-Edom, euen Ieiel with instruments, viols, and harpes, and Asaph to make a found with cymbals,

6 And Benaiah and Iehaziel Priestes, with trumpets continually before the Arke of the Covenant of God.

7 Then at that time David did appoynt at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lord, and call vpon his Name: declare his w^{or}kes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his w^{or}nderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the iudgements of his mouth,

13 O seed of Israel his seruant, O the children of Iaaokob his chosen,

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his Couenant for euer, and the word, which he commanded to a thousand generations:

16 * Which hee made with Abraham, and his oathe to Izhak:

17 And hath confirmed it to Iaaokob for a Law, and to Israel for an eneralting Couenant,

18 Saying, To thee will I giue the land of Canaan, the lot of your inheritance.

19 When ye were few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked i Kings for their fakes, saying,

22 Touch not mine anoynted, and doemy 1 Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be praised, and he is to be feared about all gods.

26 For all the gods of the people are i^doles, but the Lord made the heauens.

27 Praise and glory are before him: power and beaurie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuarie.

30 * Tremble ye before him all the earth, surely the world shalbe fable, and not mooue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth,

31 Let the sea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee commeth to iudge the earth.

34 Praise the Lord for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and a glory in thy praile.

36 Blessed be the Lord God of Israel for euer and euer: and let all the people say, * So be it, and praise the Lord.

37 * Then he left there before the Arke of the Lords Couenant Asaph and his brethren to minister continually before the Arke, that which was to be done every day.

38 And Obad Edom and his brethren, threescore and eight: and Obad Edom the sonne of Ieduthun, and Holiab were porters.

39 An I Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them were Heman and Ieduthun, and the rest that were chosen (which were appoyned by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman and Ieduthun, to make a found with the cornets and with the cymbals, with excellent instruments of musick: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, every man to his house: and David returned to blesse his house.

CHAP. XVII.

3 David is forbidden to build an house vnto the Lord.

12 Christ is promised vnder the figure of Salomon.

18 David giueth thanks, 23 Or prayeth vnto God.

NOW * afterward when David dwelt in his house, hee said to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lords Couenant remaineth under curtains.

2 Then Nathan said to David, Doe * all that is in thine heart: for God is with thee.

3 And the same * night euen the word of God came to Nathan, saying,

4 Goe, and tell David my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefoeuer I haue walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commanded to feede my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant David, Thus saith the Lord of hostes I tooke thee from the sheepecoat, and from following the sheepe, that thou shouldest be a prince ouer my people Israel.

g To reuele all
things to these
state.

Hee offermeth
this to be the chiefe
desire of min.
Hee willeth all
the people both to
act and mouth to
consent to this
praile.

f With zadok and
the rest of the
priests
Declaring that
albeit our duty co
uld be cherty
bound to our owne
home, for the which
as for all other
things we ought
to pray vnto God,
and instruct our
families to praile
his Name.

* A Sam. v. c.
a well built and
sure
That is, in tenor
counted with thine.
c As yet God had
not revealed to the
Prophet what he
promised concerning
David: therefore
he said God fauored
David, he spake
what he thought.
d After that Nathan
had sp. ken to
David
e That is, in a tent
which was moved
round fro.
f blessing, where-
soeuer his Ark
went, which was a
signe of his pre-
sente.
g Of a shepherd
of sheepe I made
thee a shepherd of
nations: that thou
shouldst rule
thine owne nation,
but by my pure
grace.

* Or, gotten thee fame,

h Make them sure that they shall not remeemee

† *For fear of*
* Or, *conferme*

§ Will give thee Great poweritie,

h That it, vnto the coming of Christ: for then these figures should arise. I which was Saul.

m Hee went into the tent where the Ark was, knowing what we ought to doe when we receiue any benefits of the Lord.

* Or, *remained*
a Meaning, to this kingly estate.

o Thou hast promised a kingdom to me, and my poweritie, and that Christ shall protect of me.

p Freely and according to the purpose of thy will, without any deserving.

q That is, he sheweth himselfe indubitable to be their God, by deliuering them from danger, and relieuing them.
r Thoub had declared vnto me by Nathan the Prophet.
† *For thou friend*,
† And canst not breake promise,

8 And I haue bene with thee whichefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and * haue made thee a name, like the name of the great men that are in the earth.

9 (Alfo I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, and moue no more: neither shall the wicked people * vex thee any more, as at the beginning,

10 And since the time that I commanded Iudges oner my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise vp thy feede after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for euer.

13 I will be his father, and hee shall by my sonne, and I will not take my mercy away from him, as I tooke it from him that was before him.

14 But I will establish him in mine house, and in mine kingdom for euer, and his throne shall be stablished for euer,

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 And Dauid the king went in and * sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of his degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

21 Moreover what one nation in the earth is like thy people Israel, whose God went to redeem them to his people, and to make thy selfe a Name, and to doe great and terrible things by casting out Nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast said,

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast revealed vnto the care of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bold to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse vnto thy seruant,)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Moab, 3 Zebah, 5 Aram, 12 And Edom.

And after this, Dauid smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims,

2 And he smote Moab, and the Moabites became Dauids seruants, and * brought gifts.

3 And Dauid smote * Hadazer King of Zobah vnto Hamath, as hee went to stablish his border by the riner * Perath.

4 And Dauid tooke from him a thousand charrets, and seven thousand horsemen, and twentie thousand footmen, and * destroyed all the charrets, but hee reuered of them an hundred charrets.

5 Then came the Aramies of Damascus to succour Hadazer king of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of * Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord preferred Dauid wherfoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadazer, and brought them to Ierusalem.

8 And from * Tibhath, and from Chun (cities of Hadazer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

9 Then Tou king of Hamath heard how Dauid had smitten all the host of Hadazer king of Zobah:

10 Therefore he sent * Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because hee had fought against Hadazer, and beaten him (for Tou had warre with Hadazer) who brought all vessels of golde and silver and brasse.

11 And king Dauid did dedicate them vnto the Lord, with the silver and gold that hee brought from all the nations, from * Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 And Abihai the sonne of Zeruiah smote of Edom in the salt valley * eigheteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preferred Dauid wherfoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and * Shausai the Scribe,

17 And Beniah the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

4 Hanun King of the children of Ammon doeth great injuries to the seruants of Dauid, 6 Hee prepareth an armie against Dauid, 15 and is overcome.

After this also * Nahath the king of the children of Ammon died, and his sonne reigned in his stead,

which 1 Sam. 8. 2 is called the bridle of bondage, because it was a strong towne, and kept the country round about in subjection.
* Or, *payed tribute*
* Or, *Hidazer*
* Or, *Euphrates*

* 2 Sam. 8. 4

* Or, *Damaskus*
Things, in all things that he enterpriseth.

* Which 2 Sam. 8. 6 are called Btrah, and Beerothai.
* 1 King. 7. 23.
Item 2 Sam. 20.

d Called also Iobab, 2 Sam. 8. 10

e Because the Edomites and the Syrians joynd their power together, it is said 2 Sam. 8. 12. that the Aramites were spoiled.
f Which is understood that Iobab slew twelue thousand, as it is the title of the threethree, Phil and Abihai the sonne

* Or, *Soulds*.
g Reside 2 Sam. 8. 18.

* 1 Sam. 10. 6

a Because Nahab
described Dauid and
his company, when
Saul p^rsecuted him
he would now
show pleasure to his
sonne for the same.

b That the malice
of euill interprete
the purpose of the
godly in the worst
sense.

c They shamed off
the hille of their
beards, 2 Sam. 10
d To put them to
shame and villenie,
wherof the am-
biguours ought
to haue bene ho-
noured: and because
the lawes vied to
weare like garments
and beards, they
thus dishonoured
them, to make them
odious to others.
e Or, had made
them fluse to be
abashed of Dauid.
f 2 Sam 10 6. 8.
g Which were fine
in all.
h Which was a cite
of the tribe of
Reuben beyond
Iordan,

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahab, because his father shewed kindnesse vnto mee. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meet them (for the men were exceedingly abashed) and the King said, Tarie at Iericho, vntill your beards be grown: then returne.

6 ¶ When the children of Ammon sawe that they starke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer, to hire them charets and horsemen out of Aram Naharaim, and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard it, hee sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselves in the field.

10 When Ioab sawe that the front of the battell was against him before and behind, then hee chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people hee deliuered vnto the hand of Abihai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai his brother, and entered into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iordan, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Da-

uid destroyed of the Aramites¹ euen thousand charets, and fourtie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their giants.

¶ And * when the yeere was expired, in the time that kings go out to warre, Ioab caried out the strength of the army, and destroyed the countrey of the children of Ammon, and came and besieged^a R. bith (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 * Then Dauid tooke the crowne of their king, from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and hee brought away the spoyle of the citie exceeding much.

3 And hee caried away the people that were in it, and cut them with lawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid &c. al the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at * Gezer with the Philistims: then Sibbechai the Hushathite slew * Sippai of the children of * Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slewe * Lahmi, the brother of Goliath the Gittite, whose speere staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by afixes, *quene* foure and twenty, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Jehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred. 14 And there death sentie thousand men of the Pefisence.

¶ And Satan stood vp against Israel, and provoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the ruiers of the people, Goe, and number Israel from Beersbeba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundredth times so many as they be, O my lord the king: are they not all my lords seruants: wherefore doth my lord require this thing? why should he be a cause of trepasse to Israel?

4 Neuerthelesse, the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were ^a eleuen hundredth thousand men that drew sword: and Iudah was ^a foure hundredth and sentie

For this plate,
read 7 Sam. 10. 18

* 2 Sam 17. 17

a Which was the
chiefe citie of the
Ammonites.
* 2 Sam 11 19. 30

b Which mounteth
about the value of
seuen thousand and
fifty crownes,
which is about
thirtie pound
weight.

* 2 Sam. 21. 18.
c Or, Goliath, a Sam.
21. 18.
d Or, Sept.
e Or, Rapiah,
or, the giants.

* 2 Sam. 21. 19.

d Meaning, that he
had a spear on
hands and feet.

a He tempted Da-
uid, in setting be-
fore his eyes
the number of his
people and glory,
to ride a Sam.
14. 1.

b That is, from
South to North.

c It was a thing in-
different and vni-
to number the peo-
ple, but because he
did it of ambition
or pride, and
though his strength
God in his people,
God punished him
d Ioab partly for
greed, and partly
for being deluded.
e In
by counting the
the 1000000.

g He declared that
where the cause is
right, the courage
cannot be valiant,
and that in good
causes men ought to
be courageous, and
be committ the iusselle
to God.

h That is, Ephra-
im.

through negl-gence, gathered not the whole summe as hee
Samuel mentioned of thiese thousand more: which was euen
some of the Beniamites which were mixed with Iudah, as is
here the thiefe and prince are lost out.

thousand.

thousand men that drew sword.

6 But the Levites and Benjamin counted hee not among them: for the Kings word was abominable to Iobab.

7 And God was displeased with this thing: therefore he smote Israel.

8 Then David said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remove the iniquitie of thy servant: for I haue done very foolishly,

9 And the Lord spake vnto Gad Dauids * Seer, saying,

10 Goe and tell David, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to David and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three monthes to be destroyed before thine aduersaries, and the sword of thine enemies * to take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me,

13 And David said vnto Gad, I am in a wonderfull feare, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man,

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 And God sent the Angel into Ierusalem to destroy it, and as he was destroying, the Lord behelde, and he repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of * Ornan the Jebusite.

16 And David lift vp his eyes, and sawe the Angel of the Lord stand betweene the earth and the heauen, with his sword drawn in his hande and stretched out toward Ierusalem. Then David and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And David said vnto God, Is it not I that commanded to number the people? It is euē I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 Then the Angel of the Lord commanded Gad to say to David, that David should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Jebusite.

19 So David went vp according to the saying of Gad, which hee had spoken in the name of the Lord.

20 And Ornan turned about and saw the Angel, and his foure sonnes that were with him, hid themselves, and Ornan threshed wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floore, and bowed himselfe to David with his face to the ground.

22 And David said to Ornan, Giue mee the place of thy threshing floore, that I may builde an altar therein vnto the Lord: giue it mee for sufficient moneie, that the plague may be stayed from the people.

23 Then Ornan said vnto David, Take it to

thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King David said to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without coit.

25 So David gaue to Ornan for that place six hundred shekels of gold by weight.

26 And David built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and hee answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sworde againe into his sheath.

28 At that time when David saw that the Lord had hebd him in the threshing floore of Ornan the Jebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon.

30 And David could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

2 David prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, vnto which thing hee himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

And David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

3 David also prepared much yron for the nailes of the doores and of the gates, and for the ioyninges, and abundance of brasie passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to David.

5 And David said, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnificall, excellent and of great fame and diguities throughout all countreys: I will therefore now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

8 But the word of the Lord came to mee, saying, * 4 Thou hast shed much blood, &c. hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes,

That is, as much as it is worth: for having enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene the least not acceptable to God.

Reads a Sam. he. he. God declareth that he heard his request in that he sent downe fire from heauen: for all they might vnto the sacrifice, but of that which was refused still vpon the altar. Leuit. 6. 13, and came downe from heauen, Leuit. 9. 24 as appeareth by the punishment of Nadab and Abihu, Leuit. 10. 1.

That is, the place wherein hee will be worshipped.

Meaning, employing men of other nations which dwell among the Iewes. To wit, which weighed little the heile of gold, 1 Chron. 2. 9.

* 2 Sam. 7. 13

* Chap. 13. 3. This declareth how greatly God detested the shedding of blood, seeing David for this cause it sayd to build the Temple of the Lord, albeit hee enterprised no warre, but by Gods commandment and againe his enemies.

* Or, Prophets,

* Or, smiteth thee.

* Reads a Sam. 14.

When God draweth backe his plagues, hee seemeth to repent, reads Gen. 6. 6.

* Or, Asaueb.

Thus hee both draweth a repentance and a fatherly care toward his people, which deserveth God to punish them, and to punish him and his,

If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God? Thus hee did by the commandment of God, 1 verse 18. for else it had bene abominable, except hee had ascribed Gods word, as we do.

2 Sam. 7. 13.
1. king. 5. 5.

3 Hee sheweth
that there can be
no prosperitie, but
when the Lord is
with vs.
4 These are onely
the means whereby
kings gouerne their
subjects aright,
and whereby the
Realmes doe prosper
and flourish.

5 For Dauid was
pious in respect of
Salomon.

6 Or, masters and
workmen.

7 That is, goe
about it quickly.

8 The nations
round about.

9 For as he knew
that God would
plene them, and
not prosper their
labours, except they
sought with all
their heart to set
forth his glory.

10 * He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdom vpon Israel for ever.

11 Now therefore my sonne, the Lord shall be with thee, and I will direct thee prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord give thee wisdom and vnderstanding, and pue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes & the iudgements, which the Lord hath commanded Moises for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my s povertie haue I prepared for the house of the Lord hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreover thou hast workemen with thee enough, * hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of gold, of silver, and of brass, and of yron there is no number: * Vp therefore, and be doing, and the Lord will be with thee;

17 And also he commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set * your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being old, ordeineth Salomon King. 3 Hee causeth the Leuites to be numbered, 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moises.

S O when Dauid was old and full of dayes, * he made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbered from the age of thirtie yeere and above, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set to * aduance the worke of the house of the Lord, and fixe thousand were ouer-seers and iudges.

5 And foure thousand were porters, and foure thousand prayed the Lord with instruments which the Lord made to prayse the Lord.

6 * So Dauid diuided offices vnto them, to wit, to the sonnes of Levi, to * Gershon, Kohath, and Merari.

7 Of the Gershonites were * Laadan & Shimei. 8 The sonnes of Laadan, the chiefe was Iehiel, and Ietham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Hazaiel, and Haram, three; these were the chiefe fathers of Laadan.

10 Also the sonnes Shimei were Ishath, Zilna, Ieuth, and Beriah; these foure were the sonnes of Shimei.

11 And Ishath was the chiefe, and * Zizah the second, but Ieuth and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moises: and Aaron was separated to * sanctifie the most holy place, he and his sonnes for ever to burn incense before the Lord, to minister to him, and to blesse in his Name for ever.

14 ¶ Moises also the man of God and his children were named with the tribe of Levi.

15 The sonnes of Moises were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was Shebuel the chiefe,

17 And the sonne of Eliezer was Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe,

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahziel the third, and Iekaniham the fourth.

20 The sonnes of Vzziel were Michah the first, and Ishaiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their brethren the sonnes of Kish tooke them.

23 The sonns of Mushi were Mahli, and Eder, and Ieremoth, three.

24 These were the sonnes of Levi according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke for the seruice of the house of the Lord from the age of twentie yeeres and above.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for ever.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbered from twentie yeere and above,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the worke of the seruice of the house of God.

29 Both for the shewbread, and for the fine flour, for the meate offering, and for the vneleued cakes, and for the fried things, and for that which was roasted, and for all meales and cise,

30 And for to stand euery morning, to give thanks and to praise the Lord, & likewise at euen,

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the monthes, and at the appointed times, according to the number and according to their custome, continually before the Lord;

32 And that they should keepe the charge of the Tabernacle of Congregation, & the charge of the holy place, and the charge of the sonnes of

* Or, Zilna.

* Exod 1. 1. and 6. 10.

* That is, to sanctifie the most holy place, and to minister the holy things.

* They were but of the order of the Leuites, and not of the Priests as Aaron's sonnes.

* Exod 1. 22. and 18. 3.

* The Scripture vlieth to call chiefe of the tribe, although he be alone, and there be none borne after him.

* Meaning, they could not.

* Dauid did chuse the Leuites twentie, first at the age of thirtie, as we see by the next word at 26. at the necessity of the office.

* It signifieth, that beginning then they had no charge in the Temple, before they were fowre and twentie yeere old, and had none after fifty.

* Num. 4. 3.

* In waiting and cleansing all the holy vessels.

2 1. King. 3. 30.

3 Or, to haue care of.

4 Ebr. I made, meaning Dauid.

5 Chap. 6. 1.

6 Exod. 6. 17.

7 Or, Libani.

8 Chap. 6. 17.

of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIV.

David assigneth offices to the sons of Aaron.

These are also the divisions of the sons of Aaron: The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests' office.

And David distributed them, even Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar according to their offices in their ministrations.

And there were found moe of the sons of Eleazar by the number of men, then of the sons of Ithamar, and they divided them, to wit, among the sons of Eleazar, sixteen heads, according to the household of their fathers, and among the sons of Ithamar, according to the household of their fathers, eight.

Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers of the house of God were of the sons of Eleazar, and of the sons of Ithamar.

And Shemaiah the son of Nethaneel the Scribe of the Levites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the son of Abiathar, and before the chief fathers of the Priests and of the Levites, one family being referred for Eleazar, & another referred for Ithamar.

And the first lot fell to Ichoiariab, and the second to Iedaiah.

The third to Harim, the fourth to Seorim,

The fifth to Malchijah, the sixth to Mijamin,

The seventh to Hakkoz, the eighth to Abijah,

The ninth to Ieshua, the tenth to Shecaniah.

The eleventh to Eliahib, the twelfth to Iakim,

The thirteenth to Huppa, the fourteenth to Ieshbeab,

The fifteenth to Bilgah, the sixteenth to Immer,

The seventeenth to Hezir, the eighteenth to Hapizzzer,

The nineteenth to Pethahiah, the twentieth to Iehzekel,

The one and twentieth to Iachin, the two and twentieth to Gamul,

The three and twentieth to Deliah, the four and twentieth to Maaziah.

These were their orders according to their offices, when they entered into the house of the Lord according to their custom under the hand of Aaron their father, as the Lord God of Israel had commanded him.

And of the sons of Levi that remained of the sons of Aram, was Shubael, of the sons of Shubael, Jedaiab.

Of Rehabiah, even of the sons of Rehabiah, the first Ishijah,

Of Izhari, Shelomoth, of the sons of Shelomoth, Iahath,

And his sons, Ieriah the first, Amariah the second, Iahziel the third, and Iekameam the fourth,

The son of Vzziel was Michah, the son

of Michah was Shamir,

The brother of Michah was Ishijah, the son of Ishijah, Zechariah,

The sons of Merari, were Mahli, and Musi, the son of Iazijah was Beno,

The sons of Merari, of Iahaziah were Beno, and Shoham, and Zaccur and Ibri.

Of Mahli came Eleazar, which had no sons.

Of Kish: the son of Kish was Ierahmeel,

And the sons of Musi were M-hili, and Eder, and Jerimoth: these were sons of the Levites after he household of their fathers.

And these also cast lots with their brethren the sons of Aaron before King David, and Zadok and Ahimelech and the chief fathers of the Priests, and of the Levites, and the chief of the families against their younger brethren.

CHAP. XXV.

The fingers are appointed, with their places and settlements. David and the captains of the army separated for the ministrations the sons of Asaph, and Heman, and Jeduthun, who should sing prophecies with harps, with viols, and with cymbals, and their number was even of the men for the office of their ministrations, to wit,

Of the sons of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelai the sons of Asaph were under the hand of Asaph, which sang prophecies by the commission of the King.

Of Jeduthun, the sons of Jeduthun, Gedaliah, and Zeri, and Ieshaiab, Aithabiah and Matithiah, six, under the hands of their father: Jeduthun sang prophecies with an harp, for to give thanks and to praise the Lord.

Of Heman, the sons of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliabab, Giddaltay, and Romameizer, Iothbekathah, Mallothi, Hothir, and Mahazioth.

All these were the sons of Heman, the Kings Seer in the words of God to lift up the horn: and God gave to Heman fourteen sons and three daughters.

All these were under the hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the service of the house of God, and Asaph, and Jeduthun, and Heman were at the Kings commandment.

So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundredth fourscore and eight.

And they cast lots, a charge against a charge, as well small as great, the cunning man as the scholar.

And the first lot fell to Ioseph, which was of Asaph, the second, to Gedaliah, who with his brethren and his sons were twelve.

The third, to Zaccur, he, his sons and his brethren were twelve.

The fourth, to Izri, he, his sons and his brethren were twelve.

The fifth, to Nethaniah, he, his sons and his brethren were twelve.

The sixth, to Bukkiah, he, his sons and his brethren were twelve.

The seventh, to Iesharelai, he, his sons and his brethren were twelve.

The eighth, to Ieshaiab, he, his sons and his brethren were twelve.

* Louis, to 4.6. nombr. 1.4. and 20.60.

* Whether their fathers yet lived.

* Or, vngins.

* Eder, inde.

* This lot was ordained to take away all occasion of envie or grudging of one against another. c Zacharie the father of Iohn Baptist was of this course of lot of Abia, Luke 1.5.

* By the dignity that God gave to Aaron.

* Which was also the son of Merari.

* That is, every one had that dignity, which fell unto him by lot.

* The fingers were divided into 24. courses, so that every course or order contained twelve, and in all there were 288. as verse 7.

* Eder, bands.

* Whereof one is not here numbered. c Meaning, Psalms and songs to praise God.

* Or, Prophet.

* Or, power, meaning of the king.

* Or, government.

* Eder, bands.

* Who should be in every company and course.

* Without respect to age or cunning: f So that he selected in the first turn, and the rest every one at his turn followed orderly.

* Or, the Zorist.

- 16 The ninth to Mattaniah, *he*, his sonnes and his brethren twelue.
- 17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.
- 18 The eleuenth to Azareel, *he*, his sonnes and his brethren twelue.
- 19 The twelfth to Ashabiah, *he*, his sonnes and his brethren twelue.
- 20 The thirteenth to Shubael, *he*, his sonnes and his brethren twelue.
- 21 The fourteenth to Mattithiah, *he*, his sonnes and his brethren twelue.
- 22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelue.
- 23 The sixteenth to Hananiah, *he*, his sonnes and his brethren twelue.
- 24 The seuenteenth to Ioshebekiah, *he*, his sonnes and his brethren twelue.
- 25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.
- 26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.
- 27 The twentieth to Eliathah, *he*, his sonnes and his brethren twelue.
- 28 The one and twentieth to Hothir, *he*, his sonnes and his brethren twelue.
- 29 The two and twentieth to Giddalti, *he*, his sonnes and his brethren twelue.
- 30 The three and twentieth to Mahazioth, *he*, his sonnes and his brethren twelue.
- 31 The foure and twentieth, to Romanti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

^a The porters of the Temple are ordained, every man to the gate, which he should keep, ²⁰ and ouer the treasure.

C Concerning the divisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of ^a Aloth.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iedaiel the second, Zebadiah the third, Iachmiel the fourth,

3 Elam the fift, Iehohanan the sixt, and Eliehoenai the seuenth.

4 And the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Pesh-thai the eight : for God had ^b blessed him.

6 And to Shemaiah his sonne were sonnes borne that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren, strong men : Elihu also, and Shemachiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren mighty and strong to serue, *euen* threecore and two of Obed Edom.

9 And of Meshelemiah sonnes and brethren, eightene mighty men.

10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe.)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth : all the sonnes and the brethren of Hofah were thirteene.

12 Of these were the divisions of the porters, of the chiefe men, *hauing* the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for euery gate.

14 And the lot on the Eastside fell to ^a Shela-miah : then they cast lots for Zechariah his sonne ^b a wife counsellor, and his lot came out Northward :

15 To Obed Edom Southward, and to his sonnes the house of ^c Ashipum :

16 To Shuppim and to Hofah Westward with the gate ^d of Shallecheth by the paved streete that goeth vpward, ward ouer against ward.

17 Eastward were fixe Lewites, and Northward foure a day, and Southward foure a day, and toward Ashipum ^e two and two.

18 In ^f Parbar toward the West were foure by the paved streete, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ^g And of the Lewites, Ashiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershumites descending of Laadan, the chiefe fathers of Laadan were Gershummi and Iehieli.

22 The sonnes of Iehieli were Zethan and Ioel his brother, *appointed* ouer the treasures of the house of the Lord.

23 Of the ^h Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.

25 And of his brethren *which* came of Eliezer, was Reliabiah his sonne, and Iechiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which David the king, and the chiefe fathers, the capitaines ouer thousands, and hundreds, and the capitaines of the armie had ⁱ dedicated.

27 (For of the batels and of the spoyles they did dedicate to maintain the house of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and who-soeuer had dedicate *any thing*, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without ouer Israel, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuite, a thousand and seuen hundred were officers for Israel beyond Iorden Westward in all the businesse of the Lord, and for the seruice of ^j the King.

31 Among the Hebronites was Iediah the chiefe, *euen* the Hebronites by his generations according to the families. And in the fourthieth yeere of the reigne of David they were sought for : and there were found among them men of actiuite at Iazer in Gilead.

32 And his brethren men of actiuite, two thousand and seuen hundred chiefe fathers, whom king David made rulers ouer the Reubenites, and the Gadites, and the half tribe of Manasseh, for enery matter *pertain*ing to ^k God, and for the kings businesse.

CHAP. XXVII.

Of the primers and rulers that ministered into the King.

The children of Israel also after their number, *euen* the chiefe fathers and capitaines of thousands and of hundreds, and their officers that

¹ Or, Ashai-el.

² One expert and meete to keepe that gate.

³ This was an house, where they fled to resort to consult things concerning the Temple, as a consultation house.

⁴ Whereat they fled to cast out the blch of the city.

⁵ Meaning, two one day, and two another.

⁶ Which was an house wherein they kept the instruments of the Temple.

⁷ There also had charge ouer the treasures.

⁸ Or, on the

⁹ According as the Lord commanded, Num. 31. 28.

¹⁰ Meaning, of things that went out of the city.

¹¹ That is, for the kings house.

¹² To which, the consuls of Iediah.

¹³ Both is spiritual and temporal thing.

¹⁴ Or, on the

¹⁵ Or, on the

¹⁶ Or, on the

¹⁷ Or, on the

¹⁸ Or, on the

¹⁹ Or, on the

²⁰ Or, on the

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³⁵ Or, on the

³⁶ Or, on the

³⁷ Or, on the

³⁸ Or, on the

4 *Elv. divisions, or bands.*
5 *Which executed their charge and office, which is meant by coming in, and going out.*

3 *That is, Decais*
Moicant.

* 1. Sam. 23. 20.
23. 23.

1 *Beniamin.*

c *Meaning, besides these twelve capitaines.*

d *Which is beyond Iordan, in respect of Iudah: also one captain was over the Reubenites and the Gadites.*

serued the king by diuers * courses, 1 which came in and went out, moneth by moneth throughout all the moneths of the yeere: in every course *were* foure and twentie thousand.

2 Ouer the first course for the first moneth *was* Iahobeam the sonne of Zabdiel: and in his course *were* foure and twenty thousand.

3 Of the sonnes of Peres *was* the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth *was* Dodai an Ahothite, and *this was* his course and Mikloth *was* a captain, and in his course *were* foure and twenty thousand.

5 The captain of the third host for the third moneth *was* Benaiah the sonne of Iehoiada the chiefe Prielt: and in his course *were* foure and twenty thousand.

6 This Benaiah *was* mighty among * thirtie and about the thirtie, and in his course *was* Amizabad his sonne.

7 The fourth for the fourth moneth *was* Afahel the brother of Ioab, and Zebadiah his sonne after him: and in his course *were* foure and twentie thousand.

8 The fift for the fift moneth *was* prince Shammuth the Izrahite: and in his course *were* foure and twenty thousand.

9 The sixt for the sixt moneth *was* Ira the sonne of Ikkeih the Tekoite: and in his course *were* foure and twentie thousand.

10 The seuenth for the seuenth moneth *was* Helez the Pelonite, of the sonnes of Ephraim: and in his course *were* foure and twenty thousand.

11 The eight for the eight moneth *was* Sibbecai the Huiathite of the Zarhites: and in his course *were* foure and twenty thousand.

12 * The ninth for the ninth moneth *was* Abiezer the Anethothite of the sonnes of * Lemini: and in his course *were* foure and twenty thousand.

13 The tenth for the tenth moneth *was* Maharai the Netophathite of the Zarhites: and in his course *were* foure and twenty thousand.

14 The eleuenth for the eleuenth moneth *was* Benaiah the Pirathonite of the sonnes of Ephraim: and in his course *were* foure and twentie thousand.

15 The twelfth for the twelfth moneth *was* Heldai the Netophathite, of Othniel, and in his course *were* foure and twenty thousand.

16 ¶ Moreover * the rulers ouer the tribes of Israel *were* these: ouer the Reubenites *was* ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hahabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elishu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Terimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah.

21 Ouer the 4 *other* halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Iasael the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham. These are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twentie yeere olde and vnder, because the

Lord had said that hee would increase Israel like vnto the starres of the heauens.

24 And * Ioab the sonne of Zeruiah began to number: but hee finished it not, & because there came wrath for it against Israel: neither was the number put into the f Chronicles of king Dauid.

25 And ouer the kings treasures *was* Azmaveth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towers *was* Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that tilled the ground, *was* Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, *was* Shimci the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine *was* Sabdi the Shiphmite:

28 And ouer the olive trees and mulberry trees that were in the valleys, *was* Baal-Hanan the Gederite: and ouer the store of the oyle *was* Ioath:

29 And ouer the oxen that fed in Sharon, *was* Shetrai the Sharonite: and ouer the oxen in the valleys *was* Shaphat the sonne of Adlai:

30 And ouer the camels *was* Obil the Ilmaelite: and ouer the asses *was* Iehdeiah the Meronothite:

31 And ouer the sheepe *was* Iaziz the Hagelite: all these were the rulers of the substance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counsell & of vnderstanding (for he was a scribe) and Iehiel the sonne of Bachmoni *were* with the Kings fsonnes.

33 And Ahithophel *was* the kings counsellor, and Huihai the Archite the kings friend.

34 And i after Ahithophel *was* Iehoiada the sonne of Benaiah and Abiathar: and captain of the Kings armie *was* Ioab.

CHAP. XXVIII.

3 *Because Dauid was forbidden to build the Temple, hee willk Solomon and the people to perform it.* 8 *Enuoying him to fear the Lord.*

N Ow Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, and the captains of hundreds, and the rulers of all the substance and position of the king, and of his sonnes, with the ¶ eunuches, and the mightie, and all the men of power, vnto Ierusalem,

2 And King Dauid stood vp vpon his feete, and said, Heare ye me, my brethren and my people: I purposed to haue built an house of a rest for the Arke of the couenant of the Lord, and for a * footstool of our God, and haue made ready for the building,

3 But God said vnto mee, * Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of Iudah is the house of my father, and among the sonnes of my father he delighted in me to make me king ouer all Israel.)

5 * So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdom of the Lord ouer Israel.

6 And he said vnto mee, Salomon thy sonne,

* Chap. 1. 7.
e And the commendment of the king was abominable to Ioab, Chap. 1. 6.
f The Ebreues make both the bookes of Chronicles but one, and at this verbe make the midies of the booke at touching the number of verses.

g *That is, a man learned in the word of God.*
h To be their schoolemaisters and teachers.
i After that Ahithophel had hanged himselfe, 1. Sam. 17. 23, Iehoiada was made counsellor.

Or, *di se feruans,* Gen. 37. 34.

i *Where the Arke should remaine, and enuoye ye more to and fro,* 1. Reg. 96. 5.
* 1. Sam 7. 5. 13. b. p. 12. 8.

k *According to the prophetic of Iahob, Gen. 49. 10.*

* *Wijl. 9. 7.*

he shall build mine house & my courts: for I have chosen him to be my sonne, & I will be his father. 7 I will stablish therefore his kingdome for euer, if he endeavour himselfe to doe my commandements, and my iudgements, as^e this day.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this^d good land, and leaue it for an inheritance for your children after you^e for euer.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfit heart, and with a willing mind: * For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee, but if thou forsake him, hee will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: be strong therefore, and doe it.

11 Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy seate,

12 And the paterne of all that^t he had in his minde for the courts of the house of § Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priestes, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 Her^e gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of silver by weight, for all manner vessels of all manner of seruice.

15 The weight also of golde for the candlesticks, and gold for their lamps, with the weight for euery candlesticke, and for the lamps thereof, and for the candlesticks of silver by the weight of the candlesticke, and the lamps thereof according to the vse of euery candlesticke,

16 And the weight of the gold for the tables of shewbread, for euery table, and silver for the tables of silver,

17 And pure gold for the fleshhooks, and the bowles, and plates, and for basens, gold in weight for euery basen, and for silver basens, by weight for euery basen,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of the charet of the Cherubs that spred themselves, and covered the Arke of the covenant of the Lord:

19 All, *said he*, by writing sent me^k by the hand of the Lord, *which* made mee vnderstand all the workmanship of the paterne.

20 And Dauid sayd to Salomon his sonne, Be strong and of a valiant courage, & doe it: feare not, nor be afraide: for the Lord God, *euery* my God is with thee: hee will not leaue thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priestes and the Leuites for all the seruice of the house of God, *euery* they shall be free thee for the whole worke, with euery free heart that is skillful in any manner of seruice, The princes

also and all the people will be^t wholly at thy commandment.

CHAP. XXIX.

The offering of Dauid and of the princes for the building of the Temple. 30 Dauid giueth thanks to the Lord. 30 The elders of the people to doe the same. 32 Salomon is created king. 38 Dauid dieth, and Salomon his sonne reigns in his stead.

Moreouer, Dauid the King sayd vnto all the Congregation, God hath chosen Salomon mine only sonne, yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

2 Now I haue prepared with all my power for the house of my God, gold for vessels of gold, and silver for them of silver, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and onyx stones, and diuers to be set, and carbuncle stones, and of stones coloured, and all precious stones, and marble stones in abundance.

3 Moreouer, because I haue delight in the house of my God, I haue of mine owne gold and silver, which I haue giuen to § house of my God beside all that I haue prepared for the house of the Sanctuary,

4 Euen three thousand talents of gold of the gold of Ophir, and fenen thousand talents of fined silver to ouerley the walles of the houses,

5 The golde for the things of golde, and the silver for things of silver, and for all the worke by the hands of artificers: and who is d willing to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gaue for the seruice of the house of God, five thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whom precious stones were found, gaue them to the treasure of the house of the Lord by the hand of Iechiel the Geerushinite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a perfit heart. And Dauid the King also reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse and power, and glory and victorie, and prayse: for all that is in heauen & in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore, our God, we thanke thee, and prayse thy glorious name.

14 But who am I, and what is my people, that wee should be able to offer willingly after this sort: for all things come of thee: and of thine owne hand we haue giuen thee.

15 For wee are strangers before thee, and sojourners like all our fathers: our dayes are like the shadowe vpon the earth, and there is none t abiding.

† Ebr. at all thy matter.

b His great care toward the finishing of the Temple made him to spare no expences, but to bestow his owne pecuniary treasure.

c He sheweth what he had of his owne store for the Lords house.

d He was not only liberal himselfe, but pouched others to set forth the worke of God.

e Cr. to offer.

e Meaning, them, that had any.

f That is, with a good conscience and without hypocisie.

* Psalm 122, 1. g Which didden reuerse thy sell to our father Israhel.

h We giue thee a thing of our owne, but that which we haue received of thee: for whether the gifts be corporal or spirittual, we receive them all of God, and therefore must giue him the glory.

i And therefore haue this laud but lent to vs for a time.

† Ebr. making thy them to requite.

a If he continue to keepe my law and depart not therefrom, as he doeth hitherto.

d To wit, of Canaan. e He declareth that nothing can separate them from the commodity of this land, both for their selues and their posteritie, but their sinnes and iniquitie.

* 1 Sam. 16, 9. Psalm 7, 9. Ierem. 11, 30. and 17, 10. and 20, 12. f Meaning, for his sake. g Put it in execution.

† Ebr. that were in his spirit with him.

h That is, the ten candlesticks, 1. King. 7, 49.

i Cr. writings.

i Meaning, of the mercy-seat which covered the Arke, which booke the Lord declared himselfe there. k For all this was left in writing in the booke of the Law, Exod. 25, 40, which booke the King was bound to put in execution, Deut. 17, 19.

l That is, euery one will be ready to helpe thee with their gifts that God hath giuen him.

15 O Lord our God, all this abundance that wee have prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also my God, that thou * triest the heart, and hast pleasure in righteousness: I have offered willingly in the uprightness of mine heart all these things: now also have I seene thy people which are found here, to offer unto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared.

20 ¶ And David said to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the King.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord seven a thousand yong bullocks, a thousand rams, and a thousand sheepe, with their meate drinke offeringe, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the

Lord the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anoynted him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the throne of the Lord, as king in steade of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king Dauid submitted themselves vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gave him glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishal reigned ouer all Israel.

27 And the space that hee reigned ouer Israel was fortie yeere: seven yeere reigned hee in Hebron, and three and thirtie yeere reigned hee in Ierusalem:

28 And hee died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first & last, behold, they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer.

30 With all his reigne and his power, and Primes that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

In This declares that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gave the chiefe gouernment of all things. * 1. King, 2, 12.

o The booke of Nathan and Gad are thought to haue bene lost in the captiuitie. Meaning, the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGUMENT.

His second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more copiously then in the booke of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise, the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand, five hundred, threescore and eighteeen yeeres, and fixe moneths.

CHAP. I.

¶ The offering of Salomon at Gibeon. 8 His prayer vnto God to shew him misericordie. 11 Which he giueth him, and more. 24 The number of his chariots and horsemen, 35 and of his wisdom.

¶ Hen Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captains of thousands, and of hundreds, and to the iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at Gibeon:

for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriah-jearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreover, the brazen altar * that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation brought it.

6 And Salomon offered there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation. * euen a thousand burnt offerings offered he vpon it.

7 The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall

So called, because that God thereby shewed certaine signes to the congregation of his presence.

¶ which was for the burnt offerings Exod. 27, 1.

* Euid. 38, 1, 2.

* 1. King, 3, 6.

* 1. Sam. 16, 7. Chap. 23, 24.

¶ Continue them in this good mind, that they may serue thee willingly.

¶ That is, did reverence the king.

¶ Meaning, all kind of libour which they mingled with their sacrifices, as wine, oyle, &c.

¶ That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

¶ Reads 1, King, 3, 6.

shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercie vnto David my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto David my father be true: for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue me now wisdom and knowledge, that I may go out and goe in before this people: for who can iudge this thy great people?

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the things of thine enemies, neither yett hast asked long life, but hast asked for thee wisdom and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King.

12 Wisdom and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the chariots and horsemen: and he had a thousand and foure hundred chariots, and twelue thousand horsemen, whom he placed in the chariot cities, and with the King at Ierusalem.

15 And the king gaue gold and silver at Ierusalem as stones, and gaue cedar trees as the wild figtrees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and fine linnen: the Kings marchants receiued the fine linnen for a price.

17 They came vp also and brought out of Egypt some chariot, worth fixe hundred shekels of silver, that is an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their meanes.

CHAP. II.

1 The number of Solomons workmen to build the Temple. 2 Salomon sendeth to Huram the King of Tyre for wood and workmen.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdom.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hewe stones in the mountaine, and three thousand, and fixe hundred to oversee them.

3 And Salomon sent to Huram the king of Tyrus, saying, As thou hast done to David my father, and didst send him cedar trees to build him an house to dwell in, so doe thou to me.

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and evening, on the Sabbath dayes, and in the new monthes, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God above all gods.

6 Who is hee then that can be able to build

him an house, when the heauen and the heauen of heauens cannot containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send me now therefore a cunning man that can worke in gold, in silver, and in braile, and in yron, and in purple, and in crimson, and in blue silke, and that can grate in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom David my father hath prepared.

8 Send mee also cedar trees, firre trees, and Algummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and beholde, my seruants shall be with thine.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderful.

10 And behold, I will giuen to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

11 Then Huram king of Tyrus answered in writing which he sent to Salomon, Because the Lord had loued his people, he hath made thee King ouer them.

12 Huram said moreover, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto David the King a wife sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I haue sent a wife man, and of vnderstanding of my father Hurams.

14 The sonne of a woman, of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in silver in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimson, and can grate in all grauen workes, and broyden in all broyden worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in rafts by the sea to Iapho, so thou mayest carry them to Ierusalem.

17 And Salomon numbered all the strangers that were of the land of Israel, after the numbering that his father David had numbered them: and they were found an hundred and three and fiftie thousand, and fixe hundred.

18 And hee set seuentie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, and three thousand and fixe hundred overseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things worthy belonging.

So Salomon began to build the house of the Lord in Ierusalem, in mount Moriah which had bene declared vnto David his father, in the place that David prepared in the threshing floor of Ornan the Iebusite.

2 And hee beganne to build in the second

That is, to doe the service which he hath commanded, signifying that none is able to honour and serve God in this perfection at his maiesty dignified.

Or, forsooke. Some take it for said, or the wood called Phenun, whereof forsooke.

Or, Almogall.

Ebr. Carim.

Of Bark reside. 1 King 7, 16, it is called also Ephraim, but Ephraim is to measure the things as Bark is a measure for liquors.

The very heere confessed that it was a singular gift of God, when he gaue to any nation.

A King that was wife & of vnderstanding, albeit it appeareth that this Huram had the true knowledge of God.

It is also written that he was of the tribe of Naphtali.

1 King 7, 14, which may be vnderstood that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father he might be of Dan, and by her mother of Naphtali.

Or, super.

Or, lesser.

e Performe thy promise made to my father concerning me.

f That I may gouerne this people reade 1 Chron. 27, 1, and 1 King 3, 7.

g That is, to be reuenged on thine enemies.

* 1 King, 10, 26.

h Which were cities appointed to keepe & maintain the chariots.

i Hee caused to great plenty, that it was no more esteemed then flones.

* Isa. 19, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* 1 King, 10, 28.

f Ebr. bandar.

h Or, Palace.

a Which is to be vnderstood of all sort of officers and officers: for els the chiefe officers were but 3300, as 1 King 5, 16.

h Or, Huram.

* 2 Sam. 5, 11.

* 1 King 8, 1, a which is the mountaine where Abraham thought to haue sacrificed his sonne, Gen. 22, 1.

* 2 Sam. 24, 16, 17, 18.

moneth and the second day, in the fourth yeere of his reignes.

3 And these are the measures whereon Salomon grounded to build the house of God: the length of cubits after 5 first 6 measure was threescore cubites, and the breadth twenty cubites:

4 And the porch that was before the length in the front 5 of the breadth, was twentie cubites, and the height was an hundred and twentie, and he overlaid it within with pure gold.

5 And the greater house he filled with firre tree which he overlaid with good gold, and grained thereon palme trees and chaines.

6 And hee overlaid the house with precious stone for beautie: and the gold was gold of Paraim.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof overlaid hee with gold, and grained Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubits, &c the breadth thereof twenty cubites: and hee overlaid it with the best gold, of sixe hundred talents.

9 And the weight of the nailes was fiftie shekels of gold, and he overlaid the chambers with gold.

10 ¶ And in the house of the most holy place he made two Cherubims wrought like children, and overlaid them with gold.

11 ¶ And the wings of the Cherubims were twenty cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubites, they stood on their feete, and their faces were toward the house.

14 ¶ He made also the 4 vaile of blue silke and purple, and erimofin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars 8 of fine and thirty cubits high: and the chapter that was vpon the top each of them was five cubites.

16 Hee made also chaines for the Oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaines.

17 And hee set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IV.

1 The altar of brasse. 2 The molten sea. 3 The caldrons. 4 The snuffers of gold. 5 &c.

¶ And hee made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten Sea of ten cubites from brim to brim, round in compasse, and five cubites high: and a line of thirty cubits did compass it about.

3 And vnder it was the fashion of oxen, which did compass it round about, 7 come in a cubke compassing the Sea about: two rows of oxen

were cast when it was molten.

4 It flood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea flood aboue vpon them, and all their hinder parts were inward.

5 And the thickenesse thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cup, with floures of lilies: it contained 4 three thousand bashes.

6 ¶ He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 ¶ And hee made ten candlestickes of gold (according to 6 their forme) and put them in the Temple, five on the right hand, and five on the left.

8 ¶ And hee made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundred basins of gold.

9 And hee made the court of the Priests, and the great 7 court and doores for the court, and overlaid the doores thereof with brasse.

10 And hee set the sea on the right side Eastward toward the South.

11 And Huram made 8 pots and befoms and basins, and Huram finished the worke that hee should make for King Salomon for the house of God,

12 To wit, two pillars, and the bowles and the chapters on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars:

13 And four hundred pomegranates for the two grates, two rows of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

14 Hee made also bafes, and made caldrons vpon the bafes:

15 And a Sea, and twelue bulls vnder it:

16 Pots also and befoms, and fleshhookes; and all these vessels made Huram 9 his father to King Salomon for the house of the Lord of shining brasse:

17 In the plaine of Iorden did the King cast them in clay between Succoth and Zeredath.

18 ¶ And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golde altar also and the tables, whereon 10 the shewbread stood.

20 Moreover, the candlestickes with their lampes, to burne them after the manner before the Oracle, of pure gold.

21 And the floures and the lampes, and the snuffers of gold, which was fine gold.

22 And the 11 hookes, and the basins, and the spoones, and the ashpans of pure gold: the entry also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were 12 of gold.

CHAP. V.

1 The things desired by David are put in the Temple. 2 The Ark is brought into the Temple. 3 What was ministered. 4 The fire of the Lord.

¶ So * was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the breadth of the Temple, 1. King, 6. 3.

d From the foundation to the top: for in the booke of the Kings mention is made from the foundation to the fifth stage.

e Some think it is that place which is called Peta.

¶ 1. King, 6. 14.

f Which separated the Temple from the most holy place.

g Every one was eightene cubits long, but the halfe cubite could not be seen, for it was hid in the roundnesse of the chapter, and therefore hee giueth to euery one 6 cubit 17, and 22 halfe.

h It is euery pillar on hundred, reader 1. King, 7. 20.

a A great vessell of brasse, 1. called, because of the great quantity of water, which it contained, 1. King, 7. 23. b Meaning vnder the brim of the vessel, as 1. King, 7. 24.

c In the length of euery cubite were ten heads or knops, which in the text are 28.

¶ Or, floure desired in the first booke of Kings, Chap. 7. 26. mention is only made of two thousand, but the lesse number was taken there, and here according as the measure was proved afterward, is declared.

e Euen as they should be made.

f Called also the porch of Salomon, 1. Kings, 7. 2. It is also taken for the Temple where Christ preached, Math. 23. 35.

¶ Or, caldrons.

g Whom Salomon esteemed for the gift that God had giuen him, as a father: he had the same name also that Huram the king of Tyre had, his mother was a Jewesse, and his father a Tyrian. Some sende, for his father, the author of this worke, is in shew, the bread of the faces, because they were set before the Ark, where the Lord dwelled his presence.

h Or, instrumente of musicke.

i That is, covered with plates of gold.

¶ 1. King, 7. 23. and 1. 13

brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vnto the Arke of the covenant of the Lord from the * cite of Danid, which is Zion.

3 And all the men of Israel assembled vnto the king at the b feast: it was in the seventh c moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheeps and bullockes, which could not be told nor numbered for multitude.

7 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, *even* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their wings* ouer the place of the Arke, and the Cherubims covered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be scene out of the Arke before the Oracle, but they were not scene || without: and there they are vnto this day.

10 Nothing *was* in the Arke, save d the two Tables, which Moses gaue at Horeb, where the Lord made a covenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were e sanctified and did not wait by course.

12 And the Leuites the fingers of all sorts, as of Asaph, of Heman, of Iedunim, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols, and harps at the East end of the Altar, and with them an hundred and twentie Priests blowing with trumpets.

13 And they were as one, blowing trumpets, and singing, and made one sound to be heard in praying and thanking the Lord, and when they lift vp their voyce with trumpets, and with cymbals, and with instruments of musike, and when they prayed the Lord, *singing*, f *for* he is good, because his mercy *lasteth* for ever) then the house, *even* the house of the Lord was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the House of God.

CHAP. VI.

1 Salomon blessed the people. 2 He praised the Lord. 3 He taught the people that they should pray in the Temple.

1 *Then* * Salomon * said, The Lord hath said that he would dwell in the darke cloud:

2 And I have built thee an house to dwell in, an habitation for thee to dwell in for ever.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there.)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto David my father, and hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to build any house, that thy Name might be there, neither chose I any man to be a ruler ouer my people Israel:

6 But I have chosen Ierusalem, that my Name might be there, and have chosen David to be ouer my people Israel.

7 * And it was in the heart of David my father to build an house vnto the Name of the Lord God of Israel.

8 But the Lord sayd to David my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast to mind it.

9 Norwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that he spake: and I am risen vp in the house of David my father, and am set on the throne of Israel as the Lord promised, and have built an house to the Name of the Lord God of Israel.

11 And I have set the Arke there, wherein is the covenant of the Lord, that he made with the children of Israel.

12 And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brazen scaffold, and set it in the middes of the court, of five cubits long, and five cubits broad, and three cubits of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and d stretched out his hands toward heauen.)

14 And said, O Lord God of Israel, * there is no God like thee in heauen nor in earth, which keepeth covenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine || hand, as appeareth this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant David my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their wayes to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant David.

18 (Is it true in deed, that God will dwell with man on earth? behold, the * heauens, and the heauens of heauens are not able to containe thee: how much more *vnable* is this house which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee.

20 That thine eyes may be open toward this house day and night, *even* toward the place, wherof thou hast said, y thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

a Reade 1 Sam. d 15.

b When the things were dedicate and brought into the Temple.

c Called in Hebrew Eshaim, containing part of September and part of October, 1 King. 7. 1, which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at Mizraim, but because this opinion is vncertaine, we make March euer the first, as best witnesses doe.

d Without the Oracle.

e For Azons rod and Manna were taken thence before it was brought to this place.

f Were prepared to serve the Lord.

g They agreed all in one tune.

h This was the effect of their songs, Psal. 136. 7, and 134. 1.

Or, promise.

Or, Temple.

* 1 Sam 7. 13.

† Else, that it was in mine heart.

b Meaning, the two Tables, wherein is contained the effect of the covenant that God made with our fathers.

c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, 1 King. 8. 22.

d Both to give thanks for the great benefits of God bestowed vpon him, and also to pray for the continuance and prosperitie of his people.

* 2. Mac. 7. 9.

|| Or, in thy hand, or thy power.

† Else, a man shall not be cut off.

* 1 King 8. 27.

e That thou mayest declare in effect that thou hast a continuall care ouer this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *even* in heauen, and when thou hearest, be mercifull.

22 ¶ * When a man shall sinne against his neighbour, and he lay vpon him an oath to cause him to sweare, and the t^r (wearer shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shall be overthrown before the enemy, because they haue sinned against thee, and turne againe, and ¶ confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place and confesse thy Name, and I turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be graihopper, or caterpillar, when their enemies shall besiege them t in the cities of their land, or any plague, or any sickness.

29 Then what prayer and supplication so euer shall be made of any man, or of all thy people Israel, when enery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doest know his heart (for thou onely knowest the hearts of the children of men.)

31 That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and I pray in this house,

33 Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that thou shalt send them, and they pray to thee, in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and carry them away captiue vnto a land farre or neere,

37 If they ¶ turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and ¶ iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 * Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with salvation, and let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of thine annoynted: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The first commandment the sacrifice. 2 The glory of the Lord filled the Temple. 3 He heauens his prayer, 17 and promised to exalt him and his seruants.

And * when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering, and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped and prayed the Lord, saying, For he is good, because his mercy lasteth for euer.

4 * Then the King and all the people offered sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musike of the Lord, which king Dauid had made to prays the Lord, because his mercy lasteth for euer: when Dauid prayed God t by them, the Priests also blew trumpets ouer against them: and all they of Israel flood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatts of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the

* 1. King. 8. 46.
Eccles. 7. 22.
1. Iohn. 1. 8.

¶ Cr. repent.

¶ Or, maintain
their right.

* Psalm. 132. 9.
1 That is, into any
Temple.
¶ Let them be pre-
sented by thy pow-
er, and made virtu-
ous and holy.
¶ Heare my prayer
which am thine
anoynted King.

* 2. Sam. 2. 18.
¶ Hereby God de-
clared that he was
pleased with Salo-
mons prayer.

* 1. King. 8. 22, 23

¶ Ex. 15. 10.
¶ And,

more

* 1. Kings 8. 31.
¶ By retaining any
thing from him, or
by denying that
which he hath left
him to keepe, or do
him any wrong.
¶ Ex. 10. 1.
¶ Meaning to giue
him that which he
hath defamed.

¶ Or, profane.

¶ Or, to be his
place.

* Gen. 22. 9.

¶ Ex. in the land
of their gods.

¶ Hee declared
that the prayers
of hypocrites can-
not be heard, nor of
any but of them
which pray vnto
God with an vn-
feigned faith and in
true repentance.
¶ Hee liueth that
before God there is
no acceptance of
person, but all
people that feareth
him and worketh
righteousnesse, is
accepted.
Acts 10. 35.
¶ Meaning that
none ought to
enterpriue any
wages, but at the
Lords commande-
ment, that is, which
is lawfull by his
word.
¶ Or, according to
the manner of this
sacrifice.

1 The feast of the Tabernacles which was kept in the seventh month.

2 They attempted to heare the word of God, after that they had remayned seven dayes in the bootes or Tabernacles. **3** They had come to depart the two and twentieth day, **4** King. 8. 66. but they went not away till the next day.

* 1. King. 9. 1.

* Math. 12. 6.

5 I will cause the peacelence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

* Chap. 6. 16.

6 Which thing declared that God had more respect to their falshood, then to the advancement of his owne glory: and whereas men abuse these things which God hath appointed to set forth his praise, he doth withdraw his graces thence.

meate offering, and the fat.

8 And Salomon made a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the river of Egypt.

9 And in the eighth day they made a solemne assembly: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the three and twentieth day of the seventh month, hee sent the people away into their tents, ioyous and with glad heart, because of the goodnes that the Lord had done for David and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons harte to make in the house of the Lord: and he prospered in his house.

12 And the Lord appeared to Salomon by night, and said to him, I have heard thy prayer, and have chosen this place for my selfe to be an house of sacrifice.

13 If I thus thinke the heaven that there be no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselves, and pray and seeke my preference, and turne from their wicked wayes, then will I heare in heaven and be mercifull to their sinne, and will heale their land:

15 Then mine eyes shalbe open and mine eares attend vnto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, and to doe according vnto all that I have commanded thee, and shalt observe my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my statutes and my commandements which I have set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke thee vp out of my land, which I have giuen them, and this house which I have sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most high, shalbe an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

1 These are the Salomons build. **2** People that were made tributaries vnto him. **3** His sacrifices. **4** He sendeth to Ophir.

5 And after a twenty yeere when Salomon had built the house of the Lord, and his owne house,

1 Then Salomon built the cities that Huram gaue to Salomon, and caused the children of Israel to dwell there.

2 And Salomon went to Hamath Zobah, and ouercame it.

3 And he built Tadmor in the wilderness, and repaired all the cities of store which he built in Hamath.

4 And he built Beth-horon the upper, and Beth-horon the nether, cities defended with walles, gates and barres:

5 Also Baalath, and all the cities of store that Salomon had, and all the charer cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Ierusalem, and in Lebanon, and throughout all the land of his dominion.

6 And all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

7 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day.

8 Bur of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the capitaines of his charrets and of his horsemen.

9 So these were the chiefe of the officers which Salomon had, euen a two hundred and fiftie that bare rule ouer the people.

10 For as when Salomon brought vp the daughter of Pharaoh out of the cite of David, into the house that hee had built for her: for he said, My wife shall not dwell in the house of David king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

11 Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch.

12 To offer according to the commandement of Moses every day, in the Sabbaths, and in the new moones, and in the solemne feasts, three times in the yeere, that is, in the feast of the Vnleavened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

13 And hee set the courses of the Priests to their offices, according to the order of David his father, and the Leuites in their waiches, for to praise and minister before the Priests every day, and the porters by their courses at every gate: for so was the commandement of David the man of God.

14 And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

15 As now Salomon had made prouision for all the worke from the day of the foundation of the house of the Lord, vntill it was finished: the house of the Lord was perfite.

16 Then went Salomon to Ezion-geber, and to Elath by the Sea side in the land of Edom,

17 And Huram sent him by the hands of his seruants, ships and seruants that had knowledge of the sea; and they went with the seruants of Salomon to Ophir, and brought thence a four hundredth and fiftie talents of gold, and brought them to king Salomon,

That is, which Huram gaue againe to Salomon on account they pleased him, and therefore called them (habib, that is, deare, such, 1. King. 9. 11.)

Meaning, of munitions and treasures for the warre. That is, he rewarded and furnished them: for they were built long before by sherah a noble woman of the tribe of Ephraim, 1. Chro. 6. 68. and, 2. 34. Reade 1. Kin. 7. 23.

Else to come up to visitate.

For in all the 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 4. 1.

* Exod. 9. 30. After the manner of every day. Reade Lem. 2. 3.

* 1. Chron. 24. 15.

Both for the mate, and also for the workman ship. Meaning, the red Sea, which summe 3. daughters mount to three millions and six hundred thousand crowes, for here is mention made of thence more then 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. IX.

1. *The Queene of Sheba cometh to see Salomon, and bringeth gifts.* 2. *His yearly revenues.* 3. *The time of his reign.* 4. *His death.*

AND * when the Queene of Sheba heard of the fame of Salomon, she came to see Salomon with hard questions at Ierusalem, with a very great train, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, she commended with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisdom of Salomon, and the house that hee had build.

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, &c their apparell, and his butlers, and their apparell, and his burnt offerings which he offered in the house of the Lord, and she was greatly astonished.

5 And she said to the King, *It was a true word which I heard in mine owne laud of thy sayings, and of thy wisdom:*

6 Howbeit, I beleued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as king, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

9 Then hee gaue the King sixscore talents of gold, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours since, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought Alghummim wood and precious stones.

11 And the King made of the Alghummim wood stairs in the house of the Lord, and in the kings house, and harpes and viols for singers: and there was no such seene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that shee asked, besides for that which shee had brought vnto the king: so shee returned and went to her owne country, both she, and her seruants.

13 Also the weight of gold that came to Salomon in one yeere, was fixe hundreth threecore and fixe talents of gold.

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the country brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, and fixe hundreth *shakels* of beaten gold went to one target.

16 And three hundreth shields of beaten gold: three hundreth *shakels* of gold went to one shield, and the king put them in the house of the wood of Lebanon,

17 And the king made a great throne of yuorie, and overlaid it with pure gold.

18 And the throne had fixe steps, with a footstool of gold fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the stayes.

19 And twelue lions stood there on the fixe steps on either side: there was not the like made in any kingdom.

20 And all King Solomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisdom: that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had foure thousand stables of horses, and charers, and twelue thousand horsemen, whom he bestowed in the charret cities, and with the king at Ierusalem.

26 And hee reigned ouer all the kings from the Riner euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue siluer in Ierusalem, as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nahian the Prophet, and in the prophecies of Ahijah the Shilonite, and in the visions of Iseido the Seer against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon slept with his fathers, and they buried him in the cite of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

1. *The rigour of Rehoboam.* 2. *How Solomon died.* 3. *The people rebell.*

THEN * Rehoboam went to Shechem: for so Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his fore yoke that he put vpon vs, lighter, and we will serue thee.

5 And hee said to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the

1 That is, the sepe and the fourthoe we fastened to the throne.
2 vpon the post-mels or keepes.

1 Which commodity of she-ben writers is thought to be Cilicia, reade 1. King. 10. 22.

2m That is, ten harnesses in euery stable, which in all amount to fourey thousand, as 1. King. 4. 26.

3 Or, Enphraates.

4 The abundance of these temporall treasures in Solomons kingdom is a figure of the Spiritual treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

5 Or, Iddo. 6 That is, which prophesied against him.

7 1. King. 11. 42. 43.

8 1. King. 12. 1. 2. 3. After the death of Salomon.

9 That is, handled vs rudely, it seemeth that God hardened their hearts, so that they thus murmured without cause: which declares also the incorrigible of the people.

* 1. King. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b There was no question to hard that hee did not refuse.

c Or, gallorie: whereby hee meant 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e Meaning, that the Israelites were Gods peculiar people, and that King are the lieutenants of God, which ought to graunt vnto him the superiouritie, and minister iustice to all.

f Reade Chap. 1. 8. and 1. King. 10. 21.

g Or puluers: meaning, the gathering, and trimming of the staires or puluers.

i That is, which the King gaue her for recompence of her treasure which shee brought.

h Which summe amounteth to 100. 400. crownes of the summe 1000. de ass. h Or, pounds called mine, whereof euery one seemed to make an hundredth shekels.

the olde men that had flood before Salomon his father, while he yet liued, ſaying, What counſell giue ye that I may anſwere this people?

7 And they ſpake vnto him, ſaying, If thou be kinde to this people, and pleaſe them, and ſpeake louing words to them, they will be thy ſeruants for euer.

8 But hee left the counſell of the ancient men that they had giuen him, and tooke counſell of the young men that were brought vp with him, and waited on him.

9 And he ſaid vnto them, What counſell giue ye that we may anſwere this people, which haue ſpoken to me, ſaying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou anſwer the people that ſpake to thee, ſaying, Thy father made our yoke heauie, but make thou it lighter for vs: thus ſhalt thou ſay vnto them, My deſert part ſhalbe bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but I will correct you with ſcourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come againe to me ¶ third day.

13 And the king answered them ſharply: and king Rehoboam left the counſell of the ancient men,

14 And ſpake to them after the counſell of the young men, ſaying, My father made your yoke grieuous, but I will increaſe it: my father chaſtiſed you with rods, but I will correct you with ſcourges.

15 So the king hardened not vnto the people: for it was the ordinance of God, that the Lord might performe his ſaying, which he had ſpoken ¶ by Ahiah the Shilonite to Ieroboam the ſonne of Nebat.

16 So when all Iſrael ſaw that the king would not heare them, the people answered the king, ſaying, ¶ What portion haue we in David: ſor we haue none inheritance in the ſonne of Iſhai. O Iſrael, every man to your tents: now ſee to thine owne houſe, David. So all Iſrael departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Iſrael, that dwell in the cities of Iudah.

18 Then King Rehoboam ſent Hadoram that was ouer the tribute, and the children of Iſrael ſtoned him with ſtones, that hee died: then King Rehoboam ¶ made ſpeed to get him vp to his charer, to Bee to Ieruſalem.

19 And Iſrael rebelled againſt the houſe of David vnto this day.

CHAP. XI.

4 Rehoboam forbidden to fight ag. dauid Ieroboam. 5 Cities whi h he built. 11 Ezer had eightore wives, and threſcore concubines, and by them eight and threſcore ſonnes, and threſcore daughters.

ANd * when Rehoboam was come to Ieruſalem, hee paſhered of the houſe of Iudah and Benjamin nine ſcore thouſand choſen men of warre to fight againſt Iſrael, and to bring the kingdom againe to Rehoboam.

2 But the word of the Lord came to Semaiah the man of God, ſaying,

3 Speake vnto Rehoboam the ſonne of Salomon King of Iudah, and to all Iſrael that are in

Iudah and Benjamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not goe vp, nor fight againſt your brethren: returne euerye man to his houſe: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going againſt Ieroboam.

5 And Rehoboam dwelt in Ieruſalem, and e built ſtrong cities in Iudah.

6 Hee built alſo Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maſſa, and Ziph,

9 And Adoraim, and Lachish, and Aſekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Benjamin, ſtrong cities.

11 And he repaired the ſtrong holds and put captains in them, and ſtore of vitaille, and oyle and wine.

12 And in all cities he put ſhields and ſpeares, and made them exceeding ſtrong: ſo Iudah and Benjamin were his.

13 ¶ And the Priests and the Levites that were in all Iſrael, ¶ returned vnto him out of all their coaſts.

14 For the Levites left their ſuburbs and their poſſeſſion, and came to Iudah and to Ieruſalem: ¶ for Ieroboam and his ſonnes had caſt them out from miniſtring in the Priests office vnto the Lord.

15 * And hee ordeined him Priests for the high places, and for the ¶ deuils and for the calves which he had made.

16 And after the Levites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their hearts to ſeeke the Lord God of Iſrael, to offer vnto the Lord God of their fathers.

17 So they ſtrengthened the kingdom of Iudah, and made Rehoboam the ſonne of Salomon mighty, three yere long: for three yere they ſwalked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Iſerimoth the ſonne of David to wife, and Abihail the daughter of Eliab the ſonne of Iſbair,

19 Which bare him ſonnes, Ieuſi, and Semaiah, and Ziahar,

20 And after her hee tooke Maakah the daughter of Abſolon which bare him Abihail, and Athar, and Zizi, and Shelomith.

21 And Rehoboam loved Maakah the daughter of Abſolon above all his wives and his concubines: for he tooke eighteen wives and threſcore concubines, and begate eight and twentieth ſonnes, and threſcore daughters.

22 And Rehoboam made E Abiah the ſonne of Maakah the chiefes ruler among his brethren: ſor he thought to make him King.

23 And he taught him: and diſperſed all his ſonnes throughout all the countreys of Iudah and Benjamin vnto every ſtrong citie: and hee gaue them abundance of vitaille, and ¶ deſired many wives.

CHAP. XII.

1 Rehoboam ſeraphed by the Lord, and is purged by Sſhſh. 2 Semaiah ¶ proceſſeth him. 6 He benedictiſſeth. 7 God ſtriketh him ſerous. 9 Sſhſh ſtriketh his ſonnes, 13 His wife and death. 16 Ahiah ſonnes: and hee ſtriketh him.

ANd when ¶ Rehoboam had eſtabliſhed the kingdom and made it ſtrong, hee forſooke the Law of the Lord, and ¶ all Iſrael with him.

¶ people, that for the moſt part they follow the vice of their gouernour.

* Or, repayed them and made them ſtrong to be more able to reſiſt Ieroboam.

* Or, ſeraphed.

Eſr. ſecond.

* Chap. 13. p.

* 1 King. 12. 31. 2 Nepht. 1. 44. 11.

which were ſchools of true religion, and ſetled God.

¶ So long as they ſeek God, and ſet forth his word, they proſpereth.

¶ Called alſo Abſalom, who reigned three yere.

* 1 King. 15. 2.

¶ Hee gaue himſelfe to haue many wives.

* Or, when the Lord had eſtabliſhed Rehoboams kingdom, ¶ To ſuch is the conſequence of ſinne.

2. Threſ-

e Or, that flood by him, that is, which were of his counſell and ſecrete.

d Or, little finger, meaning, that he was of ſore greater power, then was his father.

¶ Or, ſeraphize.

e Gods will im- poſeth ſuch a neceſſity to the ſecond waies, that nothing can be done but according to the ſame, and yet men will we know as if it ſelfe, ſo that it can not be excuſed in doing euill by alledging that it is Gods ordinance.

¶ Eſr. by the kind of.

¶ 1 King. 12. 16.

¶ Or, reſtore.

¶ Eſr. ſtrengthened and diſpoſed.

¶ 1 King. 12. 21.

a That is, the halfe tribe of Benjamin: for the other halfe was gone after Ieroboam.

b Meaning, the ſonnes which rebelled.

2 Therefore in the fift yeere of king Rehobom, Shihlak the king of Egypt came vp againſt Ierufalem (becauſe they had tranſgreſſed againſt the Lord)

3 With twelue hundred charets, and threeſcore thouſand horſemen, and the people were without number, that came with him from Egypt, *even* the Lubims, Sakkims, and the Ethiopians.

4 And he tooke the ſtrong cities which were of Iudah, and came vnto Ierufalem.

5 ¶ Then came Shemaiah the Prophet to Rehobom, and to the princes of Iudah that were gathered together in Ierufalem, becauſe of Shihlak, and ſaid vnto them, Thus ſaith the Lord, Ye haue forſaken me, therefore haue I alſo left you in the hands of Shihlak.

6 Then the princes of Iſrael, and the King humbled themſelues, and ſaid, The Lord is a Iuſt.

7 And when the Lord ſawe that they humbled themſelues, the word of the Lord came to Shemaiah, ſaying, They haue humbled themſelues, therefore I will not deſtroy them, but I will fend them deliuerance ſhortly, and my wrath ſhall not be powred out vpon Ierufalem by the hand of Shihlak.

8 Neuertheleſſe they ſhall be his ſeruants: fo ſhall they know my ſeruice, and the ſeruice of the Kingdomes of the earth.

9 ¶ Then Shihlak king of Egypt came vp againſt Ierufalem, and tooke the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe: he tooke *even* all, and he caried away the ſhields of gold, * which Salomon had made.

10 In stead whereof king Rehobom made ſhields of braſſe, & committed them to the hands of the chiefe of the guard, that waited at the doore of the Kings houſe.

11 And when the king entred into the houſe of the Lord, the guard came and bare them and brought them againe vnto the guard-chamber.

12 And becauſe he humbled himſelfe, the wrath of the Lord turned from him, that he would not deſtroy all together. And alſo in Iudah the things prospered.

13 * So king Rehobom was ſtrong in Ierufalem, and reigned: for Rehobom was one and fourtie yeere old, when hee began to reigne, and reigned ſeuenteene yeer: in Ierufalem, the citie which the Lord had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammoniteſſe.

14 And he did euill: for hee prepared not his heart to ſeeke the Lord.

15 The actes alſo of Rehobom firſt and laſt, are they not written in the booke of Shemaiah the Prophet, and Iddo the Seer, in rehearing the genealogie: and there was warre alway betwene Rehobom and Ieroboam.

16 And Rehobom ſlept with his fathers, and was buried in the citie of Dauid, and Abijah his ſonne reigned in his ſtead.

CHAP. XIII.

1 Abijah maketh warre againſt Ieroboam. 2 Hee ſlew with the ſword. 3 Hee brought in the Lord and overcometh Ieroboam. 4 Of his miſere and children.

I N the eighteenth yeere of King Ieroboam, began Abijah to reigne ouer Iudah.

2 Hee reigned three yeere in Ierufalem: (his mothers name alſo was * Miſaiah the daughter of Vri-el of Gibeon) and there was warre betwene

Abijah and Ieroboam.

3 And Abijah ſet the battell in aray with the armie of valiant men of warre, *even* foure hundred thouſand choſen men. Ieroboam alſo ſet the battell in aray againſt him with eight hundred thouſand choſen men which were ſtrong and valiant.

4 And Abijah ſtood vp vpon mount a Zemaraim, which is in mount Ephraim, and ſaid, O Ieroboam, and all Iſrael, heare you me.

5 Ought you not to know that the Lord God of Iſrael hath giuen the kingdom ouer Iſrael to Dauid for euer, *even* to him and to his ſonnes by a covenant of ſalt?

6 And Ieroboam the ſonne of Nebat the ſeruant of Salomon the ſonne of Dauid is riſen vp and hath * rebelled againſt his lord.

7 And there are gathered to him ſeuen vaine men and wicked, and made themſelues ſtrong againſt Rehobom the ſonne of Salomon: for Rehobom was * but a childe and * tender hearted, and could not reſiſt them.

8 Now therefore ye thinke that yee be able to reſiſt againſt the kingdom of the Lord, *which* is in the hands of the ſonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 * Haue yee not driuen away the Prieſtes of the Lord the ſonnes of Aaron and the Leuites, and haue made you Prieſts like the people of other countreys whoſeuer cometh to † conſecrate with a yong bullocke and ſeven rams, the ſame may be a Prieſt of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forſaken him, and the Prieſts the ſonnes of Aaron miniſter vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery morning and euery euening burnt offerings and ſweete incenſe, and the bread is ſet in order vpon the pure table, and the candleſtick of gold with the lamps thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forſaken him.

12 And behold, this God is with vs a captaine, and his Prieſts with the ſounding trumpets to cry an alarme againſt you. O ye children of Iſrael, fight not againſt the Lord God of your fathers: for ye ſhall not proſper.

13 ¶ But Ieroboam cauſed an ambuſhment to compaſſe, and come behind them, when they were before Iudah, and the ambuſhment behinde them.

14 Then Iudah looked, and behold, the battell was before and behinde them, and they cryed vnto the Lord, and the Prieſtes blew with the trumpets.

15 And the men of Iudah gaue a ſhout: and *even* as the men of Iudah ſhouted, God ſmote Ieroboam and alſo Iſrael before Abijah and Iudah.

16 And the children of Iſrael fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people ſlew a great ſlaughter of them, ſo that there fell downe wounded of Iſrael ſiue hundred thouſand choſen men. 18 So the children of Iſrael were brought vnder at that time: and the children of Iudah prevailed, * becauſe they ſtayed vpon the Lord God of their fathers.

19 And Abijah purſued after Ieroboam, and tooke

d Which was one of the tops of mount Ephraim.

e And therefore whoſeuer doeth vnto it or take it from that ſtocke, tranſgreſſeth the ordinance of the Lord. Thus like an hypocrite hee acknowledge the word of God for his advantage.

f That is, perpetually becauſe that thing which is ſaid, is preſerued from corruption:

g Hee meaneth alſo, that it was made ſolemnely, and confirmed by offering of ſacrifices, where as they vied ſalt according as was ordeined, Num. 18, 19.

h 1 King, 1, 26. This word in the Chaldee tongue is Raſh, which our Sauour ſaith, Matth. 5, 22.

i Eſt. children of Belial.

k Meaning in heart and conſcience.

l Or, ſent inwardly.

m Laſt, 26, 30.

n 1 King, 12, 31.

o 1 King, 12, 31.

p Hee ſil his hands.

q Hee ſil his hands.

r Hee ſil his hands.

s Hee ſil his hands.

t As it was appointed in the Law, Exod. 28, 39.

u Becauſe their conſcience was good and approved by the Lord, they doubted not of the ſucceſſe and victory.

v Concerning the good counſell which came of the Spirit of God, he thought to haue overcome by deceit.

w Or, gaue him the overthrow.

x Hee ſleweth that the ſlay of all kingdomes, and aſſiſtance of victories depend vpon our truſt and confidence in the Lord.

b Which were a people of Africa called the Troglodytes, becauſe they dwelled in holes. ¶ Or, Libyans Moors.

c Signifying, that no calamitie can come vnto vs except we forſake God, and that he neuer leaue vs till we haue caſt him off. d And therefore doe hee iuſtly puniſh you for your ſinnes.

¶ Hee drop downe.

e Hee ſleweth that Gods puniſhments are to deſtroy him wickedly, but to chaſtiſe them, to bring them to the knowledge of themſelues, and to know how much better it iſto ſerue God then tyrants. ¶ Chap. 9, 15, 16.

f Which declareth that God ſecketh not the death of a ſinner, but his conuerſion, Ezek. 18, 31 and 23, 11. * 1 Kings, 14, 21.

g That is, twelue yeeres after that he had bene overcome by Shihlak, verſe 2.

¶ Elir ſinging.

¶ Or, a ſhion.

a Hee meaneth Iudah and Benjamin. b Or, Maſach. c 1 King, 15, 2. d Called alſo Abiſalom, for Abiſalom was her grand father, 1 King, 15, 2.

† *Eth. Daughters.*

tooke cities from him, *even* Beth-el and the 7 villages thereof, and Ietharah with her villages, and Ephron with her villages.

20 And Ieroboam recovered no strength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, & married foure- teene wiues, and begate two and twenty sonnes, and fixteene daughters.

22 The rest of the actes of Abijah, and his maners and his sayings, are written in the storie of the Prophet Iddo.

CHAP. XIII.

3 *Afa destroys the library, and commandeth his people to forsake the true God. 11 Afa prayed vnto God which he should goe to fight. 12 Hee obtained the victory.*

* *King 15. 8.*

SO * Abijah slept with his fathers, and they buried him in the citie of Dauid, and Afa his sonne reigned in his stead: in whole dayes the land was quiet ten yeeres.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the altars of the strange gods, and the high places, and brake downe the images, and cut downe the groves.

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the Commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the Kingdome was quiet before him.

6 Hee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee sayd to Iudah, Let vs build these cities, and make walles about, and towers, gates, and barres, while the land is before vs: because wee haue fought the Lord our God, wee haue fought him, and hee hath giuen vs rest on every side: so they built and prospered.

8 And Afa had an armie of Iudah, that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.

9 ¶ And there came out against him Zerah d of Ethiopia, with an host of ten hundred thousand, and three hundred chariots, and came vnto * Marehsah.

10 Then Afa went out before him, and they set the battell in aray in the valley of Zephahash, beside Marehsah.

11 And Afa cried vnto the Lord his God, and sayd, Lord, * it is nothing with thee to helpe him with many, or with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God: let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Afa and before Iudah, and the Ethiopians fled.

13 And Afa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was overthrowen, so that there was no life in them: for they were destroyed before the Lord and before his host: and they caried away a mighty great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon

them, & they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattell, and caried away plenty of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

1 *The restoration of Azaiah. 2 Afa purged his country of idolatry. 11 Hee fought with the people. 12 They fought together to fight the Lord. 13 Hee despised his master for his idolatry.*

THEN the Spirit of God came vpon * Azariah the sonne of Obed.

And he went out to meete Afa, and said vnto him, O Afa, and all Iudah and Benjamin, heare me, The Lord is with you, while ye bewitch him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the true God, and without Priests to teach, and without law.

4 But *whosoener* returned in his affliction to the Lord God of Israel, and sought him, he was found of him.

5 And in that time there was no peace to him that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands bee weak: for your worke shall haue a reward.

8 ¶ And when Afa heard these words, and the prophcie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah and Benjamin, and out of the cities which hee had taken of mount Ephraim, and hee renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Benjamin, and the strangers with them out of Ephraim, and Manasse, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Ierusalem in the third month, in the fiftieth yeere of the reigne of Afa.

11 And they offered vnto the Lord the same time of the spoile which they had brought *even* seven hundred bullockes, and seven thousand sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And *whosoener* will not seeke the Lord God of Israel, shall be slaine, whether hee were small or great, man or woman.

14 And they sware vnto the Lord with a loud voyce, and with shouting and with trumpets, & with correts.

15 And all Iudah rejoiced on the oathe: for they had sworne vnto the Lord with all their heart, and taught him with a whole desire, and he was found of them. And the Lord gave them rest round about.

16 ¶ And King Afa disposed * Maachab his mother from her regencie, because she had made an idole in a groue: and Afa brake downe her idole, and stamped it, and burnt it at the brooke Kidron,

a who was called Obed, as his fathers was, vers 11.

b For the space of twelue yeeres, vnder Rehoboam, and threetye vnder Abijah, religion was neglected, and idolatry planted.

c Hee destroyed them notwithstanding the wickedness of tyrants and their rage, yet God hath his, whom he beareth in their rebellion, in the deliuitiō of his from Zerahing of the Ethiopians, Chap. 14. 9. 12. and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shall not be frustrated.

e Called Shimon, containing part of May, and part of Iune.

f Which they had taken of the Ethiopians.

g These were the words of their covenant, which commanded all subiects to be true to death, according to the Law of God.

h As long as they feared him right, so long did hee preserve and prosper them.

i A King, 15. 17. for grand-mothers and heire hee decreed that hee locked male, for the ought hee had died both by the covenant, as vers. 13. and by the Law of God: but hee gave place to facilitate, and would also seeme after toise the Law,

a Which were planted contrary to the Law, Deut. 16. 21.

b Hee fleweth with the rest and quietness of kingdome standeth in abolishing idolatry, and advancing true religion.

c Whiles we haue the full government thereof.

d The king of Ethiopia, or Egypte. e Which was a citie of Iuda, Iosh. 15. 44. where Michab the Prophet was borne.

* 1. Sam. 14. 6, II. 19. in many, without power.

f Thus the children of God neither run in their owne power or pollicie, neither force the strength and subtiltie of their enemies, but consider the cause and see whether their encouagements lead to Gods glory, and thereupon assume themselves of the victory by him, which is onely Almighty, and can meane all both into doth with the breath of his mouth.

g The Lord had broken them with feare,

Which partly came through lack of scale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

1 Because that God was called the God of Israel, by reason of his promise to Iacob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people, in respect of his predecessors.

17 But the high places were not taken away out of Israel: yet the heart of Afa was perfect all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, silver, and gold, and vessels.

19 And there was no warre vnto the five and thirtieth yee of the reigne of Afa.

CHAP. XVI.

Afa for feare of Iehoshaphat, was a coward with Iehoshaphat king of Iudah. 7 Ier is reproued by the Prophet. 10 Whom he putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

IN the fixe and thirtieth yee of the reigne of Afa, came A Baasha king of Israel vp against Iudah, and built Ramah, to let none passe out or goe in to Afa king of Iudah.

2 Then Afa brought silver and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a couenant betwene me and thee, and betwene my father and thy father: behold, I haue sent thee silver and golde: come, breake thy league with Baasha king of Israel, that hee may depart from me.

4 And Benhadad hearkened vnto king Afa, and sent the captaynes of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Afa the king rooke all Iudah, and carried away the stones of Ramah and the timber thereof, wherewith Baasha did build, and he build therewith Geba and Mizpeh.

7 And at that same time Hanani the Seer came to Afa king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God: therefore is the host of the king of Aram escaped out of thine hand.

8 The Ethiopians and the Lubims, were they not a great host with chariots and horsemen, exceeding many, yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 For the eyes of the Lord behold all the earth, to shew himselfe strong with them that are of perfect heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Afa was wroth with the Seer, and put him into a prison: for he was displeased with him, because of this thing. And Afa oppressed certainly of the people at the same time.

11 And behold, the actes of Afa first an I last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 And Afa in the nine and thirtieth yee of his reigne was diseased in his feete, and his disease was extreme: yet hee fought not the Lord in his disease, but in the Physicians.

13 So Afa slept with his fathers, and died in the one and fourtieth yee of his reigne.

which are the chiefe cause of all our diseases, and after vs the helpe of the physician, at a mercede by whom God worketh,

14 And they buried him in one of his sepulchres, which he had made for himselfe in the city of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kinde of spices made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

Iehoshaphat trusting in the Lord, prospereth in warre and honour. 7 Ier rebuketh Iehoiadab. 9 Ier rebuketh the people to be taught. 11 He rebuketh Iehoiadab of his charge. 12 His death.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Afa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the first wayes of his father Dauid, and sought not Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And hee lift vp his heart vnto the wayes of the Lord, and he rooke away moreouer the high places and the groues out of Iudah.

7 And in the third yee of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Afahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobiah, and Toh-adonijah, Leuites, and with them Elishamah and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they fought not against Iehoshaphat.

11 Also some of the Philistines brought Iehoshaphats gifts and tribute silver, and the Arabians brought him flocks, seven thousand and seven hundred rammes, and seven thousand and seven hundred hee goats.

12 So Iehoshaphat prospered and grew vp on high, and he built in Iudah palaces and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, in Iudah, were captains of thousands, Adnah the captain, and 7 with him of valiant men three hundred thousand.

15 And at his hand Iehohanan a captain, and with him two hundred and fourscore thousand.

16 And at his hand Amasiah the sonne of Zichri, which willingly offered himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliashah a valiant man, and

That is, his verses: meaning, before he had committed with Baalim, and against Ierish.

Sought not helpe at strange gods.

Hee gave himselfe wholly to Iesue the Lord.

He knew it was in vaine to profess Religion, except such were appointed which could instruct the people in the same, and had authority to put away all idolatry.

Thus God prospereth all such that with a pure heart seek his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage against them.

Else, in his kind.

Or, next to him.

Meaning, which was a Nazaree, Numb. 6.

That is, they were as his ordinary guard,

and with him armed men with bowe and shield, two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These waited on the king, besides those which the king put in the strong cities throughout all Iudah,

CHAP. XVIII.

1 Iehoshaphat made a league with Ahab. 10 Four hundred prophets were with him to go to warre. 16 Michaiah was against them. 23 Zedekiah said to him. 25 The king put him in prison. 29 The effect of his prophesie.

And Iehoshaphat had riches and honour in abundance, but he was ioyed in a afflictie with Ahab.

2 And after certaine yeeres he went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that he had with him, and entiled him to goe vp vnto Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat king of Iudah. Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ioyne with thee in warre.

4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the word of the Lord this day.

5 Therefore the King of Israel gathered of prophets foure hundred men, and said vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord, that we might enquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man by whom we may aske counsell of the Lord: but I hate him: for hee doeth not prophetic good vnto mee, but alway euill: it is Michaiah the sonne of Imia. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuch, and said, Call quickly Michaiah the sonne of Imia.

9 And the king of Israel and Iehoshaphat King of Iudah sat either of them on his throne clothed in their apparell: they sat euery in the threshing floore at the entering in of the gate of Samaria: and all the Prophets prophesied before them.

10 And Zedekiah the sonne of Chenaanah made him hornes of yron, and sayd, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophesied so, saying, Goe vp in Ramoth Gilead, and prosper: for the Lord shall deliuer it vnto the hand of the king.

12 And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord lieth, whosoever my God saith, that will I speake.

14 So hee came to the king, and the King said vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leave off? And he said, Goe ye vp, and prosper, and they shall be deliue-

red into your hand.

15 And the King said vnto him, How oft shall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountains, as sheepe that haue no shepheard: and the Lord said, I will haue no master: let them returne euery man to his house in peace.

17 And the King of Israel said to Iehoshaphat, Did I not tell thee, that hee would not prophetic good vnto mee, but euill?

18 Again he said, Therefore heare yee the word of the Lord: I sawe the Lord sit vpon his throne, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall perfwade Ahab King of Israel, that he may goe vp, and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came forth a spirit and stood before the Lord, and said, I will perfwade him. And the Lord said vnto him, Wherein?

21 And he said, I will goe out, and be a false spirit in the mouth of all his Prophets. And hee said, Thou shalt perfwade, and shalt also preuaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zedekiah the sonne of Chenaanah came neere & smote Michaiah vpon the cheekes, and sayd, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Behold, thou shalt fee that day when thou shalt goe from chamber to chamber to hide thee.

25 And the King of Israel said, Take yee Michaiah, and cary him to Ammon the gouernour of the citie, and to Iothab the Kings sonne.

26 And say, Thus saith the King, put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he said, Heare all yee people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel said vnto Iehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commaunded the captaines of the charrets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charrets saw Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat cried, and the Lord helped him and mooued them to depart from him.

32 For when the captaines of the charrets saw that hee was not the King of Israel, they turned backe from him.

33 Then a certaine man drew abowt mightily, and smote the King of Israel betwene the ioynts of his brigandine: therefore hee fell to his charretman, Turne thine hand, and cary me out of the hoste: for I am hurt.

m the prophesie sheweth the people should be dispersed, and Abahabites.

a Meaning, Ioh Angel.

b There, the Lord.

p To them that will not beleue the word of God, I will sende strong delusions, that they should beleue lies, as the Lord saith. q By this cruelty, his ambition and hypocritie was discovered: thus the hypocrites both of the Spirit which they haue not, and declare their malice against them in whom the true Spirit is. r Heere him straightly in prison, and let him seeke hunger and thirst.

q Or, Michaiah.

f Thus the wicked like by the sword of the Lord to escape their iniquities, who by the sword of the Lord are destroyed by his word.

g Hee cryed to the Lord by acknowledging his fault in going forth to the battell, and thus hee was preserved by his word.

* 1 King. 22. 33. a For Iorani Iehoshaphat sonne married Ahab daughter.

b That is, the child yeete, 1. King 22. 2.

c To recover it out of the hands of the Syrians.

d These the aduise of some Prophet, to know wheate is Gods will. e Which were the prophets of Baal, signifying that the wicked euen more but faster, and such as will beate in their inuoluntate afflictions.

f Here the true misfectors of God ought not to cease to doe their diuils, although the wicked magistrates cannot abide them to speake the truth. g Meaning, that he ought not to refuse to heare any that is of God. h That is, in their malice and toyall appeall.

i Reade 1. King. 22. 11.

k Thinking that whereas foure hundred prophets had agreed in one thing, that he being but one man and in less estimation, should not goe safely. l Hee spake this by deuotion of the false prophets, as the King well perceived.

a Hee diffembled his hart that his souldiers might fight more courageously.

34 And the battell increased that day: and the king of Israel^a Roode still in his chariot against the Aramites vntill euen, and died at the time of the funne going downe.

CHAP. XIX.

a After Iehoshaphat was rebuked by the Prophet, he called againe the people to the bowing of the Lord. 5. He appointed iudges and ministers, 9. and rebuketh them to feare God.

ANd Iehoshaphat the king of Iudah returned^a safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete them, and said to king Iehoshaphat, ^a Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuertheless good things are found in thee, because thou hast take away the grones out of the land, and hast prepared thine heart to seeke God.

4 ^a So Iehoshaphat dwelt at Ierusalem, and returned and went^b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and hee will be^c with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no iniquitie with the Lord our God, neither ^a respect of persons, nor receiving of reward.

8 Moreover in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they^c returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfert heart.

10 And in euery cause that shall come to you of your brethren that dwell in your cities, betweene blood and blood, betweene law and precept, statutes and iudgements, yee shall iudge them and admonish them that they trespasse not against the Lord, that his wrath come not vpon you and vpon your brethren. This shall ye doe and trespasse not.

11 And behold, Amariah the Priest shall be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the Kings affaires, and the Leuites shall be officers before you. Be of courage, and doe it, and the Lord shall be with the kingood.

execute iustice right. i. Shalbe chiefe ouerser of the publike affaires. i. They shall haue the handling of inferior cases. k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The multitude say that the Lord gaue him agaiust his enemies, 30 his wiues and childe.

AFTER this also came the children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the Sea, out of Aram: and beholde, they be in Hazon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe before the Idumeans of mount Seir. b Called the dead Sea, where God destroyed the first cities for sinne.

to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselves together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reignest not thou ouer all the kingdomes of the heathen, and in thine hand is power and might, and none is able to withstand thee,

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 If euill come vpon vs, as the sword of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldst not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in coming to call vs out of thine inheritance, which thou hast caused vs to inherit:

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes are toward thee.

13 And all Iudah stood before the Lord with their young ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he sayd, Hearken yee all Iudah, and ye inhabitants of Ierusalem, and thou, king Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the battell is not yours, but Gods.

16 To morow goe ye downe against them: behold, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wilderness of Ieruel.

17 Yee shall not neede to fight in this battell: stand still, mooue not, and behold the salvation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morrow goe out against them, and the Lord will be with you.

18 ^a Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 ^a And the Leuites of the children of the Kohathites, and of the children of the Corbites stood vp to praise the Lord God of Israel with a loud voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Heare

c This declareth what the feare of the godly is, which is as a picke to stirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despair.

d Hee groundeth his prayer vpon Gods power, whereby he is able to helpe, and alio on his mercy, which he will continue toward his, forasmuch as he hath once chosen them and begun to shew his graces toward them.

e Meaning, waite which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou declare thy presence and fauour.

g Drut. 2. 9. where, 13. i.

h We vnto only our guilt in thee, and we write for our deliuerance from heauen.

i That is, before the Ark of the Couenant.

j Which was moued by the Spirit of God so prophetic.

k They fight against God and not against you, therefore he will fight for you.

* Ekd. 14. 13. 14. Or, delictantes.

l Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

† Eir. in p. 10.

a Hee declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather then not in deed that they are enemies to all such as hate the Lord.

† Eir. in p. 10.

b Hee visited all his country, and brought his people from idolatry to the knowledge of the true God.

c Both to preferre you, if you do iustly, or to punish you, if you do y contrary.

d Hee will declare by the charpenesse of the punishment, that hee hateth all iniquity.

* Drut. 10. 17.

1. Job. 34. 10.

2. Rom. 2. 11.

3. Gal. 2. 6.

4. Eph. 6. 9.

5. Col. 3. 25.

6. 2. Pet. 1. 17.

7. 2. Pet. 1. 17.

8. 2. Pet. 1. 17.

9. 2. Pet. 1. 17.

10. 2. Pet. 1. 17.

11. 2. Pet. 1. 17.

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34. 2. Pet. 1. 17.

35. 2. Pet. 1. 17.

36. 2. Pet. 1. 17.

37. 2. Pet. 1. 17.

38. 2. Pet. 1. 17.

an Give credit to their words and doctrine.

a This was a Psalm of thanksgiving which they used commonly singing when they praised the Lord for his benefits, and was made by David, Psal. 136. b Meaning, the Idumeans which dwell in mount Seir.

c Thus the Lord according to Iehoshaphat's prayer declared his power, when he delivered his, by vanquishing their enemies to kill one another.

g To give thanks to the Lord for the victory; and therefore the valley was called Berachah, that is, blessing or thanksgiving, which was also called the valley of Iehoshaphat, Ierl. 3. 2. a. because the Lord judged the enemies according to Iehoshaphat's prayer. b Hee declareth hereby, that the works of God bring ever comfort to his, and leave of destruction to his enemies. * 1. King. 22. 43. c Meaning, in his virtues, and these ways wherein he followed God. d As the great care & diligence of this good king was not able utterly to abolish all superstition and idolatry out of his people, but that they would still continue their false and idolatry, how much sorer they able to reforme euill, which either hee liuely zeale, or not such as hee had: though herein he was not to be censured. * 1. King. 16. 1. * 1. King. 22. 43. 44.

Hear ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleue his Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed fingers vnto the Lord, and them that should praise him that is in the beautiful Sanctuary, in going forth before the men of armes, and saying, * Praise ye the Lord for his mercy *lasteth* for ener.

22 And when they began to shout, and to praise, the Lord laide ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy one another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the carkeies were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: the therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then every man of Iudah and Ierusalem returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ierusalem with viols, and with harps, and with trumpets, *euery* vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Irael.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and *was* iue & thirty yeere old, when he began to reigne: and reigned iue and twentie yeeres in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, & departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the Kings of Irael.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Irael, who was ioyne to doe euill.

36 And hee ioyne with him, to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodanah of Ma-

reish prophesied against Iehoshaphat, saying, Because thou hast ioyne thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

1 Iehoshaphat dieth. 2 Iehoram succeedeth him, 3 which killeth his brethren. 4 He was brought to idolatry, 11 and seduced the people. 16 He is opposed of the Philistines. 18 His misfortune end.

I Iehoshaphat then slept with his fathers, and was buried with his fathers in the city of David: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Irael.

3 And their father gaue them great gifts of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 * And Iehoram rose vpon the kingdome of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Irael.

5 Iehoram was two and thirty yeere olde, when he began to reigne, and hee reigned eight yeeres in Ierusalem.

6 And he walked in the way of the Kings of Irael, as the house of Ahab had done: for he had the daughter of Ahab to wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the * covenant that he had made with David, and because he had promised to giue a light to him, and to his sonnes for ener.

8 ¶ In his dayes Edom rebelled vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charers with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaiues of the charers.

10 But Edom rebelled vnder the hand of Iudah vnto this day. Then did Libnah rebell at the same time vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreover he made high places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from Eliiah the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the Kings of Irael, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt be in great diseases in the disease of thy bowels, vntill thine bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians,

b Thus God would not haue his to ioyne in societie with idolaters and wicked men.

a Reade Chap. 15. w. 40. v. 1. by Irael, is meant Iudah.

* 1. King. 2. 13. b Because the wicked line ended in feare: and also ambitious, they become cruel, and spare not to murder them, whom by name they ought most to cheris and defend. c Meaning, of Iudah and Benjamin. d So that we see how it cannot be that those that ioyne with the wicked, and send God. * 2. Sam. 7. 16. 16. 1. King. 2. 4. and 3. 24. a. King. 8. 19. Chap. 1. 15.

e Reade a King 17. 32.

f Meaning, idolatry, because that the idolaters brethren promise with adulteries to see husbands. g Some think that this was Eliiah, so called because he had the Spirit in abundance, as had Eliiah.

h We see this example daily practised vpon them that fall away from God, and become idolaters and murderers of their brethren.

i There were other Arabians in Africa Southwest toward Egypte.

Called also Azariah, as Chap. 12. v. of Azariah, which follows.
 1 That is, as some write, he was not regarded, but devoted for his wickedness, & idolatry, so that his sonne reigned 24 yeeres his father yet living without honour and after his fathers death he was confirmed to reigne full, as Chap. 23. 2.

2 King 8. 24.
 2 Meaning, the Philistines.

3 Reade Chap. 22. 1. c. That is, after the death of his father. d She was Ahabs daughter, who was the sonne of Omri.

4 Hee sheweth that it must needs follow that the ministers are such as their counsellors be, and that these cannot be so good King, that interest wicked counsellors.

5 Heerely vee see how nothing can cometo any but by Gods providence and he hath appointed, and that hee can catch all means to come to his will.

* 1 King 9. 7. Or, took vengeance. 6 This was the last plague of God, because he joynd himselfe with Gods enemies: yet God to declare the worthines of Iehoiada, his grandfather, moved them to give him the honour of buriall.
 * 2 King 11. 17. It is to shew that there should be some to crowne, and to anoynt him.

17 And they came vp into Iudah, and brake into it, & caried away all the substance that was found in the Kings house, and his sonnes also, and his wines, so that there was not a sonne left him, save x Iehohaz, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowles with an incurable disease.

19 And in processe of time, even after the end of two yeeres, his gurs fell out with his disease: so he died of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere old, and reigned in Ierusalem eight yeeres, and liued without being defiled: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

x Azariah reigneth after Iehoram. y Iehu king of Israel killeth Azariah. 10 Azariah protest to death all the Kings lineage. 11 Joash is bred.

And the inhabitants of Ierusalem made Azariah his youngest sonne King in his stead: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Azariah the sonne of Iehoram king of Iudah reigned.

2 Two and fourtie yeere old was Azariah when hee began to reigne, and hee reigned 41 yeere in Ierusalem. And his mothers name was Athaliah the daughter of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Irael to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And hee returned to be healed in Izezel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izezel, because hee was diseased.

7 And the destruction of Azariah came of God, in that he went to Ioram: for when hee came, hee went forth with Iehoram against Iehu the sonne of Nimshi,* whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Azariah that waited on Azariah, he slew them also.

9 And hee sought Azariah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slew him and buried him, because said they, hee is the sonne of Iehoshaphat, which fought the Lord with all his heart. So the house of Azariah was not able to retaine the kingdomes.

10 ¶ Therefore when Athaliah the mother of Azariah saw that her sonne was dead, she arose and destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the King tooke Joash the sonne of Azariah, and hals him from among the Kings sonnes, that should be

slaine, and put him and his nourse in the bedde chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for shee was the sister of Azariah) hid him from Athaliah: so he flew him nor.

12 And hee was with them hid in the house of God six yeeres, whiles Athaliah reigned over the land.

CHAP. XXIII.

x Joash the sonne of Azariah is made king. 15 Athaliah is put to death. 17 The temple of Baal is destroyed. 16 Iehoiada anoynteth misfort in the Temple.

And in the tenth yeere Iehoiada waxed bold, and tooke the captaines of hundredres, viz, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehochanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adajah, and Elisaphat the sonne of Zichri in covenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a covenant with the King in the house of God: and hee said vnto them, Behold, the Kings sonne mult reigne,* as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall do. The third part of you that come on the Sabbath of the Priests, and the Leuites, shall be porters of the doores.

5 And another third part toward the Kings house, and another third part at the gate of the foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the Priests, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compass the King round about, and every man with his weapon in his hand, and hee that entreth into the house, shall be slaine, and be you with the King, when hee commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke every man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest delivered to the captaines of hundredres speares, and shields, and bucklers which had bene King Dauids, and were in the house of God.

10 And hee caused all the people to stand (every man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the King.

11 Then they brought out the Kings sonne, and put vpon him the crowne, and gave him the sceptre, and made him King. And Iehoiada and his sonnes anoynted him, and said, God save the King.

12 ¶ But when Athaliah heard the noise of the people running, and praising the King, she came to the people into the house of the Lord.

13 And when shee looked, behold, the King stood by his pillar at the entering in, and the princes and the trumpets by the King, & all the people of the land reioyced, and blew the trumpets, & the singers were with instruments of musike,

1 Meaning, in the chamber, where the Priests and Leuites kept, which kept their courses weberly in the Temple.
 2 To wit, of Iudah.

* 2 King 11. 4. a Of the reigne of Azariah, or after the death of Azariah.

b Meaning, of Iudah and Benjamin: reade why they are called Iud. Chap. 15. 17.
 * 2 Sam. 7. 12, 16.
 1 King 11. 4. c Chap. 21. 7.

* 2 King 11. 6. d Which was the chiefe gate of the Temple toward the East.

e Meaning, to make any tumult, or to hinder their enterprise.

f Which had finished their course on the Sabbath, and to the other part entered to keepe their turne.

g Meaning, the most holy place where the Ark stood.

h That is, the people of the Law, as some reade, they put vpon him his royall appaill.

i From the king.

h And.

• That is, reproved and checked him, and handled him ſeriously.

• Meaning, Zacharie, which was one of Iehoiad's ſonnes, and a Prophet of the Lord.

• That is, concerning his ſonnes, &c.
• That is, the reputation.

• 2 King. 14. 9.

• Meaning, in reſpect of his predeceſſors, altho he had his imperfections.

• 2 Chron. 24. 16.
• 2 King. 14. 6.
• 1 Chron. 3. 30.
• Ezk. 18. 10.
• That is, for that fault wherefore the child is puniſhed, except he be culpable of the ſame.

• So many as were able men to beare weapons, and goe to the warre.

• That is, out of the ſeven tribes, which had ſeparated themſelves before, both from each other and their king.

• And therefore to ſhake to the help of them, whom the Lord ſaweth not, is to caſt off the help of the Lord.

• If thou wilt not give credit to my words.

• He ſheweth that if we depend only upon God, we ſhall not need to be troubled with theſe worldly reſpects, for he will guide at all times that which ſhall be neceſſary, if we obey his word.

a very great armie into their hand, becauſe they had forgotten the Lord God of their fathers: and they gave ſentence againſt Ioaſh.

25 And when they were departed from him, (for they left him in great diſeaſe) his owne ſervants conſpired againſt him for the blood of the children of Iehoiada the Priſt, and ſlew him on his bed, and he died, and they buried him in the citie of David: but they buried him not in the ſepulchres of the kings.

26 And theſe are they that conſpired againſt him, Zabab the ſonne of Shimirah an Ammoniteſſe, and Iehozabad the ſonne of Shitarah a Moabiteſſe.

27 But his ſonnes, and the ſumme of the taxe gathered by him, and the foundation of the houſe of God, behold, they are written in the booke of the booke of the Kings. And Amaziah his ſonne reigned in his ſtead.

CHAP. XXV.

3 Amaziah putteth him to death which ſlew his father. 10 He ſendeth his ſons to ſchool. 12 Hee overcommeth the Edomites. 14 Hee ſaith to Iſrael. 17 And Ioaſh king of Iſrael overcommeth Amaziah. 19 Hee is ſlaine by a conſpiracie.

Amaziah was ſiue and twentie yeere old when he began to reigne, and he reigned nine and twentie yeere in * Ieruſalem & his mothers name was Iehoadan of Ieruſalem.

2 And hee did a vprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdom was eſtabliſhed vnto him, he ſlew his ſervants, that had ſlaine the king his father.

4 But he ſlew not their children, but did as it is written in the Law, and in the booke of Moſes, where the Lord commanded, ſaying, The fathers ſhall not die for the children, neither ſhall the children die for the fathers, but every man ſhall die for his owne ſinne.

5 And Amaziah aſſembled Iuda, and made them captaines ouer thouſands, & captaines ouer hundreds, according to the houſes of their fathers, thorowout all Iudah and Benjamin: and hee numbred them from twenty yeere olde and aboue, and found among them three hundred thouſand choſen men, to goe forth to the warre, and to handle ſpeare and ſhield.

6 Hee hired alſo an hundredth thouſand valiant men out of Iſrael for an hundred talents of ſilver.

7 But a man of God came vnto him, ſaying, O king, let not the armie of Iſrael go with thee: for the Lord is not with Iſrael, neither with all the houſe of Ephraim:

8 If thou goe thou on, doe it, make thy ſelfe ſtrong to the battell, but God ſhall make thee fall before the enemy: for God hath power to helpe, and to caſt downe.

9 And Amaziah ſaid to the man of God, What ſhal wee doe then for the hundred talents, which I haue given to the houſe of Iſrael? Then the man of God answered, The Lord is able to give thee more then this.

10 So Amaziah ſeparated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly againſt Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the ſalt valley, and

ſmote of the children of Seir, ten thouſand.

12 And other ten thouſand did the children of Iudah take alſo, and carried them to the top of a rocke, and caſt them downe from the top of the rocke, and they all built to pieces.

13 But the men of the armie, which Amaziah ſent away, that they ſhould not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and ſmote three thouſand of them, and took much ſpoyle.

14 Now after that Amaziah was come from the ſlaughter of the Edomites, hee brought the gods of the children of Seir, and ſet them vp to be his gods, and he worſhipped them, and burned incenſe vnto them.

15 Wherefore the Lord was wroth with Amaziah, and ſent vnto him a Prophet, which ſaid vnto him, Why haſt thou fought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as he talked with him, he ſaide vnto him, Haue they made thee the Kings counſeller? ceaſe thou: why ſhould they ſmite thee? And the Prophet ceaſed, but ſayd, I knowe that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſell.

17 Then Amaziah King of Iudah tooke counſell, and ſent to Ioaſh the ſonne of Iehozabab, the ſonne of Iehuking of Iſrael, ſaying, Come, let vs ſee one another in the face.

18 But Ioaſh king of Iſrael ſent to Amaziah king of Iudah, ſaying, The ſhifte that is in Lebanon, ſent to the cedar that is in Lebanon, ſaying, Give thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon went and trode downe the ſhifte.

19 Thou thinkeſt: loe, thou haſt ſmitten Edom, and thine heart liſteth thee vp to bragge: abide now at home: why doeſt thou pronoke to thine hurt, that thou ſhouldeſt fall, and Iudah with thee?

20 But Amaziah would not heare: for it was of God, y he might deliuer them into his hand, becauſe they had fought the gods of Edom.

21 So Ioaſh the king of Iſrael went vp: and hee and Amaziah king of Iudah ſawe one another in the face at Beth-ſhemesh, which is in Iudah.

22 And Iudah was put to the worſe before Iſrael, and they fled every man to his tents.

23 But Ioaſh the king of Iſrael tooke Amaziah king of Iudah, the ſonne of Ioaſh, the ſonne of Iehozabab, in Beth-ſhemesh, and brought him to Ieruſalem, and brake downe the wall of Ieruſalem, from the gate of Ephraim vnto the corner gate, four hundred cubites.

24 And hee took al the gold and the ſilver, and all the veſſels that were found in the houſe of God with Obed Edom, and in the treaſures of the Kings houſe, and the children that were in bondage, and returned to Samaria.

25 And Amaziah the ſonne of Ioaſh king of Iudah liued after the death of Ioaſh ſonne of Iehozabab king of Iſrael, fifteene yeere.

26 Concerning the reſt of the acts of Amaziah firſt and laſt, are they not written in the booke of the Kings of Iudah and Iſrael?

27 Now after the time that Amaziah did turne away from the Lord, they wrought treaſon againſt him in Ieruſalem: and when hee was fed to Lachish, they ſent to Lachish after him, and ſlew

h For the Edomites whom David had brought to ſubjection, rebelled vnder Iehoram Iehoiſaphat's ſon. In the 4 Kings 17, this rocke is called the ciuitie of Seir. That is, the hundredth thouſand of Iſrael.

I thinke that he ſhould haue giuen the praife to God for his benefits and great victory, he ſell from God, and did moſt vilely diſhonour him. Hee promiſeth that whoe cannot ſue himſelfe nor his worſhippers, it is no God but an idol.

n Meaning, the King.

• So had it is, for the carnall man to be admoniſhed of his fault, that hee conſidereth, mocketh, and deſpiſeth him, that correcteth him: yea, inſtanceth him and putteth him to death, as Chap. 16. 10. and 18. 30, and 24. 21.

• That is, Ieſus criſt the meere hand to hand: for he was offended, that the ſerie of the ſerſerker, whom hee had in wages, and diſmiſſed by the counſell of the Prophet, had deſtroyed certaine of the cities of Iudah.

• 2 King. 14. 9.
• Thus God oft times plaigneth by theſe means what euen men moſt truſt, to teach them to haue their confidence only in him, and to ſee his iudgements, mooueth their hearts to follow that which ſhall be their deſtruction.

• Meaning, the treaſures of Obed Edom: for the houſe bare the name of the chief father.

• 2 King. 14. 29.

ſlew

slaw him there.

28 And they brought him vpon horses, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1. 5 Vzziah shewing the Lord, prospering in his enterprise. 16 He receiveth gold and vpon the Priests office. 20 The Lord plagues him. 20 The Priests drive him out of the Temple, and exclude him out of the Lodes house. 23 His burial, and his funeral.

* 2. King. 14. 21. a Called also Azariah.

b He fortified it and made it strong: this city was also called Beth and Elmon, neere to the Red Sea.

* 1. King. 15. 2.

c This was mee that Zechariah that was the sonne of Iehoiada, but some other Propheet of that name. d For God neuer seeketh any that seeketh unto him; and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

* Nbr. 3. 10. & 2. f Whereas the wall or tower turreth. || Or, pile.

g That is, in mount Carmel, or so the word signifieth, in the fruitful field: it is also taken for a Greene exre of corne, when it is full, as Leu. 1. 14.

h Of the chiefe officer of the Kings house, or of the equaries and sergeant for warre.

i Ebr. engine by the invention of an inventive man.

i Thus prosperity catcheth men to trust in themselves, and by forgetting him which is the author thereof, procure their owne perdition.

T Hen all * the people of Iudah tooke a Vzziah, which was fixtene yeere old, and made him king in the stead of his father Amaziah.

2 Hee built b Eloth, and restored it to Iudah, after that the king slept with his fathers.

3 * Sixtene yeere olde was Vzziah, when hee began to reigne, and he reigned two & fixte yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And hee did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee fought God in the dayes of Zechariah (which vnderstood the visions of God) and when as d he fought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammamim.

8 And the Ammonites gaue e gifts to Vzziah, and his name spred to the entring in of Egypt: for hee did most valiantly.

9 Moreover Vzziah built towers in Ierusalem at the corner gate, and at the valley gate and at the * f turning, and made them strong.

10 And hee built towers in the wilderness, and digged many || cisternes: for hee had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in e Carmel: for hee loved husbandry.

11 Vzziah also had an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maseiah the ruler, and vnder the hand of Hananiah, one of the Kings captaignes.

12 The whole number of the chiefe of the families of the valiant men were two thousand and fixe hundredth.

13 And vnder their hand was the armie for warre, three hundredth and seven thousand, and fixe hundredth that fought valiantly to helpe the King against the enemy.

14 And Vzziah prepared them throughout all the hoste, shields, and speeres, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very t artificiall engines in Ierusalem, to be vpon the towers and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because God did helpe him marvellously till he was mighty.

16 i But when he was strong, his heart t was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burn incense vpon the altar of incense.

17 And Azariah the Priest went in after him: and with him fourecore Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and

said vnto him, * It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: a goe forth of the Sanctuary: for thou hast transgredged, and thou hast haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priests, the leprosie zofe vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priests with all the Priests looked vpon him, behold, hee was leprous in his forehead, & they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.

21 * And Vzziah the King was a leper vnto the day of his death, and dwelt as a leper in a house apart, because hee was cut off from the house of the Lord: and Iotham his sonne ruled over the Kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Ishaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the Kings; for they said, He m is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigned, and overcometh the Ammonites. 2 His reigne and death. 3 Aha's sonne reigne in his stead.

Iotham * was fixe and twenty yeere old when hee began to reigne, and reigned fixtene yeere in Ierusalem, and his mothers name was Ierubah the daughter of Zadok.

2 And hee did vprightly in the sight of the Lord, according to all that his father Vzziah did, save that hee entred not into the Temple of the Lord, and the people did yet b corrupt their wayes.

3 Hee built the hie e gate of the house of the Lord, and hee built very much on the wall of the castle.

4 Moreover hee built cities in the mountaines of Iudah, and in the forrests hee built palaces and towers.

5 And hee fought with the Kings of the children of Ammon, and prevailed against them. And the children of Ammon gaue him the same yeere an hundredth talents of silver, and ten thousand t measures of wheate, and ten thousand of barley: this did the children of Ammon giue him i both in the second yeere and the third.

6 So Iotham became mightie, d because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham, and all his warres, and his wayes, loe, they are written in the booke of the Kings of Israel, and Iudah.

8 He was fixe and twentie yeere old, when hee began to reigne, and reigned fixtene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the city of David: and Aha's sonne reigned in his stead.

CHAP. XXVIII.

1 Aha's sonne is giuen into the hands of the Syrians and the King of Israel. 2 The Prophet representeth the fliethee creature. 3 Iudah is molested with enemies. 4 Aha's death, and his buriall. 5 The death and funeral.

* Num. 18. 7.

k Though his wife Iremed, 20. hee good and also his intention, yet because they were not converted by the word of God, hee did wickedly, and was therefore both lively reppel and also punished.

* 2. King. 15. 6. l According to the commandment of the Lord, Leuit. 13. 46.

m And therefore was buried apart in the time field, but not in the same sepulchres with his predecessors.

* 2. King. 15. 33.

n To wit, to offer sacrifice before the word of God, which thing is spoken in the commendation of Iotham.

o They were not cleane purged from idolatry.

p Which was five-score cubits high, and was for the height called Ophel: it was at the East gate, and mention is made of it Chap. 2. 4.

q Ebr. Calum. r Or, victory. s Hee weeth that all prosperity cometh of God, whoezeretheth when wee put our trust in him.

* A King. 16. 3.

1 Or, pride flow. 2 He was an idolater like them.

3 As the idolaters have certain chief idols, who are as patrons (as were these Baalim) so have they others which are inferior and dee represent the great idols. 4 Or, made them pass through the fire. 5 Or, ship. 33, 6. Levit. 18. 21. 7 Or, a great multitude.

8 Who was king of Israel.

9 Or, sonne of strength.

10 Or, Tyrant.

11 Thus by the iudgement of God, Israel destroyed Iudah.

12 For they thought they had overcome them by their owne valiantie, and did not consider that God had deliuered them into their hands, became Iudah had offended him.

13 May not God swell punish you for your finnes, as hee hath done these men for theirs, seeing yours are greater.

14 Which tribe was more great, and had more authority.

15 God will not suffer this finne, which we commit against him, to be unpunished.

16 Whose names were rehearsed before, verse 12.

17 Either for their words or wearings. 18 To them of the tribe of Iudah. 19 As to Tiglath Pileser and those kings that were vnder his domination. 20 A King. 16, 7.

Ahaz was twentie yeere old when he began to reigne, and reigned fixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like David his father.

2 But he walked in the wayes of the kings of Israel, and made euen molten images for Baalim.

3 Moreover hee burnt incense in the valley of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen which the Lord hath cast out before the children of Israel.

4 Hee sacrificed also and burnt incense in the high places, and on hills, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the king of the Aramites, and they smote him, and tooke of his many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.

6 For a Pechah the sonne of Remaliah slew in Iudah sixscore thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a mighty man of Ephraim slew Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, a two hundred thousand of women, sonnes and daughters, and caried away much spoile of them, and brought the spoile to Samaria.

9 But there was a Prophet of the Lords, (whose name was Oded): and he went out before the host that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is with Iudah, hee hath deliuered them into your hand, and ye haue slaine them in arage, that reacheth vp to heauen.

10 And now wee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you, but are not you such, that finnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehobanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for this shalbe a finne vpon vs against the Lord: yee intend to adde more to our finnes and to our trespass, though our trespass be great, and the fierce wrath of the Lord is against Israel.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were named by name, rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shod them, and gave them meate, and gave them drinke, and anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the city of Palme trees to their brethren: so they returned to Samaria.

16 At that time did king Ahaz send vnto the kings of Asshur, to helpe him.

17 (For the Edomites came moreover, and

slew of Iudah, and caried away captiues.

18 The Philistims also invaded the cities in the low countrey, and toward the South of Iudah, and tooke Bethsemesh, and Aialon, and Gederoth, and Shochu, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz king of Israel, for he had brought vengeance vpon Iudah, & had grievously transgressed against the Lord.)

20 And Tiglath Pileser king of Asshur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz tooke a portion out of the house of the Lord and out of the kings house and of the princes, and gaue vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespass more against the Lord, (this is king Ahaz.)

23 For hee sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will helpe mee: yet they were his ruine, and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah he made high places to burne incense vnto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city of Ierusalem, but brought him not vnto the sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

30 Hezekiah repairs the Temple, and admoueth the Levites of the corruption of religion. 1. The Levites prepare the Temple. 20 The king and his princes sacrifice in the Temple. 25 The Levites sing psalms. 31 The exaltation of the people.

Hezekiah began to reigne, when he was fixe and twenty yeere old, and reigned nine and twenty yeeres in Ierusalem: and his mothers name was Abiah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that David his father had done.

3 He opened the doores of the house of the Lord in the first yeere, and in the first moneth of his reigne, and repaired them.

4 And hee brought in the Priests and the Levites, and gathered them into the East street,

5 And said vnto them, Heare me, ye Levites: sanctifie now your selves, and sanctifie the house of the Lord God of your fathers, and cary forth the filthines out of the Sanctuary.

6 For our fathers haue trespassed and done euill in the eyes of Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the Lord God of Israel.

8 Wherefore the wrath of the Lord hath bin

1 Met mened Iudah, because Ahaz tooke the Lord and sought helpe of the idols, Reside of Israel call for Iudah, Chap. 15, 17. 2 Ebr. diuidd. 3 A King. 16, 8.

4 As hee saile supported. 5 Thus the wicked measure Gods fauour by prosperitie and aduersitie: for it idolaters prosper, they make their idols gods, of considering that God punisheth them oft times when he loueth, and giueh his enemies good successe for a time, whereafter he will destroy.

6 Or, Iudah and Benjamin.

7 Or, in Ierusalem. 8 They buried him not in the city of David, where were the sepulchres of the kings.

* 2. King. 18, 29

10 Or, Abi

11 Which Ahaz had shut vp, Chap. 23, 24. This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and feared right. 12 Meaning, all the houses, altars, groves, & whatsoever was occupied in their seruice, and where with the Temple was polluted.

13 He beweth that the contempt of religion is the cause of all Gods plagues.

¶ Or, a ſmelling of the head and moſt ſweet.

† Eze. tells in what manner.
 ¶ He proueth by the judgement of God vpon thoſe that haue contemned his word, that there is no way to ſmell his plagues, but by conſidering himſelf to his will.
 * Num. 18. 6.

¶ Or, concerning the things of the Lord.
 ¶ From the pollution, and filth that Ahaz had brought in.

¶ Which concerned part of March and part of April.

¶ Or, to ſmile which the Lord was ſet in order.

h By this manner of ſpeech the Jews meant a certaine diligence and ſpeed to do a thing; and when there is no delay.
 * Levit. 4. 24.

i For without ſprinkling of blood nothing could be ſanctified, Ieb. 9. 21.
 * Exod. 24. 8.
 k That is, the King and the Elders, as Levit. 4. 15. for they that offered a ſinne offering, muſt lay their hands vpon it, ſo ſignifie that they had deſerved that death, and alſo that they did conſecrate it to God to be thereby ſanctified.
 Exo. 29. 10.

on Iudah and Ieruſalem: and he hath made them a ¶ ſcattering, a defolation, and an hiffing, as yee ſee with your eyes.

9 For loe, our fathers are fallen by the ſworde, and our ſonnes, and our daughters, and our wiues are in captiuitie for the ſame cauſe.

10 Now ¶ I purpoſe to make a couenant with the Lord God of Iſrael, that he may ¶ turne away his fierce wrath from vs.

11 Now we ¶ ſonnes, be not deceived: for the Lord hath * chofen you to ſtand before him, to ſerue him, and to be his miniſters, and to burne incenſe.

12 ¶ Then the Leuites aroſe, Mahath the ſonne of Amathai, and Ioel the ſonne of Azariah the ſonnes of the Kohathites: and of the ſonnes of Merari, Kiſh the ſonne of Abdi, & Azariah the ſonne of Ichaleel: and of the Gerſonites, Ioah the ſonne of Zinnah, and Eden the ſonne of Ioah:

13 And of the ſonnes of Eliſaphan, Shimari, and Iehiel: and of the ſonnes of Afaph, Zechariah, and Mattaniah,

14 And of the ſonnes of Heman, Iehiel, and Shimei: and of the ſonnes of Teduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and ſanctified themſelves, & came according to the commandement of the king, and ¶ by the words of the Lord, for to cleaſe the houſe of the Lord.

16 And the Priests went into the inner partes of the houſe of the Lord, to ¶ cleaſe it, & brought our all the vncleannesse that they found in the Temple of the Lord, into the court of the houſe of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the firſt day of the ¶ firſt month to ſanctifie it, and the eight day of the month came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight dayes, and in the ſixteenth day of the firſt month, they made an end.

18 ¶ Then they went in to Hezekiah the king and ſaid, Wee haue cleaſed all the houſe of the Lord, and the altar of burnt offering, with all the veſſels thereof, and the ¶ ſhewbread table, with all the veſſels thereof:

19 And all the veſſels which King Ahaz had caſt aſide when he reigned, and tranſferred, haue we prepared and ſanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king ¶ roſe early, and gathered the princes of the citie, and went vp to the houſe of the Lord.

21 And they brought ſeuē bullockes, and ſeuē rammes, and ſeuē lambs, and ſeuē hee goats for a * ſinne offering for the kingdom, and for the ſanctuary, and for Iudah, and he commanded the Priests the ſonnes of Aaron, to offer them on the altar of the Lord.

22 So they ſlew the bullocks, and the Priests receiued the blood, and ¶ ſprinkled it vpon the altar: they ſlew alſo the rammes, and ¶ ſprinkled the blood vpon the altar, and they ſlew the lambs, and they ¶ ſprinkled the blood vpon the altar.

23 Then they brought the hee goats for the ſinne offering before the king and the Congregation, and they layd their hands vpon them.

24 And the Priests ſlew them, and with the blood of them they cleaſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt offering, and the ſinne offering.

25 He appointed alſo the Leuites in the houſe of the Lord with cymbals, with violis, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the ¶ commandement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites ſtood with the instruments of Dauid, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the ſong of the m Lord began with the trumpets, and the instruments ¶ of Dauid king of Iſrael.

28 And all the congregation worſhipped, ſinging a ſong, and they blew the trumpets: all this continued vntill the burnt offering was finiſhed.

29 And when they had made an ende of offering, the king and all that were preſent with him, bowed themſelves, and worſhipped.

30 ¶ Then Hezekiah the king and the princes commanded the Leuites to praye the Lord with the ¶ words of Dauid, and of Afaph the Seer. So they praifed with ioy, and they bowed themſelves, and worſhipped.

31 And Hezekiah ſpake, and ſayd, Now yee haue ¶ conſecrate your ſelues to the Lord: come nere and bring the ſacrifices and offerings of praye into the houſe of the Lord. And the Congregation brought ſacrifices and offerings of praifes, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was ſeuenty bullockes, an hundred rammes, and two hundred lambs: all theſe were for a burnt offering to the Lord:

33 And for ¶ ſanctification ſixe hundred bullockes, and three thouſand ſheepe.

34 But the Priests were too few, and were not able to ſlay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, & vntill other Priests were ſanctified: for the Leuites were ¶ more vpright in heart to ſanctifie themſelves than the Priests.

35 And alſo the burnt offerings were many, with the * fat of the peace offerings and the drinke offerings for the burnt offering: So the ſeruice of the houſe of the Lord was ſet in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people ſo ready: for the thing was done ſuddenly.

CHAP. XXX.

¶ 13 The keeping of the Paſſouer by the kings commandment.
 ¶ 14 He cometh to Iſrael to come to the Lord.
 ¶ 15 His prayer for the people.
 ¶ 16 His oblation and the princes.
 ¶ 17 The Leuites ſing to the people.

AND Hezekiah ſent to all Iſrael and Iudah, and alſo wrote letters to * Ephraim and Manſſeh, that they ſhould come to the houſe of the Lord at Ieruſalem, to keep the Paſſouer vnto the Lord God of Iſrael.

2 And the king and his princes and all the Congregation had taken counſell in Ieruſalem to keep the Paſſouer in the ¶ ſecond month.

3 For they could not keepe it at this time, becauſe there were not Priests enough ¶ ſanctified, neither was the people gathered to Ieruſalem

to keepe it vnto the ſecond month.
 ¶ 13. 15. 16. 17.

¶ 1. Chron. 16. 42

This thing was not appointed of man, but it was the commandement of God.

m The Psalm which Dauid had appointed to be ſung for thankſgiving, which Dauid had appointed to praye the Lord with.

n With their Psalm which was of them ſung, 1. Chron. 16. 8.

¶ Or, ſixty ſix hands.

¶ That is, for the holy offerings.

¶ Meaning, were more zealous to ſet forward the religion.

¶ Levit. 3. 2. 3.
 ¶ He ſheweth that religion cannot proceed except God touch the heart of the people.

a Meaning, all Iſrael, whom Tiberius ſubduged, but not taken away into the captiuitie.

1. King. 2. 40.
 ¶ Though they ought to haue done it in the firſt month, 1. Exod. 12. 3.
 ¶ Yet if any were not cleare, or elſe had a long journey, they might

From one end of the land to the other, North and South.
In faith and perfection: as God had appointed.

He will have compassion on them, and preserve them.

Submit your selves to the Lord, and reveal all more.

God will not only preserve you, but through your repentance restore your brethren, which hee hath given into the hands of the enemies.

Though the wicked mocke at the servants of God, to whom hee calleth them to repentance, yet the word endureth in the hearts of Gods elect.

He that loveth the world, loveth some sin, and some sin is Gods calling to wit, because his spirit is with the one, and the other is left to themselves.

Which declareth that we must not stay those things, which we wish God to offend, before we can see him in bright.

Seeing their own negligence (who should have beene more prompt) and the confidence of the people, Chap. 23, 24.

In To wit, of the lambe of the Pasche.

Hee knew that faith and sincerity of heart was more agreeable to God, than the observation of the ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend at all, but by ignorance,

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation thorowout all Israel from e Beerleba even to Dan, that they should come to keepe the Paschevnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, thorowout all Israel and Iudah, and with the commandement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and hee will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not yet like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as yee see.

8 Be not yett now stiffnecked like your fathers, but give the hand to the Lord, and come into his Sanctuary, which he hath sanctified for ever, and serve the Lord your God, and the fiercenes of his wrath shall turne away from you.

9 For if yee returne vnto the Lord, your brethren and your children shall finde mercie before them: that led them captives, and they shall returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if yee convert vnto him.

10 ¶ So the postes went from citie to citie thorow the land of Ephraim and Manasse, even vnto Zebulun: but they laughed them to scorne and mocked them.

11 Nevertheless, diners of Asseph, and Manasseh, and of Zebulun, submitted themselves, and came to Ierusalem.

12 And the hand of God was in Iudah, so that hee gave them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the unleavened bread in the second month, a very great assembly.

14 ¶ And they rose, and tooke away the altars that were in Ierusalem, and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slew the Paschevnto the fourteenth day of the second month: and the Priests and Levites were lashed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the blood received of the hands of the Levites.

17 Because there were many in the Congregation that were not sanctified, therefore the Levites had the charge of the killing of the Paschevnto for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, even a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not clefened themselves, yet did eate the Paschevnto: but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him.

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee

be not cleafed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the unleavened bread seven dayes with great ioy, and the Levites, and the Priests prayed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Levites that had good knowledge to sing vnto the Lord: and they did eate in that feast seven dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seven dayes. So they kept it seven dayes with ioy.

24 For Hezekiah king of Iudah had given to the Congregation a thousand bullockes, and seven thousand sheepe. And the princes had given to the Congregation a thousand bullockes, and ten thousand sheepe: and many priests were sanctified.

25 And all the Congregation of Iudah rejoiced with the Priests and the Levites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of David king of Israel there was not the like thing in Ierusalem.

27 Then the Priests and the Levites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heaven, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priests and Levites, 4 And provideth for their living. 13 He ordaineth officers to distribute to every one his portion.

And when all these things were finished, all Israel, that were found in the cities of Iudah, went out, and brake the images, and cut downe the groues, and brake downe the high places, and the altars thorowout all Iudah and Benjamin, in Ephraim also and Manasseh, untill they had made an end: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Levites by their turtles, every man according to his office, both Priests and Levites for the burnt offering and peace offerings, to minister and to given thanks, and to praye in the gates of the tents of the Lord.

3 And the kings portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones and for the solemne feastes: as it is written in the Law of the Lord.

4 Hee commanded also the people that dwell in Ierusalem, to give apart to the Priests and Levites, that they might be encouraged in the law of the Lord.

5 ¶ And when the commandment was spread, the children of Israel brought abundance of first fruits, of come, wine, and oyle, and hony.

o That is, did accept them as purified.

† Eie, spake to the hearts.

p This great liberallie declareth how kings, princes, and all they to whom God hath given wherewith, ought to be mollified to know in fearing scorth of Gods glory.

q According to that which is written, Num. 6, 23. when they should dismissthe people,

a According to the commandment of the Lord, Deut. 12, 10, 11.

b That is, all they which came to the Paschevnto.

c That is, in the Temple, where they assembled as in a tent.

d Num. 28, 3, 9.

e The cities and first fruits for the maintenance of the Priests and Levites.

f That their mindes might not be entangled with promission of worldly things, but that they might wholly and cheerfully serve the Lord.

g Or, publish.

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwell in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes ^f which were consecrate vnto the Lord their God, and layd them on ^g many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the fenneth moneth.

8 ¶ And when Hezekiah and the princés came, and saw the heapes, they ^h blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, wee haue ⁱ eaten, and haue bene satisfide, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them ^{was} Conaniah the Leuite the chiefe, and Shimci his brother the second.

13 And Iehiel, and Azariah and Nehath, and Afshel, and Ierimoth, and Iozabad, and Eliel, and Iimachiah, and Mahath, and Benaiah ^{were} ouer-seers ^f by the appointment of Conaniah, and Shimci his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, ^{was} ouer the things that were willingly offred vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand ^{were} Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah in the cities of the Priests, to distribute with fidielitie to their brethren by courses, both to the great and small.

16 Their dayly portion: beside their generation, being males ^f from three yeere old and aboue, ^{euén} to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wines, and their sonnes, and their daughters throughout all the Congregation: for by their ⁱ fidielitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priestes, ^{which} ^{were} in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truly before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and

in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sanherib inuadeth Iudah. Hezekiah prepares for the warre. 7 He rebueth the people to put their trust in the Lord. 9 Sanherib blasphemeth God. 20 Hezekiah prophesie. 21 The Angel destroyeth the Assyrians and the king is slaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

AFTER these things faithfully described, ^a Sanherib king of Ashur came and entred into Iudah, and beleiged the strong cities, and thought to [†] winne them for himselfe.

2 When Hezekiah saw that Sanherib was come, and that his [†] purpose ^{was} to fight against Ierusalem,

3 Then hee tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie, and they did helpe him.

4 So many of the people assembled themselves, and stoppt all the fountaines, and the river that ranne thorough the mids of the cuntry, saying, Why should the kings of Ashur come, and finde much water?

5 And [†] hee tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired ^a Millo in the b city of David, and made many [†] darts & shields.

6 And he fet captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and [†] spake comfortably vnto them, saying,

7 Be strong, and courageous: feare not, neither be afraid for the King of Ashur, neither for all the multitude that is with him: ^{*} for there be more with vs, then ^{is} with him.

8 With him ^{is} an [¶] ame of flesh, but with vs ^{is} the [¶] Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 ^{*} After this did Sanherib king of Ashur send his seruants to Ierusalem (while he was [†] against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah, that were at Ierusalem, saying,

10 Thus saith Sanherib the king of Ashur, wherein doe yee trust, that ye will remaine in Ierusalem, during the siege?

11 Doeth not Hezekiah entise you to giue ouer your selves vnto death by famine & by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Ashur?

12 Hath not the same Hezekiah taken away his hig places, and his [†] alters, and commanded Iudah, and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreys: were the gods of the nations of [†] other lands able to deliuer their land out of mine hand?

14 Who is hee of all the [†] gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that yong God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleene ye him: for none of all the gods of any nation of kingdome was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

^a King. 18, 12.
[†] 17, 30, 31.
[†] Ezech. 4, 18.
[†] Ebr. hee shal them vp.
[†] Ebr. face.

[†] Ebr. hee made it stronger.
[†] He made a double wall.
[†] Reade 1 Sam. 13, 9.
[†] Some read, hee made it stronger, or digged it.
[†] Ebr. hee made it stronger.

^{*} 2. King. 6, 16.

[†] That is, the power of man.
[†] This declareth that Hezekiah did ouer put his trust in God, and yet made himselfe strong and vied himselfe in his own measures, least he should seeme to forget God.
^{*} 2. King. 18, 17.
[†] While hee besieged Lachish.

[†] That hee wicked put no difference betwene a true religion and a false God and idols: for Hezekiah had destroyed idollary, and shed true religion. Thus the Papists slander the seruants of God, for when they destroy idollary, they say that they abolish religion.
[†] This is his blasphemy, that hee will compare the living God to a vile idole.
[†] When man hath prospered, hee twelfth in pride, and thinketh himselfe able to rise, and overcome euery God himselfe.

^f Which they had dedicated to the Lord by a vow. For the reliefe of the Priests, Leuites, widowers, pupils, fatherlesse strangers, and such as were in neede. h They praised the Lord, and prayed for all prosperity to his people.

ⁱ He sheweth that this plentiful liberty is expedient for the maintenance of the ministrie, and that God therefore prospecteth his people, and increase by his blessing that which is given.

[†] Ebr. by the hand.

[†] Who had also portion and allowance in this distribution.

[†] Meaning, that either by the faithful distributions of the officers, euery one had their part in the things that were offered, or els that their wives and children were content, because the Leuites were faithful in their office, and so depended on them.

¶ Herein wee see that when the wicked speake euill of the seruants of God, they care no to blaspheme God himselfe: for if they feared God, they would loue his seruants.

¶ Their words are written. 2. King. 18. 19.

m Which were intended, made, and authorized by man.

n This the weath what is the best change in all troubles and dangers.

o To the number of an hundred, came forth and into the land, as 2. King. 19. 35. 36.

p Euer, which flower of Euer.

q Meaning, Admiration, and Sheweth his honours.

¶ Or, grieved.

q Thus also trouble God (saith) comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

* 2. King. 20. 1.

rfs. 38. 1.

s To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteen yeere.

t He was lifted vp with the pride of his victory and desires; and thenceforth hee for an ostentation to the ambassadors of Babylon.

¶ Or, vanges and portions.

¶ Or, racks.

¶ Here wee see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may seeke the presence of God, who sufficeth them not to be overcome by temptations; but in their weaknesse minisreth strength.

16 And his seruants spake yet more against the Lord God, and against his 1 seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countries could not deliuer their people out of mine hand; so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they 1 cryed with a loud voyce in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the cite.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *even the works of mans hands.*

20 But Hezekiah the King, and the Prophet Ishaiah the sonne of Amoz 2 prayed against this and cryed to heauen.

21 And the Lord sent an Angel, which destroyed all the valiant men, and the princes and captains of the hofte of the king of Asshur: so he returned 1 with shame to his owne land. And when hee was come into the house of his god, they that came forth of his owne bowels, flew him thence with the sword.

22 So the Lord saved Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib king of Asshur, and from the hand of all other, and 2 maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that hee was 3 magnified in the sight of all nations from thenceforth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord; who spake vnto him, and gaue him 4 a signe.

25 But Hezekiah did not render according to the reward *bestowed* vpon him: for his heart 5 was lifted vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gaue him treasures of filuer, and of golde, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheate and wine and oyle, and stalles for all beasts, and 6 rowes for the 7 stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 The same Hezekiah also stopped the vpper water springs of 8 Gihon, and led them straight vnderneath toward the city of David Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to 9 mocke him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Ishaiah the Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they

buried him in the highest sepulchre of the sonnes of David; and all Iudah and the inhabitants of Ierusalem did him honour at his death, and Manasseh his sonne reigned in his stead.

C H A P. XXXIII.

¶ Manasseh an idolater. 9 He caught Iudah to erre, 11. Hee led away prisoner into Babylon. 12. Hee sacrificed to the Lord, and to idols. 13. Hee abolished idolatry. 16. And set forth up true religion. 20. Hee died, and 21. A non his sonne succeeded. 24. Whom his sonne Ierusalem slew.

Manasseh was twelve yeere old, * when hee began to reigne, and he reigned fife and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For he went backe and built the high places, * which Hezekiah his father had broken downe: * and hee set vp altars for Baalim, and made groues and worshipped all the hofte of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had sayd, * In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hofte of the heauen in the two courts of the house of the Lord.

6 * And hee caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to soecerie, and hee vfed them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 Hee put also the carved image, which hee had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will I * make the foote of Israel to remouee any more out of the land which I haue appointed for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the 8 hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worke then the heathen, whom the Lord had destroyed before the children of Israel.

10 * And the Lord spake to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captiues of the hofte of the king of Asshur, which tooke Manasseh and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was 9 merciefull to him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manasseh knew that the Lord was God.

14 Now after this hee built a wall without the cite of Dauid, on the West side of 6 Gihon in the valley, euen at the entry of the fifth gate, and compassed about 10 Ophel, and raised it very high, and put captiues of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the

* 2. King. 22. 1.

* Deut. 18. 9.

* 2. King. 18. 4.

* Ierem. 32. 34.

* 2. King. 17. 10.

* 2. King. 21. 4.

a Reade 2. King. 16. 3.

* 2. King. 8. 39.

and p. 3.

* King. 21. 7.

and 23. 27.

* 2. Sam. 7. 10.

b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to beleene and repent, without the which the word taketh no place.

d Thus affliction giueth understanding: for hee that heareth God in his prosperitie, now in his miserie hee seeth vnto him.

e Reade Chap. 32. 29.

[Reade Chap. 17. 5.]

g Which Salomon had caused to be made.

h Thus by ignorance they were deceived, thinking it nothing to keep the alters, to that they worshipped God: but it is idolatry to worship God any otherwise than he hath appointed.

i Which albeit that it is not contained in the shew, yet because it is here mentioned and is written in the Greeke, we have placed it in the end of this booke.

Or, Hezei. k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

* 2 King. 21. 23.

the image out of the house of the Lord, and all the alters that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the altar of the Lord, & sacrificed thereon peace offerings, & of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 Concerning the rest of the actes of Manasseh, and his prayer vnto his God, & the words of the Seers, that spake vnto him in the Name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespasses, and the places wherein he built hie places, & set grones and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne house: and Amon his sonne reigned in his stead.

21 Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but thus Amon trespassed more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIV.

Iosiah destroyed the idoles. 1 And reformed the Temple. 24 The book of the Law is found. 25 Hee searcheth to Huldah the Prophetesse for answere. 27 God heareth his prayer. 31 Hee maketh a covenant with God.

* 2 King. 22. 2.

Iosiah was eight yeere old when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a child) he began to seeke after the God of Dauid his father: and in the twelfth yeere he began to purge Iudah, and Ierusalem from the hie places, and the grones, and the carued images, and molten images.

4 And they brake downe in his sight the alters of Baalim, and he caused to cut downe the images that were on high vpon them: hee brake also the grones, and the carued images and the molten images, and flung them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also hee burnt the bones of the Priests vpon their alters, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when he had destroyed the alters, and

the grones, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 * Then in the eighteenth yeere of his reigne, when he had purged the land and the temple, he sent Shaphan the sonne of Azaliah & Maaseiah the gouernour of the citie, and Ioshab the sonne of Ioshab the Recorder to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doores, had gathered at the hand of Manasseh, and Ephraim, & of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should do the worke, and had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it for buy hewed stone and timber for couples, and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerseers of them were Ishah and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohabites to set it forward: and of the Leuites all that could skill of instruments of musick.

13 And they were ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chanceller declared to the King, saying, Hilkiah the priest had giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he tare his clothes.

20 And the King commended Hilkiah and Ahikam the sonne of Shaphan, and Abden the sonne of Micah, and Shaphan the chanceller, and Afsiah the Kings seruant, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed went to Huldah the prophetesse the wife of Shallum, the sonne of Tokhiah, the sonne of

* 2 King. 22. 17.

Or, they returned to Ierusalem. Shaphan, Shaphan &c.

For these were many portions and pieces annexed to the Temple. g Meaning, that they were in such eadie for their fidelity, that they made no account of that which they feared, 2. King. 22. 7, 8.

Reads 2. King. 22. 8.

For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17. 19.

For sorrow that the word of God had beene so long suppressed and the people kept in ignorance, considering also the curses contained therein against the transgressors.

Thus the goodly doe not only blame their own sinnes, but also that their fathers and predecessors haue offended God, 2. Cor. 1. 24.

¶ Hadrab

a He followed Dauid in all points that he followed the Lord. b When he was but fouene yeere old he shewed himselfe zealous of Gods glory, and at twentie yeere olde he abolished idolatry, and restored the true religion.

c Which sheweth that he would see the reformation with his owne eyes. d Reads 1. King. 23. 16.

e This great reule of this godly King the holy Ghost setteth forth as an example and pattern to other kings and rulers, so teach them what God requirith of them.

¶ Or, Harbar,
¶ Meaning, either
of the Priests appa-
rell, or of making;
¶ In Raide herof,
2 Kings, 23, 15.
¶ That is, to the
King.

¶ Hafaiah keeper of the ^m wardrobe (and she dwelt
in Ierusalem within the college) and they com-
muned hereof with her.

23 And the answered them, Thus sayeth the
Lord God of Israel, Tell ye ^o the man that sent
you to me,

24 Thus saith the Lord, Behold, I will bring
euill vpon this place, and vpon the inhabitants
thereof, *euil* all the euils, that are written in the
booke which they haue read before the King of
Iudah:

25 Because they haue forsake mee, and burnt
incense vnto other gods, to anger me with all the
works of their ^p hands, therefore shall my wrath
fall vpon this place, and shall not be quenched,

26 But to the King of Iudah, who sent you to
enquire of ^y Lord, so shall ye say vnto him, Thus
saith the Lord God of Israel, The wordes which
thou hast heard, *shall come to passe*.

27 But because thine heart did ^m melt, and
thou diddest humble thy selfe before God, when
thou heardest his wordes against this place, and
against the inhabitants thereof, and humbledst
thy selfe before mee, and takest thy clothes, and
westrest before mee, I haue also heard it, saith the
Lord,

28 Behold, I will gather thee to thy fathers,
and thou shalt be put in thy graue in peace, and
thine eyes shall not see all the euill, which I will
bring vpon this ^x place, and vpon the inhabi-
tants of the same. Thus they brought the King
word againe.

29 ¶ Then the King sent and gathered all the
Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the
Lord, and all the men of Iudah, and the inhabi-
tants of Ierusalem, and the Priests and the Le-
uites, and all the people from the greatest to the
smallest, and he read in their eares all the wordes
of the booke of the Covenant that was found in
the house of the Lord.

31 And the King stood by his pillar, and made
a covenant before the Lord, to walke after the
Lord, and to keepe his commandements, and his
testimonies, and his statutes with all his heart, and
with all his soule, and that he would accomplish
the wordes of the Covenant written in the same
booke.

32 And he caused all that were found in Ieru-
salem, and Benjamin to stand to it; and the inhabi-
tants of Ierusalem did according to the Coven-
nant of God, *euil* the God of their fathers.

33 So Iosiah tooke away all the abominations
out of all the countreys that pertained to the chil-
dren of Israel, and compelled all that were found
in Israel, to serue the Lord their God: *so* all his
dayes they turned not backe from the Lord God
of their fathers.

CHAP. XXXV.

1. Iosiah kept the Pasfeouer. 2. He kept the fourth Gods service.
3. He fighteth against the King of Egypt, and dieth. 24. The
people bewaile him.

Moreouer, * Iosiah kept a Pasfeouer vnto the
Lord in Ierusalem, and they slew the Pasfeouer
in the fourteenth day of the first moneth.

2 And he appointed the Priests to their char-
ges, and encouraged them to the seruice of the
house of the Lord,

3 And he sayd vnto the Leuites that ^b taught
all Israel and were sanctified vnto the Lord, Put
which are signified, b So that the Leuites charge was not on-
ly to minister in the Temple, but also to instruct the people in the word of God,

the holy Arke in the house which Salomon the
sonne of Dauid King of Israel did build: *it shalbe*
no more a burden vpon your shoulders: serue
now the Lord your God, and his people Israel.

4 And prepare your selues by the houses of
your fathers according to your courses, as * David
the king of Israel hath written, and according to
the writing of Salomon his sonne,

5 And attend in the Sanctuary according to the
diuision of the families of your brethren, *¶* the
children of the people, and *after* the deuision of
the familie of the Leuites:

6 So kill the Pasfeouer, and sanctifie your
selues, and ^d prepare your brethren that they may
doe according to the word of the Lord by the
hand of Moises,

7 Iosiah also gaue to the ^f people sheepe, lambs
and kiddes, all for the Pasfeouer, *euil* to all that
were present, to the number of thirtie thousand,
and three thousand bullockes; these were of the
Kings substance.

8 And his princes offered willingly vnto the
people, to the Priests and to the Leuites: Hilkiah,
and Zechariah, and Iehiel, rulers of the house of
God gaue vnto the Priests for the Pasfeouer, *euil*
two thousand and sixe hundred sheepe, and three
hundred bullockes.

9 ^e Conaniah also and Shemaiah and Netha-
neel his brethren, and Habbajah and Ieiel, and Ioz-
abab, chiefe of the Leuites gaue vnto the Leuites
for the Pasfeouer, five thousand sheepe, and five
hundred bullockes.

10 Thus the seruice was prepared, and the
Priests stood in their places, also the Leuites in
their orders, according to the kings commande-
ment:

11 And they slew the Pasfeouer, and the
Priests sprinkled the blood with their hands, and
the Leuites flayed them.

12 And they tooke away *from* the ^g burnt offer-
ing to give it according to the diuisions of the
families of the children of the people, to offer vnto
the Lord, as it is written in the booke of Mo-
ses, and so of the bullockes.

13 And * they roasted the Pasfeouer with fire,
according to the custome; but ^y sanctified things
they sod in pots, pannes, and cauldrons, and di-
stributed them quickly to all the people.

14 Afterward also they prepared for them-
selues and for the Priests: for the Priettes the
sonnes of Aaron *were occupied* in offering of burnt
offerings, and the fat vntill night: therefore the
Leuites prepared for themselves, and for the
Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood
in their standing: * according to the commande-
ment of Dauid, and Asaph, and Heman, and Ie-
duthan the kings ^h Seer: and the porters at eu-
ery gate, who might not depart from their seruice:
therefore their brethren the Leuites prepared for
them.

16 So all the seruice of the Lord was pre-
pared the same day to keepe the Pasfeouer, and
to offer burnt offerings vpon the altar of the Lord,
according to the commandement of King Iosiah.

17 And the children of Israel that were pre-
sent, kept the Pasfeouer the same time, and the
feast of the vneleauened bread seven dayes.

18 And there was no Pasfeouer kept like that
in Israel, from the dayes of Samuel the Prophet
neither

¶ As it was before
the Temple was
built: therefore
your office onely
is now to teach
the people, and to
praise God.
¶ 1. Chron. 23, 24, 25.
¶ 2. Chron. 23, 24, 25.
¶ Or, the people,

¶ d Chortientery
one to examine
themselves, that
they be not vnnecesse
to ease of the
Pasfeouer.
¶ e Elv. sonnes of the
people.

¶ f So that euery
one of all sorts
gaue of that they
had, a libellat por-
tion to the seruice
of God.

¶ g Meaning, of the
Lambe, which was
called the Pasfeouer:
for onely the Priests
might sprinkle, and
in necessitie the Le-
uites might kill
the sacrifice.

¶ h They reuered
for the people
that which was
not expedient to
be offered, that
euery man might
offer peace offer-
ings, and so haue
his portion.

* 1. Chron. 25, 1.

h Meaning hereby
his Prophet, because
he appointed the
Psalmes and pro-
phesies which
were to be sung.

¶ This the speakech
in countment of the
idolaters, who can-
not to reason and
nature make that a
god, which they
haue made and
framed with their
owne hands.
¶ This declareth
what is the end of
Gods threatenings,
to call his reue-
rence, and to
assure the vntrepas-
ment of their destru-
ction.

¶ It may appeare
that very fewe
were touched with
true repentance,
seeing that God
separated them for a
time onely for the
lawes sake.

¶ Forasmuch as
neither yong nor
old could be ex-
empted from the
curses contained
therein, if they did
transgresse, he
knew it pertained
so all, and was his
decree to see it
read to all sorts,
that euery one
might learne to
auoid those punish-
ments by feining
God right.
¶ e Because he had
charge on all, and
must answer for
euery one that per-
ished: he thought
it his decree to see
that all should
make profession
to receive the
word of God.

* 2. King. 23, 22.
¶ The Scripture
veth in sundry
places to call the
lambe the Pasfeouer,
which was but
the signe of the
Pasfeouer, because
in all covenants
the figures haue
the names of the thing
to minister in, the

† Ebr. found.

Which was in the
fixe and twentieth
yeere of his age.
* 2. King 23. 29.

Which was
a stie of the Aſſy-
rians, and Iofiah
feeling leaſe he
paſſing thorow
Iudah, would haue
ſeized his king-
dome, made warre
againſt him, and
conſulted not with
the Lord.

Or, Euphrates.
† Ebr. of my battell.
† That is, armed
himſelfe, or diſpo-
ſed himſelfe, be-
cauſe he might
not be knowne.

The people fo
much lamented
the loſſe of this
good king, that
after when there
was any great la-
mentation, this
was ſpoken of as
a prouerbe, reade
Zach. 12. 10.
In Which ſome
thinke Ieſemie
made, wherein he
lamenteth the ſun-
ſetting of the Church after
this kings death.

* 2. King 23. 30.

For three mo-
neths after the
death of Iofiah,
came Necho to Je-
ruſalem, and to the
plaques began,
which Iudaiah
and the prophet for-
warned ſhould
come vpon Ieruſa-
lem.
b To pay this as
a yeerely tribute.
c Becauſe he and
the people turned
not to God by his
firſt plague, he
brought a new
vpon him, and at
length roared them
out.

* 2. King 24. 13.

neither did all the kings of Iſrael keepe ſuch a
Paſſeouer as Iofiah kept, and the Priests and the
Leuites, and all Iudah, and Iſrael that were pre-
ſent, and the inhabitants of Ieruſalem.

19 This Paſſeouer was kept in the eighteenth
yeere of the reigne of Iofiah.

20 * After all this, when Iofiah had prepared
the Temple, Necho king of Egypt, came vp to
fight againſt Carchemilh by the Perath, and Iofiah
went out againſt him.

21 But hee ſent meſſengers to him, ſaying,
What haue I to doe with thee, thou king of Iu-
dah? I came not againſt thee this day, but againſt
the houſe of mine enemy, and God commanded
me to make haſte: leaue off to come againſt God,
which is with me, leaſt he deſtroy thee.

22 But Iofiah would not turne his face from
him, but he changed his apparell to fight with him,
and hearkened not vnto the wordes of Necho,
which were of the mouth of God, but came to
fight in the valley of Megiddo.

23 And the ſhooters ſhot at king Iofiah: then
the king ſaid to his ſeruants, Carry me away, for I
am very ſicke.

24 So his ſeruants tooke him out of that cha-
racter, and put him in the ſecond charer which hee
had, and when they had brought him to Ieruſa-
lem, he died, and was buried in the ſepulchres of
his fathers: and all Iudah and Ieruſalem mourned
for Iofiah.

25 And Ieremiah lamented Iofiah, and all ſin-
ging men and ſinging women mourned for Iofiah
in their lamentations to this day, and made
the ſame for an ordinance vnto Iſrael: and be-
hold, they be written in the Lamentations.

26 Concerning the reſt of the actes of Iofiah,
and his goodnetie, doing as it was written in the
Law of the Lord,

27 And his deedes firſt and laſt, behold, they
are written in the booke of the Kings of Iſrael,
and Iudah.

CHAP. XXXV.

1 After Iofiah, reigned Iehoahaz. 2 After Iehoahaz, Iehoachin.
3 After him Ieroboam. 4 After him Zedekiah.
5 In ſuch time all the people were on their way to Babel for
uttering the anſwer of the Prophets, 6 and were
reſtored againſt the ſeventh yeere after by king Cyrus.

Then * the people of the land tooke Iehoahaz
the ſonne of Iofiah, and made him King in
his fathers Read in Ieruſalem.

2 Iehoahaz was three and twentie yeere olde
when hee began to reigne, and hee reigned three
moneths in Ieruſalem.

3 And the king of Egypt tooke him away at
Ieruſalem, and condemned the land in an hun-
dredth talents of ſilver, and a talent of gold.

4 * And the king of Egypt made Eliakim
his brother king ouer Iudah and Ieruſalem, and
turned his name to Jehoachin: and Necho tooke
Iehoahaz his brother, and caryed him to E-
gypt.

5 Jehoachin was ſixe and twentie yeere olde
when hee began to reigne, and he reigned eleven
yeeres in Ieruſalem, and did euill in the ſight of
the Lord his God.

6 Againſt him came vp Nebuchad-nezzar
king of Babel, and bound him with chaines to
carrie him to Babel.

7 Nebuchad-nezzar alſo * caryed off the veſ-

ſels of the houſe of the Lord to Babel, and put
them in his temple at Babel.

8 Concerning the reſt of the actes of Jeho-
iakim, and his abominations which hee did, and
4 that which was found vpon him, behold, they
are written in the booke of the kings of Iſrael
and Iudah, and Jehoachin his ſonne reigned in
his ſtead.

9 1 Jehoachin was eight yeere olde when
he began to reigne, and he reigned three moneths
and ten dayes in Ieruſalem, and did euill in the
ſight of the Lord.

10 And when the yeere was out, king Nebu-
chad-nezzar ſent and brought him to Babel, with
the precious veſſels of the houſe of the Lord, and
he made Zedekiah his brother king ouer Iudah
and Ieruſalem.

11 Zedekiah was one and twentie yeere olde
when hee began to reigne, and reigned eleven
yeeres in Ieruſalem.

12 * And hee did euill in the ſight of the Lord
his God, and humbled not himſelfe before Iere-
miah the Prophet at the commandment of the
Lord.

13 But hee rebelled moreouer againſt Nebu-
chad-nezzar, which had cauſed him to ſwear by
God: and hee hardened his necke and made his
heart obſtinate, that he might not returne to the
Lord God of Iſrael.

14 All the chiefe of the Priests alſo and of the
people treſpaſſed wonderfully, according to all
the abominations of the heathen, and polluted
the houſe of the Lord which hee had ſanctified in
Ieruſalem.

15 Therefore the Lord God of their fathers
ſent to them by his meſſengers, riſing early
and ſending: for hee had compaſſion on his peo-
ple, and on his habitation.

16 But they mocked the meſſengers of God,
and deſpiſed his wordes, and miſſed his Prophets,
vntill the wrath of the Lord aroſe againſt his peo-
ple, and till there was no remedie.

17 For he brought vpon them the king of the
Caldeans, who ſlew their young men with the
ſword in the houſe of their Sanctuary, and ſpa-
red neither young man nor virgin, ancient, nor a-
ged, God gaue all into his hand.

18 And all the veſſels of the houſe of God
great and ſmall, and the treaſures of the houſe of
the Lord, and the treaſures of the king, and of his
princes: all theſe caryed he to Babel.

19 And they burnt the houſe of God, and brake
downe the wall of Ieruſalem, and burnt all the
palaces thereof with fire: and all the precious
veſſels thereof, to deſtroy all.

20 And they that were left by the ſword, a-
carried he away to Babel, and they were ſeruants to
him, and to his ſonnes, vntill the kingdome of the
Perſians had rule.

21 To fulfill the word of the Lord by the
mouth of Ieremiah, vntill the lande had her
fill of her Sabbaths: for all the dayes that ſhee
lay deſolate, ſhee kept Sabbath, to fulfill ſeuentie
yeeres.

22 * But in the ſixt yeere of Cyrus king
of Perſia (when the word of the Lord, ſpoken

viſed this wicked inſtrument to declare his iuſtice. * When Cyrus King of
Perſia had made the Babylonians ſubiet. 1 Who threatened the vengeance of
God and ſeuentie yeeres captiuitie, which hee callen the Sabbath of reſt of the
land, Ierem. 23. 18. * Ierem. 23. 18. and 29. 10. 1. Eſdras 1. 1. In the ſixt
yeere that he reigned ouer the Caldeans, 223. 1. 2.

d He meaneth ſer-
pentiſms marks
which were found
vpon his body,
when he was dead,
which thing de-
clared how deſer-
u'dly iudg'd was
rooted in his heart.
ſeeing he bare the
me as in his belt.
e That is, he began
his reigne at eight
yeere olde, and
reigned ſeven yeeres
when his father
was alſo, and after
his fathers death,
which was the
eightieth yeere of
his age, he reigned
eleue thouſe mo-
neths and ten
dayes.
f 10. vnde.
* 1. King 24. 17. 30
Ierem. 52. 3.

† Ebr. by ſeruant
of his.
† By this phraſe
the Scripture mean-
eth, ſometimes,
and diligently, as
Ierem. 17. 7.
and 18. 4.
and 38. 23.
† Will God could
no longer ſuſtain
their finnes, but
muſt needs puniſh
them.
b Whether they
ſed, thinking to
haue beene ſeared
for the holineſſe
thereof.

† Which it was not
becauſe God ap-
proacheth him,
which yett in the
miſerie of his
iniurie, but be-
cauſe God would
by his iuſt iudge-
ment puniſh this
people for this
time was led
with ambition
and vainglory,
whereunto were
ioyned finie and
cruelty: therefore
his worke was
condemnable, ac-
cording to that
it was in holy
on Godſap, who

by the mouth of Ieremiaih, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of

heauen giuen me, and he hath *commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

borne, 1st. 44. 29. that Ierusalem and the Temple should be built anyoned: so called, because God vsed his seruice for a time to

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was againe by Cyrus his deliuer: his Church,

The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greek.

O Lord almighty, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seedes, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the depth, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatening toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised *repentance and forgiveness to them that sinne against thee, and so thine infinite mercies hast appointed repentance vnto sinners that they may be saved. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Iacob, which have not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I have sinned aboue the number of the sand of the sea. My transgressi-

ons, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes, I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for euer by referring euill for me, neither condemne me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercy: therefore I will praye thee for euer all the dayes of my life: for all the power of the heauens praye thee, and thine is the glory for euer and euer. Amen.

a. Thou hast promised that repentance shalbe the way for them to come to thee.
b. Hee speaketh this in compassion of himselfe, and those holy Fathers which haue their commendation in the Scriptures, so that in respect of himselfe hee collecth their sinnes nothing, but attributeth vnto them right conscience.

E Z R A.

THE ARGUMENT.

As the Lord is ever mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauen: so after that hee had visited the Iewes, and kept them now in bondage seuenie yeeres in a strange country among infidels and idolaters, hee remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, least they should growe into a contempt of Gods great benefites, hee kept them still in exercise, and rayseth domestick enemies which endeuor as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophet they went forward by little and little, till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Ierusalem the first yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when hee the Temple was built. Hee brought with him a great company and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and as his coming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie, & and restoreth them their holy Temple.



Now * in the first yeere of Cyrus King of Persia (that the word of the LORD, spoken by the mouth of Ieremiaih might be accomplished) the Lord stirred vp the spirit of Cyrus King of Persia, and hee

made a proclamation throw all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen mee * all the kingdomes of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of

d For hee was chiefe Monarch, and had many nations vnder his dominion, which chie beathen king consented to haue returned of the living God.

* 1 Chron. 36. 22.
1. Esdras. 1. 1.
2. Esdras. 3. 1.
and 30. 10.
2 After that hee and Darius had vntoone Babylon:
b Who promised them deliuerance after that seventy yeeres were past, Iere. 25. 11.
c That is, moued him, and gave him heart.

a If any through poverty were not able to remune, the king's commission was that hee should be furnished with necessaries.
f Which they themselves should send toward the reparation of the Temple.
g The Babylonian and Chaldeans gave them these presents: thus rather than the children of God should want for their necessities, he would stirre vp the heart of the very infidels to helpe them.
* 1 King. 25. 13.
* 2 Chron. 36. 7.
Jerem. 37. 19. 20.
Dan. 1. 5.
h So the Chaldean called Zambabbel who was the chief governor, so that the preeminence still remained in the house of Darius.
i Which serued to kill the beasts that were offered in sacrifice.
k With the Jewes that had bene kept captiues in Babylon.

* Nabe. 7. 6.
* 1 Esdr. 5. 7.
a Meaning, Indies which was a province, that is, a country which was in fiction but Zernababel was chiefe captiue, and Iesubus the high Priest: but Nehemiah a man of great authority was not known, but came after. 64. yeeres.
c This was that Mordecai which was Ester's kinsman.
d Meaning, of the common people.
e Or, of the Duke of Iudah.

the Lord God of Israel: he is the God, which is in Ierusalem.
4 And euery one that remaineth in any place (where hee sojourneth) * let the men of his place releeue him with siluer and with gold, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Levites rose vp, with all them whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all they that were about them, strengthened their hands with vessels of siluer, with gold, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Mithradad the treasurer, and counted them vnto * Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of siluer, nine and twentie knives,

10 Thirty boules of gold, and of siluer boules of the second sort, foure hundred ten, and of other vessels, a thousand.

11 All the vessels of gold and siluer were five thousand and foure hundred. Sheshbazzar brought vp all * with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

T Hese * also are the sonnes ^a of the prouince that went vp out of the captiuitie (whom Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his cite.

2 Which came vp with Zerubbabel, to witte, Ieshua, Nehemiah, Scariah, Reclaiash, * Mordecai, Bilshan, Mispar, Bignai, Rehum, Baanah. The number of the men ^d of the people of Israel was,

3 The sonnes of Paroib, two thousand, an hundred seuentie and two;

4 The sonnes of Shephatiah, three hundred seuentie and two;

5 The sonnes of Arath, seuen hundred, and seuentie and fise;

6 The sonnes of Phaaah Moab, of the sonnes of Ieshua, and Ioab, two thousand, eight hundred and twelue;

7 The sonnes of Elam, a thousand, two hundred and foure and fise;

8 The sonnes of Zartu, nine hundred and fise, and fourtie;

9 The sonnes of Zaccai, seuen hundred and threecore;

10 The sonnes of Bani, fixe hundred and two and fourtie;

11 The sonnes of Bebai, fixe hundred, and three and twentie.

12 The sonnes of Azgad, a thousand, two hundred and two and twentie;

13 The sonnes of Atonikam, fixe hundred, threecore and fise;

14 The sonnes of Bignai, two thousand, and fixe and fiftie;

15 The sonnes of Adin, foure hundred and foure and fiftie;

16 The sonnes of Ater of * Hizkiah, ninetie and eight;

17 The sonnes of Bezai, three hundred and three and twentie;

18 The sonnes of Iorah, an hundred and twelue;

19 The sonnes of Hashtum, two hundred and three and twentie;

20 The sonnes of Gibbar, ninetie and fise;

21 f The sonnes of Ber-helem, an hundred and three and twentie;

22 The men of Netophah, fixe and fiftie;

23 The men of Anathoth, an hundred and eight and twentie;

24 The sonnes of Azmaueih, two and fourtie;

25 The sonnes of Kiriaih-arim, of Chephirah, and Beroth, seuen hundred and three and fourtie;

26 The sonnes of Haramah and Gaba, fixe hundred and one and twentie;

27 The men of Michmas, an hundred and two and twentie;

28 The sonnes of Beth-el, and Aiz, two hundred and three and twentie;

29 The sonnes of Nebo, two and fiftie;

30 The sonnes of Magbith, an hundred and fixe and fiftie;

31 The sonnes of the other Elam, a thousand, and two hundred and foure and fiftie;

32 The sonnes of Harim, three hundred and twentie;

33 The sonnes of Lord-hadid, and Ono, seuen hundred and fise and twentie;

34 The sonnes of Iericho, three hundred and fise and fourty;

35 The sonnes of Senaah, three thousand fixe hundred and thirtie.

36 f The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and three;

37 The sonnes of Immer, a thousand and two and fiftie;

38 The sonnes of Pashur, a thousand, two hundred and seuen and fourtie;

39 The sonnes of Harim, a thousand and seuentee.

40 f The Levites, the sonnes of Ieshua, and Kadmiel of the sonnes of Hodanai, seuentie and foure.

41 f The Singers: the sonnes of Asaph, an hundred and eight and twentie.

42 f The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hamai, the sonnes of Shobai: all were an hundred and nine and thirtie.

43 f The Nethinims: the sonnes of Zilia, the sonnes of Hasupha, the sonnes of Tabaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabai, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reiah,

48 The sonnes of Rezin, the sonnes of Nekodah, the sonnes of Gazzam,

49 The sonnes of Vizah, the sonnes of Pashai, the sonnes of Belai,

which were of the posterie of Hizkiah.

f That is, inhabitants, for so this word (some) significeth when it is sayed with the names of places,

g Before he had declared the two tribes of Iudah and Benjamin, and now cometh to the tribe of Levi, and beginneth at the Priests.

h The Levites.

i The Singers.

j The Porters.

k So called, because they were given to the Temple, to cut wood and beate water for the use of the sacrifices, and came of the Gibeonites, which were appointed to this vize by Ioshua, Josh. 9. 23.

50 The sonnes of Asnah, the sonnes of Menunim, the sonnes of Nephthim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluzh, the sonnes of Meshida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thanah,

54 The sonnes of Nezhiah, the sonnes of Hatipha,

55 The sonnes of Salomons¹ servants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Isalah, the sonnes of Daron, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami,

58 All the Nethinims, and the sonnes of Salomons servants *were* three hundredth ninety and two.

59 ¹ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, Immer, but they could not discern their fathers house and their seed, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundredth and two and fiftie.

61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Coz, the sonnes of Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These fought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And ¹ Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with ¹ Vrim and Thummim.

64 The whole Congregation together *were* two and fourtie thousand, three hundredth and threescore.

65 Beside their servants and their maidens: of whom *were* seven thousand, three hundredth and seven and thirtie: and among them *were* two hundredth singing men and singing women.

66 Their horses *were* seven hundredth, and sixe and thirtie: their mules, two hundredth, and five and fourtie:

67 Their camels, foure hundredth, and five and thirtie: their asses, fixe thousand, seven hundredth and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, *euery* one and threescore thousand ¹ drammes of gold, and five thousand ¹ pieces of silver, and an hundredth Priests garments.

70 So the Priests and the Leuites, and a certaine of the people, and the fingers, and the porters, and the Nethinims dwell in their cities, and all Israel in their cities.

CHAP. III.

¹ They build the Altar of God. ⁶ They offer to the Lord. ⁷ They prepare for the Temple. ¹¹ And sing vnto the Lord.

AND ¹ when the ² seventh month was come, and the children of Israel *were* in their cities, the people assembled themselves as one man

vnto Ierusalem.

2 Then Aod vp Ieshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel, sheb sonne of Shealtiel, and his brethren, and builded the Altar of the God of Israel to offer burnt offerings thereon, as it is written in the Law of Moses the man of God,

3 And they fet the Altar vpon ¹ his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offerings thereon vnto the Lord, *euery* burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, at it is written, and the burnt offerings ¹ daily, by number according to the custome day by day.

5 And afterward ¹ the continuall burnt offering, both in the new monthes and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6 From the first day of the seventh month began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea vnto ¹ Iapho, according to the graunt that they had of Cyrus king of Persia.

8 ¹ And in the second yeere of their coming vnto the house of God in Ierusalem, in the ² second month began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the Priests, and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere old and aboue, to set forward the worke of the house of the Lord.

9 And Ieshua stood with his sonnes, and his brethren, and Kadmil with his sonnes, and the sonnes of Iudah together, to set forward the workemen in the house of God, and the sonnes of Henadai with their sonnes, and their brethren the Leuites.

10 And when the builders layed the foundation of the Temple of the Lord, they appoynted the Priests in their apparell with trumpets, and the Leuites the sonnes of Alaph with cymbals, to prayse the Lord, ¹ after the ordinance of Dauid king of Israel.

11 Thus they sang when they gaue prayse, and when they gaue thanks vnto the Lord, For hee is good, for his mercy endureth for euer toward Israel. And all the people shouted with a great shout, when they prayed the Lord, because the foundation of the house of the Lord was layed.

12 Many also of the Priests and the Leuites and the chiefe of the fathers, ancient men which had seene the first House, (when the foundation of this house was layed before their eyes) ¹ wept with a loud voyce, and many shouted aloud for ioy.

13 So that the people could not discern the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loude cry, & the noyse was heard farre off.

CHAP. IV.

¹ The building of the Temple is hindered, and how. ¹¹ Letters to Artaxerxes, and the answer.

^b Meaning, nephew: for hee was the sonne of Pedaiash, reade 1 Chron. 3. 19. c In the place where Salomon had placed it.

^{* Emd. 23. 16.}

^d That is, after the feast of Tabernacles.

^{Or. Ioppa}

^e Which month contained part of April and part of May: for in the mean season they had provided for things necessary for the worke.

^f They gaue them exhortations, and encouraged every one forward in the worke.

^{* 1 Chron. 16. 7. 8.}

^g Because they saw that it was nothing so glorious as that Temple, which Salomon had built, notwithstanding Aggeus comforted them, and prophesied that it should more flourish then the first: meaning the spiritual Temple, which are the members of Christs body.

¹ Which some of them that Salomon had appointed for the worke of the Temple.

^b Of him is made mention, 2 Sam. 17. 27. and 19. 31. and because the Priests office was hid in contempt, shew would have changed their estate by their name, and so by Gods iudgement for both are estimation of the world and the dignity of their office.

^c This is a Childre name, and signifieth him that hath on his own other.

^{in Reade Exod. 28. 30.}

^d Which mount so, of our money 2 s. 6 d. 11. 13. Drill. A. d. concerning the French crownes for a. 1000. 4 d. for the dramme is the eight part of an ounce, and the ounce the eight part of a märke.

^e Which are called münze, and containe a piece two münkes: to 5000 münkes make 5000 francs, which amount to of our money 5556 s. 11. 3. Drill. A. d. for the whole summe was 2449 s. 6. Drill. s. d.

^{* 2 Esr. 5. 47.}

^a Called Tithis which answereth to part of September & part of October.

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2 King 17. 24. and 19. 37. The prophet said God, but words shipped idoles also, and therefore were the greatest enemies to the true servants of God. b For they perceived what their pretence was, to wit, to erect idolatry in stead of true religion. c Elai, made their hands moke. d He was also called Attaxerxes, which is a Persian name, some think it was Cambyses Cyrus sonne, or Darius, as verse 5. e Called Attaxerxes, which signifieth in the Persian tongue, an excellent warrior. f Or, counsellor. g These were certaine people which the Assyrians placed in Samaria in stead of the ten tribes. h To wit, Ephraim: and he meane in respect of Babel that they dwelt beyond it, i Which were a certaine people that envied the Jewes.

But the adversaries of Iudah and Benjamin heard, that the children of the captivitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chief fathers, and said vnto them, We will build with you: for we seeke the Lord your God as ye doe, & we haue sacrificed vnto him since the time of Elar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel said vnto them, It is not for you, but for vs to build the house vnto our God: for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land & discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuise all the dayes of Cyrus king of Persia, euen vntill the reigne of Darins king of Persia.

6 And in the reigne of Ahasuerus (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah & Ierusalem.

7 And in the dayes of Artahastate, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahastate king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehumb the chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahastate the king, in this sort.

9 Then wrote Rehumb the chancellour, and Shimshai the scribe, and their companions Dinaie, and Apharhacheia, Tarpelaie, Apharsaie, Archeuaie, Babelaie, Shulhanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble Afnappar brought ouer, and set in the cities of Samaria, and other that are beyond the Riuer and i Cheeneth.

11 This is the copie of the letter that they sent vnto King Artahastate, T H Y S E R V A N T S the men beyond the Riuer, and Cheeneth, salute thee.

12 Be it known vnto the King that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it known now vnto the king, that if this citie be build, and the foundations of the wals layd, they will not give tolle, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Now therefore because we haue bene brought vp in the Kings palace, it was not meere for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue moued sedition of old time, for the which cause this citie was destroyed.

16 Wee certifie the king therefore, that if this citie be builded, and the foundation of the walles layd, by this means the portion beyond the Riuer shall not be thine.

17 The King sent an answer vnto Rehumb the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer i Sheslam and m Cheeth.

18 The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: Why should damage grow to hurt the king?

23 When the copy of king Artahastates letter was read before Rehumb and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God: which was in Ierusalem, and did lay vnto the second yeere of Darius king of Persia.

CHAP. V.

Haggai and Zechariah doe prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tarnai. 6 His letters to Darius.

Then * Haggai a Prophet, and Zechariah the sonne of Iudo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

3 At the same time came to them Tarnai which was captain beyond the Riuer, and Shether-boznai, and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 Then said we vnto them after this manner, What are the names of the men that build this building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereto.

6 The copie of the letter, that Tarnai captain beyond the Riuer, and Shether-boznai and his companions, Apharschaie, (which were beyond the Riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, V N T O D A R I V S the king, all peace.

8 Be it known vnto the king, that we went into the prouince of India, to the house of the great God, which is builded with great stones, and beames are laid in the walles, and this worke is wrought speedily, & prospereth in their hands.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

Some read for Sheslam, salutation or greeting. m Called also Cheeneth, as verse 11.

n Not altogether: for the Prophets exhorted them so continue, but they did little diligence because of the troubles.

Or, Haggai. Haggai, 1. 1. 1. 2. 2. 2. 2.

a Which encouraged them to go forward, and encouraged them that they were more careful to build their owne houses, then zealous to build the Temple of God. b That is, the enemies asked this, as verse 10.

c His fauour and the spirit of strength.

Or, maria

10 We asked their names also that we might certify thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the servants of the God of heaven and earth, and build the house that was built of old and many yeeres agoe, which a great king of Israel * builded, and founded it.

12 But after that our fathers had prouoked the God of heaven vnto wrath, * hee gaue them ouer into the hand of Nebuchad-nezzar king of Babel the Caldean, and he destroyed this house, and carried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, King Cyrus made a decree to build this house of God :

14 And the vessels of golde and silver of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one f Sheshbazzar by his name, whom he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time enen vntill now, hath it beene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings treasures, which is there in Babel, whether a decree hath bin made by king Cyrus, to build this house of God in Ierusalem, and let the King send his miade concerning this.

CHAP. VI.

At the commandment of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel kept the feast of vnleavened bread.

Then * king Darius gaue commandment, and they made search in the library of the treasures, which were there laid vp in Babel.

2 And there was found in a^a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, *even* the place where they offered sacrifices, and let the walles thereof be ioyned together : let the height thereof be threecore cubites, and the breadth thereof threecore cubites

4. Three orders of great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and silver, which Nebuchad-nezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tamai captaine beyond the riuer, and Shethar-boznai, (and their companions Apharscacai, which are beyond the Riuer) be yee farre c from thence.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commandment what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the Riuer, there be incontinently expences giuen vnto these men that they cease not.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambs for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appoyntment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life, and for his finnes.

11 And I haue made a decree, that who soeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings and people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree let it be done with speed.

13 ¶ Then Tamai the Captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, and they prospered by the prophesying of Haggaai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appoyntment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahabastre king of Persia.

15 And this house was finished the third day of the month Adar, which was the sixt yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the Priest, and the Levites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rams, foure hundred lambs, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Levites in their courses ouer the seruice of God in Ierusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie kept the Passouer on the fourteenth day of the first month.

20 (For the Priests and the Levites were purified altogether) and they killed the Passouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselves vnto them, from the filchiness of the Heathen of the land to seeke the Lord God of Israel, did eate.

22 And they kept the feast of vnleavened bread, seven dayes with ioy for the Lord had made them glad, and turned the heart of the king of Asshur vnto them, to increase them in the worke of the house of God, *even* the God of Israel.

CHAP.

To wit, Salomon.
1 Kings. 6. 2.
2 Chron. 3. 2.
2 King. 24. 12.
2 Kings. 9.

Reside chap. 2. 1. 2

Reside chap. 1. 3.

g Meaning, in the library; or places where lay the registers or records of times.

* 2. Esdr. 6. 2. 1.
† Ezr. house of Achaz.

a Wherein were the altars of the Medes and Persians.

g Or, vnto, or compass.

h Or, timber.

b Meaning, Zebubell to whom be giue charge.

c Middle nor with them, neither hinder them.

d For lacke of money.

e Who hath appoynted that place to haue his Name called vpon there.

* 1. Esdr. 7. 1.

f Whom God fixed vnto assure them that he would giue their worke good success.

g This is the twelfth month, and containeth part of February and part of March. h And the two and fortieth after their first reuence.

* Num. 3. 6. and 8. 9.

which were of the heathen, and forsake their duty to worship the true God.

Meaning, Darius who was king of the Medes.

† Ezr. to strengthen his hands.

CHAP. VII.

a By the commandment of the King, Ezra and his companions came to Ierusalem. *27* Her guests thanks to God.

a The Hebrews write, that diners of the kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Emperours of Rome.

b Ezra deduced his kindred, till hee cometh to Aaron, to prove that he came of him. *c* Hee sheweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mat. 23. 2. Mathew and Luke calle him a Lawyer or doctor of the Law, Math. 23. 35. Luke 10. 39. *d* That contained part of Italy, and part of August. *e* Of King Darius.

fifth month

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life. *g* Which remained as yet in Babylon and had not returned with Zembabel.

h To examine who fluxed according to the Law. *i* Who of thou are expect.

k As yet know best may I see to Gods glory.

NOW after these things, in the reigne of Artahabastus king of Persia, *was* Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

the sonne of Shallum, the sonne of Zadok,

the sonne of Ahitub,

the sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

the sonne of Zeraiah, the sonne of Phizee,

the sonne of Bukki,

the sonne of Abihua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a Scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, *which was* vpon him.

7 And there went vp *certaine* of the children of Israel, and of the Priests, and the Leuites, and the fingers, and the porters, and the Nehthinims vnto Ierusalem, in the fiewth yeere of king Artahabastus.

8 And hee came to Ierusalem in the *fifth* month, which was in the fiewth yeere of the king.

9 For vpon the first day of the first month began he to goe vp from Babel, and on the first day of the first month came he to Ierusalem according to the good hand of his God *that was* vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 And this is the copie of the letter that king Artahabastus gaue vnto Ezra the Priest and Scribe, *even* a writer of the words of the commandments of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHT E king of kings, to Ezra the Priest and persie Scribe of the Law of the God of heauen, and to *f* Cheeneth.

13 I haue giuen commandment, that euery one that is willing in my kingdom of the people of Israel, and of the Priests and Leuites, & to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seneen counsellors, to *h* inquire in Iudah and Ierusalem, according to the Law of thy God, which is in *i* thine hand.

15 And to carie the siluer and the gold, which the king and his counsellors willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou canst find in all the prouinces of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of thy God which is in Ierusalem.

17 That thou myest buy speedily with this siluer, bullocks, rammes, lambes, with their meat offerings, and their drinke offerings: and thou shalt offer them vpon the Altar of the house of your God, which is in Ierusalem.

18 And whatsoever is pleafeth thee & thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your *h* God.

19 And the vessels that are giuen thee for the

seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meete for thee to bestow, thou shalt bestow it out of the Kings treasure house.

21 And I king Artahabastus haue giuen commandment to all *f* treasurers which are beyond the Riuer, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently.

22 Vnto an hundredth talents of siluer, vnto an hundredth measures of wheate, and vnto an hundredth bathes of wine, and vnto an hundredth bathes of oyle, and salt without writing.

23 Whatsoeuer is by the commandment of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth against the realme of the King and his children?

24 And wee certify you, that vpon any of the Priests, Leuites, fingers, porters, Nehthinims, or Ministers in this house of God, there shall no gouernour lay vpon them toll, tribute, nor custome.

25 And thou Ezra (after the wisdome of thy God, that is in thine hand) set iudges and arbiters, which may iudge all the people that is beyond the Riuer, *even* all that know the law of thy God, and teach ye them that know it not.

26 And whosoever will not doe the Law of thy God, and the kings law, let him haue iudgment without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers, which hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem.

28 And hath inclined mercy toward mee, before the king and his counsellors, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God, which *was* vpon mee, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

a The number of them that returned to Ierusalem with Ezra. *2* How much they took to go. *3* The alms which the Priests of their duties. *3* What they did when they came to Ierusalem.

THese are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king Artahabastus.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hatrusi:

3 Of the sonnes of Shecaniah, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundredth an litle.

4 Of the sonnes of *h* Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundredth males.

5 Of the sonnes of Shecaniah, the sonne of Iahziel, and with him three hundredth males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him litle males.

7 And of the sonnes of Elam, Ieshiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males,

f which was the river Euphrates, and they were beyond it in respect of Babylon. *†* Eir, Carion.

m Reside, i. King. *7*. 16. and a. Christo.

n This declareth that the feare of Gods iudgements caused him to vfe this liberality, and not the loue that hee b. e to Gods glory, or affection to his people.

o The king Ezra full authority to do all things according to the word of God, and to punish them that refused, and would not obey.

p Thus Ezra gaue God thanks, for that he gaue him so good successe in his attire: by reason of the king.

** 1* Ezra 8. 10

a Reside Chap. 7. 10

h Or, repentinus. *†* Alas.

and Kelaiah, (which is Kelitah) Pethahiah, Indah and Eliezer.

24 And of the fingers, Eliashib. And of the porters, Shallum, and Telem, and Uri.

25 And of ^m Israel: of the sonnes of Parofh, Ramiah, and Iefiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Jeremoth, and Elijah.

27 And of the sonne of Zattu, Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Achai.

29 And of the sonnes of Bani, Meshullam, Malchiah, and Adajah, Iahub, and Sheal, Jeremoth.

30 And of the sonnes of ^h Pahath Moab, Adna, and Chelai, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shamariah,

33 Of the sonnes of Hasfhum, Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Tafaan,

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, and Nathan, and Adajah,

40 Machnadebai, Shafhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah,

Zabad, Zebina, Iadai, and Ioel, Benaiah,

44 All these had taken strange wives: and among them were women that had a children,

n which also were made illegitimate because the marriages was unlawful,

m Meaning, of the common people: for before he spake of the Priests and Levites,

h Or, the Captaine of Moab,

a Which conceiteth part of November, and part of December, and was their ninth month. b A Jew as I was.

c Meaning, in India.

* Deut. 9.4.

h Ele. corrupted.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times: set up worthy persons for the commodity and profit of his Church, as now within the compass of fewe yeeres he raised up diuers excellent men for the preservation of his people after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was builded: the second reformed their manners and planted religion: and the third builded up the wualles, deliuered the people from oppression, and provided that the Law of God was put in execution among them. Hee was a godly man, and in great authoritie with the King, so that the king fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This Booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

a Nehemiah breueth the calamities of Ierusalem. b Hee confesseth the finnes of the people, and prayeth God for them.

In the month ^a Chisleu, in the twentieth yeere, as I was in the palace of Shulthan.

2 Came Hanani, one of my brethren, hee and the men of Indah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the c^e province, are in great affliction and in reproach, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen.

5 And said, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements.

6 I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, and we see haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandest thy seruant Moses.

8 I beseech thee, remember the worde that thou commandedst thy seruant Moses, saying, Ye

will transgresse, and * I will scatter you abroad among the people.

9 But if yee returne vnto mee, and keepe my commandements, and doe them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine care now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to ^a feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of ^a this man: for I was the kings butler.

CHAP. II.

a After Nehemiah had obtained letters of Artaxerxes, he came to Ierusalem, and builded the wualles.

NOW in the month * Nisan in the twentieth yeere of king ^b Artahsalhazre, the wine flood before him, and I tooke vp the wine, and gaue it vnto the king. Now I was not before time sadde in his presence.

2 And the king said vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I fore afraid.

3 And I said to the King, God saue the king for ever: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the king said vnto me, For what thing dost thou require? Then I prayed ^a to the God of heauen:

* Deut. 28.25, 26.

* Deut. 33.4.

d That is, to wordship thee.

e To wit, the king Artahsalhazre.

a Which was the first month of the yeere, and conceiteth part of March and part of Aprill. b Who is also called Darius, read Ezra. 7. 1. and 2. was the sonne of Hyaspas.

c I desired God to mine heart to prosper mine enterprise.

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the cite of the sepulchres of my fathers, that I may build it.

6 And the King said vnto mee, the Queene also sitting by him: How long shall thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I let him a time.

7 After, I said vnto the King, If it pleased the king, let him giue me letters to the captaines beyond the River, that they may conuey me ouer, till I come into Iudah.

8 And letters vnto Asaph the keeper of the kings parkes, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the cite, and for the house that I shall enter into. And the king gaue mee according to the good hand of my God vpon me.

9 Then came I to the captaines beyond the River, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went forth vnto the gate of the fountaine, and to the kings filpooles, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and coming back, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, and let vs build the wall of Ierusalem, that we be no more a reproach.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings wordes that he had spoken vnto mee. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabi heard it, they mocked vs, and despised vs, and sayd, What a thing is this that yee doe? Will ye rebell against the king?

20 Then answered I them, and sayd to them, The God of heauen, he will prosper vs, and he will

seruants will rise vp and build: but as for you, yee haue no portion, nor right, nor memoriall in Ierusalem.

(to whom hee hath appointed this cite onely) neither did any forsake the God.

CHAP. III.

The number of them that build the walles.

Then arose Elisabeth the hie Priest with his brethren the Priests, and they build the sheepgate: they repaired it, and let vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the filpport did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakko: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the workes of their lordes.

6 And the gate of the old filpooles fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodiah: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the River.

8 Next vnto him fortified Vzziel the sonne of Harhobiah of the goldsmiths: next vnto him also fortified Hananiah the sonne of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Harhuth the sonne of Harhabiah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second portion, and the tower of the furnaces.

12 Next vnto him also fortified Shallum the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Zannah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dungport.

14 But the dungport fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and covered it, and set on the doores thereof, he lockes thereof, and the barres thereof, and the wall

Neither are ye of the numbers of the children of God of your predeces-

In Ebrewe, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintain it.

The rich and mighty would obey them which were appointed officers in this worke, neither would they help therein.

Vnto the place where the Duke was wont to sit in iudgement, who gouerned the country in their absence.

Or, Zorophim, Or, of the diggers.

Or, mesajim.

Or, Euphrates

Or, Parthia

As God moued me to aske, and as he gaue me good successe therein,

These were great enemies to the Iewes, and liboned slayes both by force and subtilty to ouercome them, and Tobiah, because his wife was a Ieweife, had aduertisement, euer of their affaires, and for wrought them great trouble.

Or, conduct

That is, contemned of other nations, as though God had forsaken vs. They were encouraged, and gave themselves to doe well, and to trauell in this worrthy enterprise. These were three chiefe gouernours vnder the king of Persia beyond Euphrates. Thus the wicked when they bulke the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also streiteth the hatred of princes: and against them,

¶ Or, Store

vnto the fishpoole of ^h Shelah by the kings garden, and vnto the steps that goe downe from the citie of David.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-Zur vntill the other side ouer against the sepulchres of David, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and the next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren Banai, the sonne of Henadai the ruler of the halfe part of Kailah.

^a Where the weapons and armour of the citie lay.

19 And next vnto him fortified Ezer, the sonne of Iehaa the ruler of Mizpah, the other portion ouer against the going vp to the ^d corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Merimoth the sonne of Uriah, the sonne of Hukkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

^e Which dwelt in the plaine country by Iordan and Iericho.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Benjamin, and Hasubou ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Anania, by his house.

24 After him fortified Binnui, the sonne of Henadai another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palai, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

^f Rande Ema, Chap. 2, 3, 4.

26 And the ^f Nehinims they dwelt in the fortresse vnto the place ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out euen vnto the wall of the fortresse.

28 From aboute the horse-gate forth fortified the Priests, euerie one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun the sonne of Zalaph, the ⁶ sixth, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

^g Meaning the first of his fortresses.

31 After him fortified Malachiah the goldsmiths sonne, vntill the house of the Nehinims, and of the Merchants ouer against the gate ^h Miphkad, and to the chamber in the corner.

^h Which was the place of iudgement at execution.

32 And betwene the chamber of the corner vnto the sheepe gate, fortified the goldsmiths and the merchants.

CHAP. IV.

⁷ The building of Ierusalem is finished. ¹⁵ But God breketh their enterprise. ¹⁷ The Iewes could not write one hand, and hold their weapons in the other.

BUt when Sanballat heard that wee builded the wall, then was he wroth and foregriued,

and mocked the Iewes,

2 And said before his brethren and the armie of Samaria, thus he said, What doe these ^b weake Iewes will they fortifie the melnes? will they sacrifice? will they finith it in a day? will they make the stones whole againe cut of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite ^{was} beside him, and said, Although they build, yet if a foxe goe vp, hee shall euen breake downe their stonie wall.

4 ^c Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray ^d in the laud of their capituite.

5 And couer not their ^e inquirie, neither let their sinne be put out in their presence: for they haue prouoked ^{vs} before the builders.

6 So we build the wall, and all the wall was ioyned vnto the ^f halfe thereof, and the heart of the people was to worke.

7 ^g But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth.

8 And conspired altogether to come and to fight against Ierusalem, and to ^h hinder them.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the beaers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we came into the mids of them, & slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs ten times, ⁱ From all places, whence yee shall returne, they will be vpon vs.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people, Be not afraid of them: ^k remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wines, and your houses.

15 And when our enemies heard that it was knowne vnto vs, then God brought their counsell to naught, and wee turned all againe to the wall, euerie one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergeons: and the Rulers stood ^l behinde all the house of Iudah.

17 They that builded on the wall, and they that bare the burdens, and they that laded, did the works with one hand, and with the other helde the sword,

18 For euerie one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, ^{was} beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

^a Of his companions that dwelt in Samaria.
^b Thus the wicked that consider not that Gods power is ever in a readinesse for the defence of his, mocke them as though they were weake and feeble.
^c This is the remedie that the children of God haue againe the deuotion and threatenings of their enemies, to see to God by prayer.
^d Let them be spoiled and led away captive.
^e Let the plagued declare to the world that they see themselves against thee, and against thy Church: thus he prayeth earnestly hauing respect to Gods glory, and not for any private affection, or grudge.
^f Or, halfe might.
^g Euen make to fly, meaning the people.
^h That is, often times.
ⁱ They which brought the tidings, sayd thus, When you leaue, I your worke, and got either to ease or to rest, your enemies will assaile you.
^k Who is ener at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.
^l To oversee them, and to encourage them to their worke.

1 Meaning, to resist
their enemies, if
need required,

20 In what place therefore ye heare the found
of the trumpet, & resort yee thither vnto vs : our
God shall fight for vs.

21 So wee laboured in the worke, and halfe of
them held the spades, from the appearing of the
morning, till the starres came forth.

22 And at the same time said I vnto the peo-
ple, Let euery one with his seruant lodge within
Ierusalem, that they may be a watch for vs in the
night, and labour in the day.

23 So neither I, nor my brethren, nor my ser-
uants, nor the men of the ward (which followed
me) none of vs did put off our clothes, *same* euery
one put them off for waiting.

CHAP. V.

1 The people are oppressed, and in need of
14. He took out the portion of silver that had ruled before, to
be should grudge the people.

NOW there was a great crye of the people, and
of their wiues against their brethren the
Jewes.

2 For there were that said, We, our sonnes and
our daughters are many, therefore wee take vp
b corne, that we may eate and liue.

3 And there were that said, We must gage our
lands, and our vineyards, and our houses, and take
vp corne for the famine.

4 There were also that said, We haue borow-
ed money for the kings tribute upon our lands
and our vineyards.

5 And nowe our flesh is the flesh of our
brethren, and our sonnes are their sonnes, and loe,
wee bring into subiection our sonnes and our
daughters, as seruants, and there be of our daugh-
ters now in subiection, and there is no power in
our hands: for other men haue our lands and our
vineyards.

6 Then was I very angry when I heard their
crye and these words.

7 And I thought in my minde, and I rebuked
the princes, and the rulers, and sayd vnto them,
You lay burthens euery one vpon his brethren:
and I set a great assembly against them.

8 And I said vnto them, Wee (according to
our ability) haue redeemed our brethren the
Jewes, which were sold vnto the heathen: and will
you sell your brethren againe, or shall they bee
h sold vnto vs? Then held they their peace, and
could not answer.

9 I said also, That which ye do, is not good.
Ought yee not to walke in the feare of our God,
for the reproach of the heathen our enemies?

10 For enen I, my brethren, and my seruants
do lend them money and corne: I pray you, let vs
leane off this burden.

11 Restore, I pray you, vnto them this day
their lands, their vineyards, their olives, and their
houses, and remit the hundredth part of the silver
and of the corne, of the wine, and of the oyle that
ye exact of them.

12 Then said they, We will restore it, and will
not require it of them: we will doe as thou hast
said. Then I called the Priest, and caused them
to sweare, that they should doe according to this
promise.

13 So I shooke my lappe, and sayd, So let God
shake out euery man that will not performe this
promise, from his house, and from his labor: euen
thus let him be shaken out and emptied. And all
the Congregation said, Amen, & praised the Lord:
and the people did according to this promise.

14 And from the time that the King gaue me
charge to be gouernour in the land of Iudah,
from the twentieth yeere, euen vnto the two and
thirtieth yeere of King Artahastae, that is,
twelue yeere, I, and my brethren haue not eaten
the bread of the gouernour.

15 For the former gouernours that were be-
fore mee, had beene chargeable vnto the people, and
had taken of them bread and wine, besides
forty shekels of silver: yea, and their seruants
bare rule over the people: but so did not I, be-
cause of the feare of God.

16 But, rather I fortified a portion in the worke
of this wall, and we bought no land, and all my
seruants came thither together vnto the worke.

17 Moreover there were at my table an hun-
dredth and fifty of the Iewes, and rulers, which
came vnto vs from among the heathen that are
about vs.

18 And there was prepared dayly an ox, and
sixe chosen sheepe, and birds were prepared for
me, and within ten dayes wine for all in abun-
dance. Yet for all this I required not the bread of
the gouernour: for the bondage was grievous vnto
this people.

19 Remember me, O my God, in goodnes ac-
cording to all that I haue done for this people.

CHAP. VI.

1 Nehemiah answered with great wisdom, and so to his aduer-
saries, 11. He is not discouraged by the false Prophets.

AN when Sanballat, and Tobiah, and Geshem
the Arabian, and the rest of our enemies
heard that I had build the wall, and that there
were no moe breaches therein (though at that
time I had not set vp the doores vnto the gates)

2 Then sent Sanballat and Geshem vnto mee,
saying, Come thou that we may meet together in
the villages in the plaine of Ono: & they thought
to doe me euill.

3 Therefore I sent messengers vnto them, say-
ing, I haue a great worke to do, & I cannot come
downe: why should the worke cease, whiles I
leane it and come downe to you?

4 Yet they sent vnto mee four times after
this fort. And I answered them after the same
manner.

5 Then sent Sanballat his seruant after this
fort vnto me the fift time, with an open letter in
his hand,

6 Wherein was written, It is reported among
the heathen, and Geshem hath said it, that thou
and Iewes thinke to rebell, for the which cause
thou buildest the wall, and thou wilt be their king
according to these words.

7 Thou hast also ordained the Prophetes to
preach of thee at Ierusalem, saying, There is a
King in Iudah: and now according to these
wordes it shall come to the Kings eares: come
now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done
according to these wordes that thou sayest: for
thou faintest them of thine owne heart.

9 For all they afayed vs, saying, Their hands
shall be weakened from the worke, and it shall not
be done: now therefore I encourage thou me.

10 And I came to the house of Shenai, the
sonne of Delaiah the sonne of Mehetabel, and
hee was shut vp, and hee sayd, Let vs come to-
gether into the house of God in the middes of
the Temple, and shut the doores of the Temple:

m I received not
that portion and
dice, which the go-
uernours that were
before mee exacted,
wherein hee decla-
reth that hee
bought the walls of
the people, then
his owne coramun-
dity.

Or, as in the
daye.
As hee was at other
times they had
meane, at this
time they had more
liberally.

That is, that they
were sayed to-
gether, as Chap. 4. 6.

b Meaning, that if
he should obey their
request, the worke
which God had
appointed, should
cease: & seeing
hereby that we
should not commit
our selves to the
hands of the
wicked.

Or, Geshem.

c As the same
goeth.
d Then hee bribed
and set vp false
people, to make
thy teile king, and
to detrand the
king of Iudaea of
his subiection
which you owe
vnto him.

e Elor, sonne of
Shenai: hee
d. As though he
would be better,
to be in such that hee
might pay vnto
G. with ease.
f Hee ynduced me
to my vexation,
which in him was
but his purpose.

f He doubted not but God was able to preserve him, and knew that if he had obeyed this counsel, he should have discouraged all the people: thus God giveth power to his to resist false prophecies, though they seem to have never so great probability.

g Very griefe caused him to pray against such, which under the pretence of being the ministers of God, were adversaries to his glory, and went about to overthrow his Church, declaring also hereby that where there is one true minister of God, the devil hath a great sort of huielings.

h Which was the first month and contained part of August, and part of September.

i After that I had sent Sanballat his answer.

k That the Church of God hath evermore enemies who professed enemies,

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to lye: I will not goe in.

12 And loe, I perceived that God had not sent him, but that hee pronounced this prophesie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and linne, and that they might have an euill report, that they might reproach me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, and Noadiah the Prophetsse also, and the rest of the Prophets that would have put me in feare.

15 Notwithstanding the wall was finished on the fife and twentieth day of the Elul, in two and a fiftie dayes.

16 And when all our enemies heard thereof, even all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes were there many of the princes of Iudah, whose letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworn vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my works, and Tobiah sent letters to put me in feare.

Which is selfe, which are more dangerous then the outward and

CHAP. VII.

a After the wall once builded, is the watch appointed. 6 They that returned from the captivity are numbered.

NOW * when the wall was builded, and I had set vp the doores, and the porters, and the fingers and the Levites were appointed,

2 Then I commanded my brother Hanani and Hananiah, the prince of the palace in Ierusalem (for hee was doubtlesse a faithfull man, and feared God above many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while they stand by, let them shut the doores, and I will make them fast: and I appointed wards of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found written therein.

6 These are the sonnes of the prouince that came vp from the captivity that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Ba-

anah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundredth seuentie and two.

9 The sonnes of Shephatiah, three hundredth seuentie and two.

10 The sonnes of Arah, sixe hundredth fiftie and two.

11 The sonnes of Pahath Moab of the sonnes of Ieshua and Ioab, two thousand eight hundredth and eightene.

12 The sonnes of Elam, a thousand two hundredth fiftie and foure.

13 The sonnes of Zattu, eight hundredth and fife and fourey.

14 The sonnes of Zacchai seuen hundredth and threescore.

15 The sonnes of Binnui, sixe hundredth and eight and fortie.

16 The sonnes of Bebai, sixe hundredth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundredth and two and twenty.

18 The sonnes of Adonikam, sixe hundredth threescore and seuen.

19 The sonnes of Beguai, two thousand threescore and seuen.

20 The sonnes of Adin, sixe hundredth and fife and fiftie.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hashum, three hundredth and eight and twenty.

23 The sonnes of Bezai, three hundredth and foure and twenty.

24 The sonnes of Hariph, an hundredth and twelue.

25 The sonnes of Gibeon, ninety and fife.

26 The men of Beth-lehem and Netophah, an hundredth fourescore and eight.

27 The men of Anathoth, an hundredth and eight and twenty.

28 The men of Beth-azmaueh, two and fourtie.

29 The men of Kiriath-iarim, Chephirah, and Beeroh, seuen hundredth and three and forty.

30 The men of Ramah and Gaba, sixe hundredth and one and twenty.

31 The men of Michmas, an hundredth and two and twenty.

32 The men of Beth-el and Ai, an hundredth and three and twenty.

33 The men of the other Nebo, two and fiftie.

34 The sonnes of the other Elam, a thousand two hundredth and foure and fiftie.

35 The sonnes of Harim, three hundredth and twenty.

36 The sonnes of Iericho, three hundredth and fife and forty.

37 The sonnes of Lod-hadid and Ono, seuen hundredth and one and twenty.

38 The sonnes of Sanaah, three thousand nine hundredth and thirti.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie and three.

40 The sonnes of Immer, a thousand and two and fiftie.

41 The sonnes of Pasfur, a thousand two hundredth and seuen and forty.

42 The sonnes of Harim, a thousand and seuentee.

Or, the captiue of Moab.

That is, the inhabitants of Gibeon.

For there were two cities of this name.

Expt. 49, 23:

a To wit, they also are mentioned, ver. 2. b Eie, hold them, meaning, till the watch were put in.

Expt. 2, 24:

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiab, and Raamiah, Berthiah, chap. 2, 31.

10 He said also vnto them, Goe, and eate of the
fat, and drinke & sweete, and send part vnto them,
for whom none is prepared: for this day is ho-
ly vnto our Lord: be yee not fory therefore: for

Reioyce in the Lord, and he will glorie you strength.

the glory of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to cate and to drinke, and to fend away part, and to make great ioy, because they had understood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded Moses) that the children of Israel should dwell in *boothes in the feast of the seventh month.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of Myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

16 So the people went forth and brought them, and made them boothes, euery one vpon the roofe of his house, and in their courts, and in the courts of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and late vnder the boothes: for since the time of Ieshua the sonne of Nui vnto this day, had not the children of Israel done so, and there was very great ioy.

18 And hee read in the booke of the Law of God every day, from the first day vnto the last day. And they kept the feast seven dayes, and on the eighth day a solemne assembly, according vnto the maner.

CHAP. IX.

The people repented, and forsooke their strange wives. 5 The Leuites exhort them to praise God. 6 Declaring his wonders. 26 And their ingratitude. 30 And Gods great mercies toward them.

In the foure and twentieth day of this *moneth the children of Israel were assembled with *fasting, and with sackcloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the † strangers) and they stood and confessed their finnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they * confessed and worshipped the Lord their God foure times.

4 Then stood vp vpon the staires of the Leuites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a lowde voyce vnto the Lord their God.

5 And the Leuites said, euen Ieshua and Kadmiel, Bani, Halkabiah, Sherebiah, Hodiah, Shebaniah and Pethahiah, Stand vp and praise the Lord your God for euer and euer, and let them praise thy glorious Name, O God, which excelleth aboue all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heaven, and the heaven of all heauens, with all their hostie, the earth, and all things that are therein, the seas, and all that are in them, and thou prefer-

rest them all, and the hostie of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abraham, and broughtest him out of † Ur in Caldea, and * madest his name Araham.

8 And foundest his heart faithfull before thee, * and madest a Couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Gergathites, and hast performed thy wordes, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as appeareth this day.

11 * For thou diddest breake vp the Sea before them, and they went through the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters;

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good Commandemens.

14 And declarst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seru-
ant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers beuaied themselves proudly and hardened their necke, so that they hearkened not vnto thy Commandemens.

17 But refused to obey, and would not remember thy maruelous works that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies.

19 Yet thou for thy great mercies forsookest them not in the wilderness: * the pillar of the cloud departed not from them: by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whercoy they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withholdest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feed them fortie yeeres in the wilderness: they lacked nothing: * their clothes waxed not old, and their feet * swelled not. 22 And thou gauest them kingdoms and people, and * scatteredst them into corners: so they possessed * the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Ba-
han.

* Gen. 11. 31.

* Gen. 14. 18.

* Exod. 3. 7.

and 14. 15.

* Exod. 14. 21.

* Exod. 13. 21.

* Exod. 19. 18. 19.

and 20. 1.

* Exod. 16. 15.

* Exod. 17. 9.

* Deut. 1. 8.

* Exod. 13. 21.

Num. 14. 16.

1. 20. 10. 2.

* Deut. 3. 4.

c- Though the way

was tedious and

long.

d- Meaning, the

heaven whom

* Num. 21. 26.

Leuit. 23. 34.

Or, goodly trees, as Leuit. 3. 9.

For their houses were made like these, see Deut. 22. 8.

Which was almost a thousand years.

Meaning, the seventh.

1. Esdras. 9. 4.

Ebr. strange children.

They made resolution of their finnes, and vied prayes.

23 And thou diddest multiply their children
like the starres of the heauen, and broughtest
them into the land, whereof thou haddest spoken
vnto heir fathers, that they should goe, and pos-
seſſe it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *even* the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and oliues, & trees for foode in abundance, and they did eat, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which^e protested among them to turne thee vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them; yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had f rest, they returned to doe euill before thee: therefore I leftst thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliuerdest them according to thy great mercies many times.

29 And protestedst among them, that thou mightest bring them againe vnto thy Law; but they behaued themselves proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a man should doe and liue in them) and **g** pulled away the shoulde, and were stifnecked, and would not heare.

30 Yet thou † diddest forbear them many
yeeres, and protestedst among them by thy Spi-
rit, *even* by the hand of thy Prophers, but they
would not heare: therefore gauest thou them in-
to the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them; for thou art a gracious and mercifull God.

32 Now therefore our God,* thou great God,

mightie and terrible, that keepeft couenant
and * mercy, let not all the affliction that hath
come vnto vs, feeme a little before thee, *that is,* to
our Kings, to our Princes, and to our Priests, and
to our Prophets, and to our fathers, and to all thy
people since the time of the i kings of Asshur
vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commandemens, nor thy protestations, wherewith thou hast protested among them.

35 And they haue not serued thee in their
kingdome, and in thy great goodnesse that thou
shewedst vnto them, and in the large and fat land

which thou diddest set before them, and haue not conuerred from: heir euill works.

36 Behold, wee are seruants this day, and the land that thou gauest vnto our fathers, to eat the^m fruite thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings
whom thou hast set ouer vs, because of our
sinnes: and they haue dominion ouer our bodies,
and ouer our cattell at their pleasure, and wee
are in great affliction.

38 Now because of all this wee make a sure
covenant, and write it, and our princes, our Le-
uites, and Priests seale vnto it.

CHAP. X.

3 The names of them that sealed the covenant between God and the people.

NOW they that sealed, were Nehemiah the
the Tirshatha the sonne of Hachaliah, and Zid-
kiah.

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Hazim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Miamin,
8 Maaziah, Bilgai, Shemaiah : these are the
Priests.

9 ¶ And the Levites : Ieshua the sonne of A-
zaniah, Binnui, of the sonnes of Henadad, Kad-
miel.

10 And their brethren, Shebaniah, Hodijah,
Kelita, Pelaiah, Hanun,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people were Parosh,
Shephth Moab, Elam, Zattu, Basi.

- 15 Bunni, Azgad, Bebai,
- 16 Adeniah, Biguai, Adin,
- 17 Ater, Hizkijah, Azzur,
- 18 Hodiah, Baithum, Bezai,
- 19 Hariph, Anathoth, Nebai.
- 20 Magpiash, Meshullam, Hezir,
- 21 Mehezabeel, Zadok, Iaddua,
- 22 Pelatiah, Hanan, Anaiah,
- 23 Hofeeah, Hananiah, Hashub,
- 24 Hallelueh, Fileah, Shobek,
- 25 Rehun, Hashabush, Meshafiah,
- 26 And Ahijah, Hanan, Anan,
- 27 Malluch, Harim, Baanai.

28 And the rest of the people, the Priests, the
Leuites the porters, the singers, the ^b Nethinims,
and all that were ^c separated from the people of
the lands vnto the Law of God, their wies, their
sonnes and their daughters, all that could vnder-
stand.

29 The chiefe of them^d received it for their
brethren, and they came to the ^e curse and to the
death to walke in Gods Law, which was giuen by
Moses the seruant of God , to obserue and doe all
the commandements of the Lord our God, and
his iudgements and his statutes :

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought
ware on the Sabbath, or any vitayles to sell, f that
ye would not take it of them on the Sabbath,

m That is, to be
the Lords thereof.

Thine by affliction
they promise to
keepe Gods com-
mandements,
whereunto they
could not be
brought by Gods
great benefits,

Or, better,

which subscribed
to keep the pro-
mise.

Or, captain of

Read: *Ena*

which being
tolerats forlooke
at their wickednes,
and gaue them-
selues to seate
and

They made the
oath in the name
of the whole uni-

Whereunto
they gave them.

Deut. 18, 15.

Which notwithstanding they
make loone after.

e Taking heaven
and earth to wit-
nesse, that God
would destroy
them, except they
returned, as
2. Chron. 24, 19.

f He declareth how
Gods mercies euer
contended with th
wickednesse of th
people, who euer
in their prosperity
forgot God.

* *Leuit. 18, 5.*
Exek 20, 12.
Rom. 10, 5.
Galat. 3, 12.
 g Which is a sim-
 ilitude taken
 of oxen that
 sterinke at the
 yoke or burden,
 as Zech. 7, 11.
 h When thou
 diddest admonish
 them by thy pro-
 phets.
 † *Els. thou diddest*
prophesie vpon them
many yeeres.
 * *Exod. 24, 6, 7.*

* Psal. 143, 1, 2.

By whom wee
were led away in-
to captivity, and
have bene ap-
pointed to bee
slaine, as Eph
3, 13.
He confesseth
that all these
things came to
them finally for
their finnes, but
he appealeth from
Gods iudice to
his mercies.
That thou
wouldst destroy
them, except they
would returne to
thee, as verſe 26.

* Levit. 25. 4.
Deut. 15. 1.
† Eiv. band.

and on the holy dayes: * and that wee would let the seventh yeere be free, and the debtes of euery person.

32 And we made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God.

33 For the 8 shewbread, and for the dayly offering, and for the dayly burnt offering, the Sababaths, the new moones, for the solemne feastes, and for the things that were sanctified, & for the sinne offerings, to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lors for the offering of the wood, even the Priests, the Levites, and the people, to bring it into the house of our God, by the house of our fathers, yeerely at the times appointed, to burne it vpon the Altar of the Lord our God, as it is written in the Law.

35 And to bring the first fruites of our land, and the first of all the fruites of all trees, yeere by yeere, into the house of the Lord.

36 And the first borne of our sonnes, and of our cattell, as it is written in the Law, and the first borne of our bullockes, and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Levites, that the Levites might haue the tithes in all the cities of our i trauell.

38 And the Priest, the sonne of Aaron shall be with the Levites, when the Levites take tithes, and the Levites shall bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the fingers, and we will not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 22 and who in the cities of Iudah.

And the rulers of 8 people dwelt in Ierusalem: the other people also cast lors, to bring one out of ten to dwell in Ierusalem the holy cite, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Levites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Benjamin: Of the sonnes of Iudah, Athaiah, the sonne of Uzijah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of 6 Perez.

5 And Maafciah the sonne of Baruch, the sonne of Col-hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioarib, the sonne

of Zechariah, the sonne of 8 Shiloni,

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundred thre score and eight valiant men.

7 These also are the sonnes of Benjamin, Salu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Koliaih, the sonne of Maafciah, the sonne of Ichiel, the sonne of Ieshaiah.

8 And after him Gahai, Sallai, nine hundred and twenty and eight.

9 And Ioel the sonne of Zichri was gouernor ouer them: and Iudah the sonne of Senua was the second ouer the city:

10 Of the Priests, Iedaiah, the sonne of Ioia-rib, Iachin.

11 Seraiah, the sonne of Hilkiyah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, was chiefe of the house of God.

12 And their brethren that did the worke in the Temple, were eight hundred, twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pahur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundred and two and fourtie: and Amashai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundred and eight and twentie: and their ouerfeet was Zabdiel the sonne of Hagadoim.

15 And of the Levites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabberthai, and Iozabad of the chiefe of the Levites were ouer the workes of 8 house of God without.

17 And Martaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Alaph was the chiefe to begin the thanksgiving and prayer: and Bakbukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galai, the sonne of Ieduthun.

18 All the Levites in the holy cite were two hundred foure score and foure.

19 And the porters, Akkub, Talmon, and their brethren that kept the 8 gates, were an hundred twentie and two.

20 And the 8 residue of Israel, of the Priests, and of the Levites dwelt in all the cities of Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the fortresse, and Ziha, and Gipsa was ouer the Nethinims.

22 And the ouerfeet of the Levites in Ierusalem was Vazi the sonne of Bani, the sonne of A-shabiah, the sonne of Martaniah, the sonne of Micha: of the sonnes of Alaph fingers were ouer the worke of the house of God.

23 For it was the kings commandement concerning them, that faithful prouision should be for the fingers euery day.

24 And Pethabiah the sonne of Meshiezababel, of the sonnes of Zerah, the sonne of Iudah was at the Kings hand in all matters concerning the people.

25 And in the villages in their landes, some of the children of Iudah dwelt in Kiriah-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel that they were bound to pay. Exod. 30. 13.

h Or, into the house of.

i By this reherſall is meant that these was no purport ceremony in the Law, whereunto they did not binde themselves by covenant.

k Whereſoeuer we laboured, or trauelled, these the either were due vnto the Lord both by the Law, and according to the oathe and consent that we made. * Num. 18. 26.

l We will not leave it destitute of that that shall be necessary for it.

m Because these ones dwell round about them, they provided that it might be replenished with men, and vied this policy, because there were few that offered themselves willingly.

n Which came of Perez the sonne of Iudah.

Of a Sittim

o That is, was the high Priest.

p That served and ministered in the Temple.

q Or, of the first great men.

r That is, he began the Psalmes, and was the chanter.

s Meaning, of the Temple.

t Of them, which dwell not in Ierusalem.

u Or, Ophiel.

v A watchife about the King for all his affaires.

and in the villages thereof,

26 And in Iethua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Binnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Benjamin.

CHAP. XII.

a The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbred, 27 and the wall is dedicated.

T Hese also are the Priests and the Leuites that *a* went vp with Zerubbabel, the sonne of Shealtiel, and Iethua: *a* to wit, Seraiah, Ieremias, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abihai,

5 Miamin, Maadiah, Bilgab,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Salu, Amok, Hilkiah, Iedaiah: these were the chiefe of the Priests, and of their brethren in the dayes of Iethua.

8 And the Leuites, Iethua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, *c* were ouer the thankesgiuings, he, and his brethren.

9 And Bakbukiah and Vuni, and their brethren were about them in the *d* watches.

10 And Iethua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.

11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were these the chiefe fathers of the Priests: vnder *e* Seraiah was Meraijah, vnder Ieremias, Hananiah.

13 Vnder Ezra, Mesullam, vnder Amariah, Iehohanan.

14 Vnder Melicu, Ionathan, vnder Sebaniah, Ioseph.

15 Vnder Harim, Adna, vnder Meraioth, Helkai.

16 Vnder Iddo, Zechariah, vnder Ginnethon, Mesullam.

17 Vnder *f* Abihai, Zichri, vnder Minianin, and vnder Moadiah, Pilai.

18 Vnder Bilgab, Shantua, vnder Shemaiah, Iehonathan.

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzai.

20 Vnder Sallai, Kallai, vnder Amok, Eber.

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliashib, Ioiada, and Ionathan and Iaddua were the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Levi, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.

24 And the chiefe of the Leuites, were Hashabiah, Serebiah, and Iethua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinances of Dauid the man of God, ward ouer against ward.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Ioiakim the sonne of Iethua, the sonne of Iozadak, and in the dayes of Nehemiah the capitaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem, they fought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbals, viols, and with harps.

28 Then the fingers gathered themselves together both from the plaine country about Ierusalem, and from the villages of Netophachi.

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmuth: for the fingers had built them villages round about Ierusalem.

30 And the Priests and Leuites were purified, and cleansed the people, and the gates, and *g* wall.

31 And I brought vp the princes of Iudah vpon the wall, and appoynted two great companies to giue thanks, and the one went on the right hand of the wall toward the dung-gate.

32 And after them went Hosabiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremias,

35 And of the Priests sonnes with trumpets, Zechariah, the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michajah, the sonne of Zaccur, the sonne of Afaph.

36 And *h* his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer against them went they vp by the *i* flaires of the cite of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fifth-gate, and the tower of Hananeel, and the tower of Meah, euen vnto the shepegate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gave thanks) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Minianin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzai, and Iehohanan, and Meshiah, and Eien.

g That is, one after another, and every one in his course.

h Else the forme of the fingers. *i* Which were a certaine familie, and had their possessions in the fields, *a*. Chron. *a*. 34.

i Meaning, Nethaneel.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, which was called the city of Dauid.

a From Babylon to Ierusalem.

b Next in dignity to the hie Priests, and which were of the stocke of Aaron. *c* Had charge of them that sang the psalmes. *d* They kept the wards and watches according to their turnes, as *i*. Chron. *a*. 23. 6.

e That is, next to Seraiah, or rather of the order, which was called after the name of Seraiah.

f Whereof was Zecharie Iohn Esaias father.

† Ebr. could to
beare.

Elam, and Ezer: and the fingers † sang loud, ha-
ving Irahiah which was the overseer.

43 And the same day they offered great sacri-
fices and rejoiced: for God had given them great
joy, so that both the women, and the children
were joyfull: and the joy of Ierusalem was heard
farre off.

m Which were
chambers appoin-
ted by Hezekiah to
put in the tithes,
and such things;
Chron. 3. 1, 11, and
now were repaired
again for the same
use.

44 Also at the same time were men appointed
to ouer the chambers of the store for the offerings,
(for the first fruits, and for the tithes) to gather in-
to them out of the fields of the cities, the por-
tions of the Law for the Priests, and the Levites: for
Iudah rejoiced for the Priests and for the Le-
uites, that served.

45 And both the fingers and the Levites kept
the ward of their God, and the ward of the purifi-
cation according to the commandment of Da-
uid, and Salomon his sonne.

* 1. Chron. 13, 15.

46 * For in the dayes of David and Asaph, of
olde were chiefe fingers, and songs of praise and
thanksgiving vnto God.

n That is, the tenth
part of the tithes.

47 And in the dayes of Zerubbabel, and in the
dayes of Nehemiah did all Israel giue portions
vnto the fingers and porters, every day his por-
tion, and they gaue the holy things vnto the Le-
uites, and the Levites gaue the holy things vnto
the sonnes of Aaron.

C M A P. XIII.

1 The Law is wad. 3 They separate from them all strangers.
15 Nehemiah appointeth them that keep the Sabbath. 30 An
ordnance to serve God.

AND on that day they did reade in the booke
of Moses, in the audience of the people, and
it was found written therein, that the Ammonite
and the Moabite * should not enter into the Con-
gregation of God,

* Deut. 23. 3.

2 Because they met not the children of Israel
with bread and with water, * but hired Balaam
against them, that he should curse them: and our
God turned the curse into a blessing.

* Num. 22. 5, 6

3 Now when they had heard the Law, they sepa-
rated from Israel: all those that were mixed.

4 † And before this had the Priest Eliahb
the oversight of the chamber of the house of our
God, being a kinsman to Tobiah:

5 And he had made him a great chamber, and
there had they aforetime laid the offerings, the
incense, and the vessels, and the tithes of corne,
of wine, and of oyle (appointed for the Levites,
and the fingers, and the porters) and the offerings of
the Priests.

6 But in all this time was not I in Ierusalem:
for in the two and thirtieth yeere of Artahasthe
King of Babel, came I vnto the King, and I after
certaine dayes I obtained of the King.

7 And when I was come to Ierusalem, I vn-
derstood the euill that Eliahb had done for
Tobiah, in that hee had made him a chamber in
the court of the house of God,

8 And it grieved mee more: therefore I cast
forth all the vessels of the house of Tobiah out
of the chamber.

9 And I commanded them to cleanse the cham-
bers: and thither brought I againe the vessels of
the house of God with the meate offering and the
incense.

10 And I perceived that the portions of the
Leuites had not bene given, and that euery one
was fled to his land, *euē* the Levites and fingers
that executed the worke,

11 Then reproofed I the rulers and said, Why
is the house of God forsaken? And I trembled
them, and set them in their place.

12 Then brought all Iudah the tithes of corne
and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures,
Shelemiah the Priest, and Zadok the Scribe, and
of the Levites, Pedaiah, and vnder their hand Ha-
nan the sonne of Zaccur the sonne of Mattaniah:
for they were counted faithfull, and their office
was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and
wipe not out my kinde: for I haue shewed
on the house of my God, &c. on the offices thereof.

15 In those dayes saw I in Iudah them, that
trode winepresses on § Sabbath, and that brought
in sheaves, and with laded asses also with wine,
grapes, and figges, and all burdens, and brought
them into Ierusalem vpon the Sabbath day: and
I protested to them in the day that they solde
vitals.

16 There dwelt men of Tyrus also therein,
which brought fish and all wares, and solde on
the Sabbath vnto the children of Iudah euē in
Ierusalem.

17 Then reproofed I the rulers of Iudah, and
said vnto them, What euill thing is this that yee
doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God
brought all this plague vpon vs, and vpon this
city: yet ye increase the wrath vpon Israel, in break-
ing the Sabbath.

19 And when the gates of Ierusalem began
to be darke before the Sabbath, I commanded to
shut the gates, and charged, that they should not
be opened till after the Sabbath, and some of my
seruants set I at the gates, that there should no
burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all mer-
chandise remained once or twice all night with-
out Ierusalem.

21 And I protested among them, and said vnto
them, Why tary ye all night about the wall? If ye
do it once againe, I will lay hands vpon you. From
that time came they no more on the Sabbath.

22 † And I said vnto the Levites, that they
should cleanse themselves, and that they should
come and keepe the gates, to sanctifie the Sab-
bath day. Remember mee, O my God, concern-
ing this, and pardon mee according to thy great
mercy.

23 In those dayes also I saw Iewes that mari-
ed wiues of Afsod, of Ammon, and of Moab.

24 And their children spake halfe in the speech
of Afsod, and could not speake in the Iewes lan-
guage, and according to the language of the one
people, and of the other people.

25 Then I reprood them, and *en* cursed them,
and smote certaine of them, and pulled off their
haire, and tooke an oath of them by God, Ye shall
not giue your daughters vnto their sonnes, nei-
ther shall yee take of their daughters vnto your
sonnes, nor for your selues.

26 * Did not Salomon the king of Israel sinne
by these things? yet among many nations was
there no King like him: for he was * beloued of
his God, and God had made him King ouer Israel:
yet strange women caused him to sinne.

27 Shall wee then obey vnto you, to doe all
this great euill, and to transgresse against our
God, *euē* to marry strange wiues?

Este protesteth that
he did his duty
with a good
conscience, yet he
doeth not iustifie
himself therein,
but desireth God
to fauour him and
to be mercifull vnto
him for his
owne goodnes sake,
as verse 12
and 31.

g I declared vnto
them, that God
would not suffer
such transgressors
of his Law to be
unpunished.

h Was not this a
great cause, why
God plagued vs
in times past: mean-
ing, that if they
transgressed now
in the same againe,
their plague
should be greater.
i About the time
that the Sunne
went downe: for
the Sabbath lasted
from the Sunne
going downe of
the one day, to the
Sunne setting of
the other.

k Meaning, of the
Temple, that none
that was vnclene,
should enter.

l Which was a
city of the Philis-
tines, and they
had married wiues
thereof, and so had
corrupted their
speech and Reli-
gion.
m That is, I did
excommunicate
them, and drave
them out of the
Congregation.

* 1. King. 3. 1, 2.

* 2. Sam. 12. 24, 25

* 1 King. 1. 1, 4.

1. Esay. 47. 12, 20.

a Punish them according to their fault and euill example, which they haue giuen to the rest of thy people, contrary to their vocation,

29 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite: but I chafed him fro me.
29 Remember them, O my God, that defile the Priesthood, and the couenant of the Priesthood, and of the Leuites,

30 Then cleansed I them from all strangers, and appointed the wards of the Priestes and of the Leuites, euery one in his office,
31 And for the offering of the wood at times appoyned, and for the firstfruits. Remember me, O my God, in goodnesse.

o That is, to shew mercy vnto me,

E S T E R.

THE ARGVMENT.

BECAUSE of the diuersitie of names, wherby they used to name their Kings, and the supputation of yeeres wherby the Hebrewes and the Grecians doe varie, diuers authors write diuersly as touching this Abahfueroth, but it seemeth, Daniel 6. 1. and 9. 1. that hee was Darius king of the Medes: and sonne of Astyages, called also Abahfueroth, which was a name of honour, and signified great and chiefe at chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee euer stirreth vp some, by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride and cruelty of the wicked, when they come to honour and their sudden fall when they are as highest, and how God preferreth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Abahfueroth maketh a royall feast. 12 Wherunto the Queene Vasthi will not come. 19 For which cause she is diuorced. 20 The Kings decree touching the preeminence of man.



IN the dayes of Abahfueroth (this is Athahueroth that reigned from India euen vnto Ethiopia, oner an hundredth, and seuen and twenty prouinces.)

2 In those dayes when the king Athahueroth sate on his throne, which was in the palace of Shushan,

3 In the third yeere of his reigne, hee made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the capitaines and gouernours of the prouinces which were before him.

4 That hee might shew the riches and glory of his kingdome, and the honour of his great maiestie many dayes, euen an hundredth and fourescore dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, and blue cloathes, fastened with cords of finne linnen and purple, in silver rings, and pillars of marble: the 4 bedes were of golde and of siluer vpon a pavement of porphyre, and marble and alabaster, and blue colour.

7 And they gaue them drinke in vessels of gold, and changed vessel after vessel, and royall wine in abundance, according to the power of the King.

8 And the drinking was by an order, none might compell: for to the King had appoynted vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 The Queene Vasthi made a feast also for the women in the royall house of King Athahueroth.

10 Vpon the seuenth day when the King was merry with wine, hee commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas the seuen eunuches, (that serued in the presence of King Abahfueroth.)

11 To bring Queene Vasthi before the King with the crowne royall, that hee might shew the

people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vasthi refused to come at the Kings word, which hee had giuen in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

13 Then the King said to the wise men, that knew the times (for so was the Kings manner towards all that knew the law and the iudgement:

14 And the next vnto him was Carthana, Shtar, Admatha, Tarlish, Meres, Marlena, and Memucan the seuen princes of Persia, and Media, which saw the Kings face, and fate the first in the kingdome.)

15 What shall we doe vnto the Queene Vasthi according to the law, because she did not according to the word of the King Athahueroth by the commission of the eunuches?

16 Then Memucan answered before the king and the Princes, The Queene Vasthi hath not onely done keuill against the King, but against all the Princes, and against all the people that are in all the prouinces of King Athahueroth.

17 For the 1 acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King Athahueroth commanded Vasthi the Queene to be brought in before him, but shee came not.

18 So shall the 2 princeesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despitefullnesse and wrath.

19 If it please the King, let a royall decree proceede from him, and let it be written among the statutes of Persia & Media, (and let it not be transgressed) that Vasthi come no more before King Athahueroth: and let the king giue her royall estate vnto her companion that is better then shee.

20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (though it be great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the Princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language.

h He will maketh the hand of the eunuche.

h This had experience of things that they had learned by diligent making in continuance of time.

i which were his chiefe consellers, that might haue alwayes assisted him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereto to doe the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced, and another Queene made.

o For he had vnder him an hundred and seuen countieys,

a Called also Darius, who was now the fourtaine Monarch, and had the gouernment of the Medes, Persians, and Chaldeans, some thinke hee was Darius Hystaspis sonne, called also Artaxerxes. b Daniel chap. 6. a. maketh mention but of sixe score, leauing out the number that is vnder, as the Scripture in diuerse places vseth. c That is, had rest and quietnesse. d Nehem. 1. 1.

a Which they used in those countieys an head of cables.

e As was becoming for to misgall a King. f Noze might be compelled to drinke more then is pleased him.

g Which was the last day of the feast that the king made for the people, as vers. 5.

2 That is, that the wife should be fubject to the husband, and at his commaundment,

language, that every man should beare rule in his owne houfe, and that hee should publish it in the language of that same people.

C H A P. II.

2 After the Queene is put away, certaine young maides are brought to the King. 17 After pleafeth the King, and is made Queene. 18 Mordecai difcovered unto the King thofe that would betray him.

2 That is, he called the mureugagins into communication.

6 By the seven wives men of his counsell,

2 The abuse of thefe countreys was fo great, that they intended many means to fence the luts of p. laces, and therefore

as they ordained wicked lawes, that the king might have whole daughters he would, to they had duncer

houses appointed as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.

4 Reade what this purification was wete 12.

2 A King e 24, 15.

After these things, when the wrath of King Ahasuerus was appeased, he remembered Valthi, and what she had done, and what was decreed against her.

2 And the Kings servants that ministered unto him, said, Let them seeke for the King beautifull young virgins.

3 And let the King appoint officers through all the provinces of his Kingdome, and let them gather all the beautifull young virgins unto the palace of Shufhan, into the house of the women under the hand of Hege the Kings eunuch, keeper of the women, to give them their things for purification.

4 And the maid that shall please the King, let her reigne in the stead of Valthi. And this pleased the king, and he did so.

5 In the cite of Shufhan there was a certaine Jew, whose name was Mordecai, the sonne of Jair, the fonne of Shimai, the sonne of Kith a man of femini.

6 Which had bene caried away from Ierusalem with the captivitie that was caried away with Ieconiah King of Iudah (whom Nebuchadnezzar king of Babel had caried away.)

7 And he nourished Hadafah, that is, Ester, his vncles daughter: for shee had neither father nor mother, and the maid was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

8 And when the kings commaundment, and his decree was published, and many maides were brought together to the palace of Shufhan, under the hand of Hege, Ester was brought also unto the Kings house under the hand of Hege the keeper of the women.

9 And the maide pleased him, and the fo in l fauour in his sight, therefore he caused her things for purification to be given her speedily, and her state, and feuen comely maides to be given her out of the Kings house, and hee gaue charge to her and to her maides of the best in the house of the women.

10 But Ester shewed not her people and her kinned: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked every day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of every maid came, to goe in to King Ahasuerus, after that he had bene twelue moneths according to the manner of the women (for so were the dayes of their purifications accomplished, fixe moneths with oyle of myrrhe, and fixe moneths with sweet odours and in the purifying of the women:

13 And thus went the maides unto the King) whatsoever she required, was given her to goe with her out of the womens house unto the Kings house.

14 In the evening she went, and on the morow she returned into the second house of the women under the hand of Ahasuerus the Kings eunuch

which kept the concubines: shee came in to the King no more, except shee pleased the King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that shee should goe in to the king, she desired nothing, but what Hege the kings eunuch the keeper of the women said: and Ester found fauour in the sight of all them that looked vpon her.

16 So Ester was taken vnto King Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the fourteenth yeere of his reigne.

17 And the King loued Ester about all the women, and shee found grace and fauour in his sight more then all the virgins: so that hee set the crowne of the kingdome vpon her head, and made her Queene in stead of Valthi.

18 Then the king made a great feast vnto all his princes, and his servants, which was the feast of Ester: and hee gaue rest vnto the provinces, and gifts, according to the power of a king.

19 And when the virgins were gathered the second time, then Mordecai fate in the kings gate.

20 Ester had not yet shewed her kinned nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

21 In those dayes when Mordecai fate in the kings gate, two of the kings eunuchs, Bigthan & Teraih which kept the doore, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was knowne to Mordecai, and hee told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

C H A P. III.

1 Haman, after he was exalted, obtained of the King, that all the Iewes should be put to death, because Mordecai had not done him any fhip as becometh him.

After these things did king Ahasuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and for his feare about all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why tranfgreffest thou the kings commaundment?

4 And albeit they spake daily vnto him, yet he would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Jew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he thought it too little to lay hands onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahasuerus, even the people of Mordecai.

Or. Hege. g. When hee modestly appeared, because the thought not upon it to commend her beauty, but stood to the Eunuchs appointment.

h Which contained part of December and part of January.

That is, made for her sake.

He releafed their tribute.

That is, great and magnificall.

Ther is, at the marriage of Ester, which was the second marriage of the king.

Meaning, to kill him.

In the Chronicles of the Medes and Persians, as Chap. 10, 2.

The Persians manner was to kneele downe and reuerence their kings, and such as

be appointed in whose authority, which Mordecai would not doe to his ambitious and proud man.

Thus we fee that there is none so wicked, but they have their punishments to accorde the godly.

Ester signified in the 10th.

2 Elev. porfina.

2 For though the was taken away by a cencell law, yet hee ceased not to haue a fastenly care ouer her, and here one did, a sort oft times so heate of her.

2 What apparel the king of the eunuch, that was bound to give her.

e Which inſue-
rech to part of
March and part
of April.
d To know what
moneth and day
ſhould be good to
enterpriſe this
thing, that it might
have good ſuc-
ceſſe: but God
diſſipated their
loes, and expectation.

e Containing part
of February and
part of March.
f There be the
two arguments
which commonly
the worldlings
and the wicked
vie toward princes
againſt the godly,
that is, the com-
ment of their
lawes, and dimini-
ſhing of their pro-
ſperitie: without re-
ſpect how God is
either pleaſed or
diſpleaſed.

g Or, ſecreterie.

h Ele. the hands
of poſters.

g To wit, the
Iewes that were
in Shulhan.

a Becauſe hee
would aduertiſe
Eſter of this cruell
proclamation.

h Ele. ſackcloth
and aſhes were
ſpread for many.

7 In the firſt moneth (that is the moneth
e Niſan) in the twelfth yeere of king Ahaſueruſh,
they caſt Pur (that is a lot) a before Haman, from
day to day, and from moneth to moneth vnto the
twelfth moneth, that is the moneth e Adar.

8 Then Haman ſaid vnto king Ahaſueruſh,
There is a people ſcattered, and diſperſed among
the people in all the provinces of thy kingdome,
and their lawes are diuers from all people, and
they doe not obſerue the Kings lawes: therefore
it is not the Kings profit to ſuffer them.

9 If it pleaſe the King, let it be written that
they may be deſtroyed, and I will pay ten thou-
ſand talents of ſilver by the handes of them that
haue the charge of this buſineſſe to bring it into
the kings treaſurie.

10 Then the king tooke his ring from his
hand, and gaue it vnto Haman the ſonne of Ha-
medatha the Agagite the Iewes aduerſarie.

11 And the king ſaid vnto Haman, Let the ſil-
uer be thine, and the people to doe with them as
it pleaſeth thee.

12 Then were the kings ſcribes called on
the thirteenth day of the firſt moneth, and there
was written (according to all that Haman com-
manded) vnto the kings officers, and to the cap-
taines that were ouer euery province, and to the
rulers of euery people, and to euery province, ac-
cording to the writing thereof, and to euery peo-
ple according to their language: in the name of
king Ahaſueruſh was it written, and ſealed with
the kings ring.

13 And the letters were ſent by poſtes into
all the kings provinces, to roote out, to kill and
to deſtroy all the Iewes, both young and old, chil-
dren and women, in one day vpon the thirteenth
day of the twelfth moneth (which is the moneth
Adar) and to ſpoyle them as a pray.

14 The contents of the writing was, that there
ſhould be giuen a commandement in all provin-
ces, and published vnto all people, that they
ſhould be ready againſt the ſame day.

15 And the poſtes compelled by the Kings
commandement went forth, and the commande-
ment was giuen in the palace at Shulhan: and the
king and Haman ſate drinking, but the g cite of
Shulhan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the
king againſt the Iewes. 16 Hee writeth that they pray for her.

NOW when Mordecai perceiued all that was
done, Mordecai rent his clothes, and put on
ſackcloth, and aſhes, and went out into the mids
of the citie, and cryed with a great crye, and a bit-
ter.

2 And he came euen before the Kings gate,
but he might not enter within the kings gate, be-
ing clothed with ſackcloth.

3 And in euery province and place, whither
the kings charge and his commiſſion came, there
was great ſorrow among the Iewes, and ſaſting,
and weeping, and mourning, and many lay in
ſackcloth and in aſhes.

4 Then Eſters maids and her Euniches came
and told it her: therefore the Queene was very
heauie, and ſhe ſent raiment to clothe Mordecai,
and to take away his ſackcloth from him, but he
receiued it not.

5 Then called Eſter Haſach one of the Kings

euniches, whom he had appointed to ſerue her,
and gaue him a commandement vnto Mordecai, to
know what it was, and why it was.

6 So Haſach went fourth to Mordecai vnto
the ſtreet of the citie, which was before the kings
gate.

7 And Mordecai told him of all that which
had come vnto him, and of the ſumme of the
ſilver that Haman had promiſed to pay vnto the
Kings treaſuries, becauſe of the Iewes, for to de-
ſtroy them.

8 Aſo he gaue him the copie of the writing
and commiſſion that was giuen at Shulhan, to de-
ſtroy them, that he might ſhew it vnto Eſter and
declare it vnto her, and to charge her that ſhee
ſhould goe in to the king, and make petition and
ſupplication before him for her people.

9 So when Haſach came, he told Eſter the
wordes of Mordecai.

10 Then Eſter ſaid vnto Haſach, and com-
manded him to ſay vnto Mordecai,

11 All the kings ſeruaunts and the people of the
Kings provinces do know, That whoſoeuer man
or woman, that cometh to the king into the
inner court, which is not called, there is a law of
his, that hee ſhall die, except him to whom the
king holdeth out the golden rod, that hee may
liue. Now I haue not beene called to come vnto
the king theſe thirtie dayes.

12 And they certified Mordecai of Eſters
wordes.

13 And Mordecai ſaid, that they ſhould an-
ſwere Eſter thus, Thinke not with thy ſelfe that
thou ſhalt eſcape in the kings houſe, more then
all the Iewes.

14 For if thou holdeſt thy peace at this time,
comfort and deliuerance ſhall appeare to the
Iewes out of another place, but thou and thy fa-
thers houſe ſhall periſh: and who knoweth whe-
ther thou art come to the king-dome for ſuch a
time?

15 Then Eſter commanded to anſwer Morde-
cai,

16 Goe, and aſſemble all the Iewes that are
found in Shulhan, and faſt ye for me, and eate
not, nor drinke in three dayes, day nor night. I alſo
and my maids will faſt likewiſe, and ſo will I goe
into the king, which is not according to the law:
and if I periſh, I periſh.

17 So Mordecai went his way, and did ac-
cording to all that Eſter had commanded him.

CHAP. V.

1 Eſter enueth in to the King, and ſitteth him & Haman to a feaſt.
2 Haman prepares a gallows for Mordecai.

AND on the third day Eſter put on her royall
apparell, and ſtood in the court of the Kings
palace within, ouer againſt the Kings houſe: and
the King ſate vpon his royall throne in the kings
palace ouer againſt the gate of the houſe.

2 And when the King ſaw Eſter the Queene
ſtanding in the court, ſhe found fauour in his
ſight: and the King held out the golden ſcepter
that was in his hand: ſo Eſter drew neere, and
toucht the top of the ſcepter.

3 Then ſaid the King vnto her, What wilt thou,
Queene Eſter? and what is thy requelt? it ſhall be
euen as thou ſhalt ſay: for thou art come to the
king.

4 Then ſaid Eſter, If it pleaſe the King, let the
King and Haman come this day vnto the banquet,
that I haue prepared for him.

h Ele. had reſp'd
to ſtand before her?

h Ele. d. mordecai?

g Or, euening?

h Ele. looking
vnto Mordecai
ſtate in the confi-
dence of the fauour
which all Gods
children ought to
haue: Which is,
that God will de-
liuer them,
though all world-
ly means faile.
e For to deliuer
Gods Church out
of their perils
d I will put my
life in danger and
refer the iſſue of
it to God, ſeeing it
is for his glory
and the deliuerance
of his Church.

h To wit, ſheer
that the Iewes had
begun to faſt.

h Which was a
ſign that hee
comming was
agreeable vnto
him, as Chap. 1. 12.

e Meaning hereby,
that whoſoeuer
thee aſked ſhould
be granted, as
Math. 6. 33.

9 And the king said, Cause Haman to make haste, that he may doe as Ester hath sayd. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the haife of the kingdom.

7 Then answered Ester, and said, My petition, and my request.

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow according to the kings saying.

9 Then went Haman forth the same day ioyfull, and with aglad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuerthelesse, Haman refrained himselfe: and when he came home, hee sent, and called for his friends, and Zeresh his wife.

11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that hee had set him about the princes and seruants of the king.

12 Haman said moreover, Yea, Ester the queene did let no man come in with the king to the banquet that shee had prepared, saue me: and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing auaile mee, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie cubites high, and to morrowe speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

The king turneth vnto the Chronicles, and findeth the falsitie of Mordecai, so commaundeth Haman to cause Mordecai to be had in honour.

1 The same night the king slept not, and hee commaunded to bring the booke of the Records, and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had tolde of Bigmans, and Zeresh, two of the kings eunuchs keepers of the doore, who sought to lay hands on the king Ahasueros.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministred vnto him, said, There is nothing done for him.

4 And the king said, Who is he in the court? (Now Haman was come into the inner court of the kings house, that hee might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king

doe honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king useth to weare, and the horie of the king richd vpon, and that the crowne royall may be set vpon his head.

9 And let the raiment and the horse be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horie through the street of the citie, and proclaim before him, Thus shall it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse, as thou hast said, and doe so vnto Mordecai the Iewe, that sitteth at the kings gate: let nothing fayle of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and araid Mordecai, and brought him on horsebacke thorow the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning and his head couered.

13 And Haman tolde Zeresh his wife, and all his friends, all that had befallen him. Then said his wife men, and Zeresh his wife vnto him, If Mordecai be of the seede of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, but thou shalt surely fall before him.

14 And while they were yet talking with him, came the kings eunuchs and halted to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

The queene blisseth the king and Haman againe, and prayeth for her selfe and her people. Shee accuseth Haman, and he is hanged on the gallies which he had prepared for Mordecai.

1 So the king and Haman came to banquet with the queene Ester.

2 And the king said againe vnto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the haife of the kingdom.

3 And Ester the queene answered, and said, If I haue found fauour in thy sight, O king, and if it please the king, let my life be giuen me at my petition, and my people at my request.

4 For we are sold, I, and my people, to be destroyed, to be slaine, and to perish: but if we were sold for seruants, and for handmaids, I would haue held my tongue, although the aduersarie could not recompence the kings losse.

5 Then king Ahasueros answered, and said vnto the queene Ester, Who is hee? and were is he that presumeth to doe thus?

6 And Ester said, The aduersarie and enemy is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king arose from the banquet of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the queene Ester: for hee saw that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed where

c Meaning hereby that the king should make him next vnto himselfe, as Ioseph hereby is knowne to be next to Pharaoh, Gen. 41. 42.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

a Reade Chap. 3. 2.

b Haman could doe so much profit the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which hee hath of them.

c Ester flisset his heart.

d His conscience did accuse him that as he had contriued the death of innocent, if the vengeance of God might fall vpon him for the same. e He fell downe at the beds feete on couch, whereupon hee fate, and made request for his life.

d Because they wiled to drinke excessively in their banquets, they called the banquet by the name of that which was most in vse or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, in stead of acknowledging their change and humbling themselves, waxe ambitious, dilidatious, and enuill.

g Meaning, the highest that could be found.

† For the Kings steps depined.

* Chap. 2. 25.

a For he thought it unworthy his estate to receive a benefit, and not reward it.

b Thus while the wicked imagine the deuotion of others, they themselves fall into the same pit.

whereon Ester *sate*: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they ^c conered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubites high, which Haman had prepared for Mordecai, that spake *¶* good for the king. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. By Comfortable Letters are sent unto the Iewes.

THe same day did King Ahasuerus give the house of Haman the aduersarie of the Iewes, vnto the Queene Ester. And Mordecai came before the King: for Ester told what he was ^b vnto her.

2 And the King tooke off his ring, which he had taken from Haman, and gave it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fall downe at his feet weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the King, and if I have found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kindred?

7 And the king Ahasuerus said vnto the Queene Ester, and to Mordecai the Iew, Behold, I have giuen Ester the house of Haman, whom they have hanged vpon the tree, because he *¶* layd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the kings ring, may ^c no man reuoke.)

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth *¶* Suan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto euery prouince according to the *¶* writing thereof, and to euery people after their speache, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahasuerus name, and sealed it with the Kings ring, and hee sent letters by posts on horsebacke and that rode on *beastes* of price, at dromedaries, and *¶* coltes of mares,

11 Wherein the King graunted the Iewes (in

what cities soeuer they were) to gather themselves together, and to stand for their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoile their goods:

12 Vpon one day in all the prouinces of King Ahasuerus, euen in the thirteenth day of the twelfth moneth, which is the moneth *¶* Adar.

13 The copie of the writing *¶* was, how there should be a commendement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day, to *¶* auenge themselves on their enemies.

14 So the posts rode vpon *beastes* of price, and dromedaries, *¶* went forth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was comelight and *¶* ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commandement and his decree came, there *¶* was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the King, the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes kept a feast in remembrance of their deliverance.

SO in the twelfth moneth, which is the moneth *¶* Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to have power over them (but it *¶* turned contrary: for the Iewes had rule ouer them that hated them.)

2 The Iewes gathered themselves together in all their cities thorowout all the prouinces of the King Ahasuerus, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captains, and the officers of the King *¶* exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their enemies with strokes of the sword, and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace *¶* slew the Iewes, and destroyed *¶* three hundred men.

7 And Parthandatha, and Dalphon, and Aspatah,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they laid not their hands on the spoyle.

11 On the same day came the number of those

h That is, to defend themselves against all that would spoile them.

Which hath part of February and part of March.

h The king gave them liberty to kill all that did opposite them.

h Hee desired by these words that follow, what shall light was.

m Conformed themselves to the Iewes religion.

a This was by Gods great providence, who turned the ioy of the wicked into sorrow, and the rest of the godly into gladnesse.

b Did them honour, and showed them friendship.

c Which had conspired their death by the permission of this wicked Haman. d Besides those three hundred, that they slew the second day, as verie is.

e Whereby they declared that this was Gods iudgement vpon the enemies of this Church, forasmuch as they sought not their owne gain, but to execute his vengeance.

c This was the manner of the Persians, when one was out of the Kings fauour.

f which discovered the conspiracy against the King, Chap. 2.21.22.

a That is, was received into the Kings fauour and presence. b That he was his vncle, and had brought her up.

c Meaning, that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes. d See Chap. 5.2.

h Or, went about to slay the Iewes.

c This was the law of the Medes and Persians, as Dan. 6.15, notwithstanding the king reuoked the former decree granted to Haman, for Esters sake. f which contained part of May and part of June. g That is, in such letters and language, as was vsuall in euery prouince.

h Or, males.

that were slaine, vnto the palace of Shushan be- fore the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed five hundred men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request morouer, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also to morrow to the Iewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the month Adar, & slew three hundred men in Shushan, but on the spoile they laid not their hand.

16 And the rest of the Iewes that were in the Kings prouinces, assembled themselves, and stood for their liues, and had rest from their enemies, and slew of them that hated them, fewentie and five thousand: but they laid not their hand on the spoile.

17 This they did on the thirteenth day of the month Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalld towne, kept the fourteenth day of the month Adar with ioy and feasting, euen a ioyfull day, and euerie one sent presents vnto his neighbour.

20 And Mordecai wrote these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashueros, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the month Adar, and the fifteenth day of the same, euerie yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the month which was turned vnto them from sorowe to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and to send presents euerie man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had

begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduerfary had imagined against the Iewes to destroy them, and had cast Pur (that is a lot) to confume and destroy them.

25 And when the came before the king, hee commanded by letters, Let his wicked deuice (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim by the name of Pur, and because of all the words of this letter, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes also ordained, and promised for them and for their seede, and for all that ioyned vnto them, that they would not fail to obserue those two dayes euerie yeere, according to their writing, and according vnto their feason.

28 And that these dayes should be remembered, and kept throughout euerie generation and euerie family, and euerie prouince, and euerie citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their feed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iew wrote with all authority (to confirme this letter of Purim the second time.)

30 And he sent letters vnto all the Iewes to the hundredth and seuen and twentie prouinces of the kingdome of Ahashueros, with words of peace and trueth,

31 To confirme these dayes of Purim according to their feasons, as Mordecai the Iew and Ester the Queene had appoynted them, and as they had promised for them selves and for their seede with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke,

CHAP. X.

And the King Ahashueros laid tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherewith King magnified him, are not written in the booke of the Chronicles of the Kings of Media and Persia.

3 For Mordecai the Iew was the second vnto King Ahashueros, & great among the Iewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

I O B.

THE ARGVMENT.

In this historie is set before our eyes the example of a singular patience. For this Ioly man Iob was not onely extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe temptations of his wife, and chiefe friends: which by their vehemēt words, and subtill disputations brought him almost to despair: for they fit forth God as a seuerē Iudge, and mortall enemie vnto him, vvhich had cast him off, therefore in vaine he should seek vnto him for succour. Their friends came vnto him vnder pretence of consolation, & yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story wee haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it cristly. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgments, vvhich of man knew not the cause, & therefore man could not reason against God therein, but he should be consulted, & moreover, he was assured that God had not reſected him,

f This he requir- eth not for defence of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8, i Meaning, that they laid hands on none that were not the enemies of God. i Meaning, in all places sinning in Shushan.

k As the Iewes do euen to this day, calling it in the Persian language Purim, that is, the day of lot. l The Iewes gather hereof that Mordecai wrote this story: but it seemeth that hee wrote but onely these letters and decrees that follow. m Hee feareth be- fore our eyes the vie of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friend- ship and reliefe of the poore.

n Reade Chap. 8, 7 d That is, Ester. e This is the wonder of the Kings commande- ment to disanul Hamans wicked enterprise.

o Or, in purgess, Meaning, the fourteenth day of the month Adar.

p Or, strength, or assistance. q Wh. ch were letters declaring vnto them quiet- nesse, and assistance, and putting them out of doubt and feare. r Eke Pauls. s That they would obtaine this feast with fasting and earnest prayer, which in Iob was signified by this word (they cry.)

t These three points are here set forth as commendable, and necessary for him that is in authority, to haue the fauour of the people, to procure their wealth, and to be gentle and lenient to ward them.

yet through his great torments and affliction hee braisteth forth into many inuentiones both of vnderstand and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which hee hath not handle well. Again the aduersarie maintaineth with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintain an euill cause, Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iam. 5. 11.

CHAP. I.

^a The holynesse, riches, and care of Iob for his children. ³⁰ Satan hath permission to tempt him. ³³ He tempteth him by taking away his iustitiae, and his children. ³⁰ His faith and patience.



Here was a man in the lande of ^a Vz called Iob, and this man was an vpright and iust man, ^c one that feared God, and eschewed euill.

² And he had seven sonnes, and three daughters.

³ His ^a substance also was seven thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred shee asses, and his familie was very great, so that this man was the greatest of all the ^c men of ^e the East.

⁴ And his sonnes went and banketed in their houses, euery one his day, and sent, and called their three sisters to eate and drinke with them.

⁵ And when the dayes of their banquetting were gone about, Iob feyt, and ^f sanctified them, and rose vp early in the morning, and offered burnt offrings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and ^h blasphemed God in their hearts, thus did Iob ⁱ euery day.

⁶ ¶ Now on a day when the ^k children of God came and stood ^l before the Lord, Satan ^m came also among them.

⁷ Then the Lord sayd vnto Satan, Whence ⁿ comest thou? And Satan answered the Lord, saying, ^o From compassing the earth to and fro, and from walking in it.

⁸ And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none ^p like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

⁹ Then Satan answered the Lord, and sayd, Doest Iob feare God for noought?

¹⁰ Hast thou not made ^q an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

¹¹ But stretch out now thine hand and ^r touch all that he hath, to see if he will not blaspheme thee to ^s thy face.

¹² Then the Lord sayd vnto Satan, Loe, all

that he hath is in thine hand, onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the ^t presence of the Lord.

¹³ ¶ And on a day, when his founnes and his daughters were eating and drinking wine in their eldest brothers house,

¹⁴ There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

¹⁵ And the ^u Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

¹⁶ And whiles he was yet speaking, another came, and sayd, The fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

¹⁷ And whiles he was yet speaking, another came, and sayd, The Caldeans fet out three hands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

¹⁸ And whiles he was yet speaking, came another, and sayd, Thy ^v sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

¹⁹ And behold, there came a great wind from beyond the wilderness, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone, to tell thee.

²⁰ Then Iob arose, and ^w rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped.

²¹ And said, ^x Naked came I out of my mothers wombe, and naked shall I returne ^y thither: the Lord hath giuen, and the Lord hath taken it: ^z blessed be the Name of the Lord.

²² In all this did not Iob sinne, nor charge God ^{aa} foolishly.

²³ ¶ The wicked doo. ^a Ecl. 5. 14. 1. tim. 6. 7. b That is, into the bellie of the earth, which is the mother of all. ^c Heerby he confesseth that God is iust, and good, although his hand be fore vpon him. ^d But declared that God did all things according to iustice and equitie.

²⁴ ¶ Satan hath permission to afflict Iob. ^e Fit missempetish him to forsake Iob. ^f His therofin vsite him.

²⁵ ¶ Satan hath permission to afflict Iob. ^g Fit missempetish him to forsake Iob. ^h His therofin vsite him.

²⁶ ¶ Satan hath permission to afflict Iob. ⁱ Fit missempetish him to forsake Iob. ^j His therofin vsite him.

²⁷ ¶ Satan hath permission to afflict Iob. ^k Fit missempetish him to forsake Iob. ^l His therofin vsite him.

²⁸ ¶ Satan hath permission to afflict Iob. ^m Fit missempetish him to forsake Iob. ⁿ His therofin vsite him.

²⁹ ¶ Satan hath permission to afflict Iob. ^o Fit missempetish him to forsake Iob. ^p His therofin vsite him.

³⁰ ¶ Satan hath permission to afflict Iob. ^q Fit missempetish him to forsake Iob. ^r His therofin vsite him.

³¹ ¶ Satan hath permission to afflict Iob. ^s Fit missempetish him to forsake Iob. ^t His therofin vsite him.

³² ¶ Satan hath permission to afflict Iob. ^u Fit missempetish him to forsake Iob. ^v His therofin vsite him.

³³ ¶ Satan hath permission to afflict Iob. ^w Fit missempetish him to forsake Iob. ^x His therofin vsite him.

³⁴ ¶ Satan hath permission to afflict Iob. ^y Fit missempetish him to forsake Iob. ^z His therofin vsite him.

³⁵ ¶ Satan hath permission to afflict Iob. ^{aa} Fit missempetish him to forsake Iob. ^{ab} His therofin vsite him.

³⁶ ¶ Satan hath permission to afflict Iob. ^{ac} Fit missempetish him to forsake Iob. ^{ad} His therofin vsite him.

³⁷ ¶ Satan hath permission to afflict Iob. ^{ae} Fit missempetish him to forsake Iob. ^{af} His therofin vsite him.

³⁸ ¶ Satan hath permission to afflict Iob. ^{ag} Fit missempetish him to forsake Iob. ^{ah} His therofin vsite him.

³⁹ ¶ Satan hath permission to afflict Iob. ^{ai} Fit missempetish him to forsake Iob. ^{aj} His therofin vsite him.

⁴⁰ ¶ Satan hath permission to afflict Iob. ^{ak} Fit missempetish him to forsake Iob. ^{al} His therofin vsite him.

⁴¹ ¶ Satan hath permission to afflict Iob. ^{am} Fit missempetish him to forsake Iob. ^{an} His therofin vsite him.

⁴² ¶ Satan hath permission to afflict Iob. ^{ao} Fit missempetish him to forsake Iob. ^{ap} His therofin vsite him.

⁴³ ¶ Satan hath permission to afflict Iob. ^{aq} Fit missempetish him to forsake Iob. ^{ar} His therofin vsite him.

⁴⁴ ¶ Satan hath permission to afflict Iob. ^{as} Fit missempetish him to forsake Iob. ^{at} His therofin vsite him.

⁴⁵ ¶ Satan hath permission to afflict Iob. ^{au} Fit missempetish him to forsake Iob. ^{av} His therofin vsite him.

⁴⁶ ¶ Satan hath permission to afflict Iob. ^{aw} Fit missempetish him to forsake Iob. ^{ax} His therofin vsite him.

⁴⁷ ¶ Satan hath permission to afflict Iob. ^{ay} Fit missempetish him to forsake Iob. ^{az} His therofin vsite him.

⁴⁸ ¶ Satan hath permission to afflict Iob. ^{ba} Fit missempetish him to forsake Iob. ^{bb} His therofin vsite him.

⁴⁹ ¶ Satan hath permission to afflict Iob. ^{bc} Fit missempetish him to forsake Iob. ^{bd} His therofin vsite him.

⁵⁰ ¶ Satan hath permission to afflict Iob. ^{be} Fit missempetish him to forsake Iob. ^{bf} His therofin vsite him.

⁵¹ ¶ Satan hath permission to afflict Iob. ^{bg} Fit missempetish him to forsake Iob. ^{bh} His therofin vsite him.

⁵² ¶ Satan hath permission to afflict Iob. ^{bi} Fit missempetish him to forsake Iob. ^{bj} His therofin vsite him.

⁵³ ¶ Satan hath permission to afflict Iob. ^{bk} Fit missempetish him to forsake Iob. ^{bl} His therofin vsite him.

⁵⁴ ¶ Satan hath permission to afflict Iob. ^{bm} Fit missempetish him to forsake Iob. ^{bn} His therofin vsite him.

⁵⁵ ¶ Satan hath permission to afflict Iob. ^{bo} Fit missempetish him to forsake Iob. ^{bp} His therofin vsite him.

⁵⁶ ¶ Satan hath permission to afflict Iob. ^{ba} Fit missempetish him to forsake Iob. ^{bb} His therofin vsite him.

⁵⁷ ¶ Satan hath permission to afflict Iob. ^{bc} Fit missempetish him to forsake Iob. ^{bd} His therofin vsite him.

^a That is, of the country of Idumea, as Lament. 4. 21. or bordering thereupon: for the land was called by the name of Uz the sonne of Dihan the sonne of Seir, Gen. 36. 18.

^b Forasmuch as he was a Gentlele, and not a lewte, and yet is pronounced upright, and without hypocrite, it declarerh that among the heathen God hath his.

^c Merely is declared, what is meant by an vpright and iust man.

^d His children and riches are declared, to commend his verue in ^e his prosperitie and his patience, and constancie, when God had taken them from him.

^e Ecl. children, Meaning, the Arabians, Chaldeans, Idumeans, &c.

^f That is, commanded them to be sanctified: meaning, that they should consider the fauors that they had committed, and reconcile themselves for the same.

^g That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

^h In Ecl. it is, and blessed God, which is sometime reason for blessing and cursing, as here, and 1. Kings 1. 10. and 13. &c. i While the feast lasted.

ⁱ Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^j Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^k Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^l Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^m Meaning, the Angels, which are called the sonnes of God, the feast lasted.

ⁿ Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^o Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^p Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^q Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^r Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^s Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^t Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^u Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^v Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^w Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^x Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^y Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^z Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^{aa} Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^{ab} Meaning, the Angels, which are called the sonnes of God, the feast lasted.

^{ac} Meaning, the Angels, which are called the sonnes of God, the feast lasted.

CHAP. II.

^a Satan hath permission to afflict Iob. ^b Fit missempetish him to forsake Iob. ^c His therofin vsite him.

^d ¶ And on a day the ^e children of God came and stood before the Lord, and ^f Satan came also among them, and stood before the Lord.

² Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, and sayd, From compassing the earth to and fro, and from walking in it.

³ And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none ^g like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

⁴ For yet he continueth in his vprightnesse, ^h although thou mouedst me against him, to destroy ⁱ him without cause.

^a That is, the Angels, as Chap. 1. 4. b. Reside Chap. 1. 6. c. Ecl. 14. 14.

^d I.e. upon Iobs integrity by this that hee could not so ferre God when his plagues were grievously vpon him.

^e That is, when so had no might against him, or when thou wast not able to bring thy purpose to passe.

^f That is, when so had no might against him, or when thou wast not able to bring thy purpose to passe.

^g That is, when so had no might against him, or when thou wast not able to bring thy purpose to passe.

^h That is, when so had no might against him, or when thou wast not able to bring thy purpose to passe.

ⁱ That is, when so had no might against him, or when thou wast not able to bring thy purpose to passe.

a He concludes that Iob was re-
 proomed, seeing that God handled
 him to extremity which is the argu-
 ment that the carnall men make
 against the children of God.
 c They that doe
 euill, cannot but
 receiue euill.
 d He liueth that
 God needeth no
 great preparation
 to destroy his ene-
 mie: for he can
 doe it with the
 blast of his mouth.
 e Though men
 according to their
 owne doo not pun-
 ish tyrants whom
 for their cruelty
 hee commeth to
 lions, and their
 children to the
 whelps: yet God
 both is able, and
 his iustice will
 punish them.
 f A thing that I
 haue not before,
 was declared vnto
 me by vision,
 that is, that who-
 soener thinketh
 himselfe iust, shall
 be found a sinner,
 when hee is commed
 before God.
 g In the visions
 which God sheweth
 to his creatures,
 there is euery
 thing that is to
 befall them: and
 the more they
 see thereof, the
 more they are
 assured of it.

being an innocent; or where were the vpright destroyed?
 8 As I haue seene, they that sowe iniquity: and sowe wickednesse, reape the same.
 9 With the blast of God they perish, and with the breath of his indignation are they consumed.
 10 The roaring of the g Lion, and the voyce of the Lionesse, and the teeth of the Lions whelps are broken.
 11 The Lion perisheth for lacke of praye, and the Lions whelps are scattered abroad.
 12 But a thing was brought to me secretly, and mine eare hath receiued a little thereof.
 13 In the thoughts of the visions of the night, when sleepe falleth on men,
 14 Feare came vpon me, and dread which made all my bones to tremble.
 15 And the winde passed before me, and made the haire of my flesh to stand vp.
 16 Then stood one, and I knew not his face: an image was before mine eyes, and in silence heard I a voyce, saying,
 17 Shall man be more iust then God? or shall a man be more pure then his Maker?
 18 Beholde, hee found no stedfastnesse in his seruants, and laid follie vpon his Angels.
 19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moth?
 20 They be destroyed from the morning vnto the evening: they perish for euer, & without regard.
 21 Doth not their dignity go away with them? doe they not die, and that without wisdom?
 22 As I haue seene, they that sowe iniquity: and sowe wickednesse, reape the same.
 23 With the blast of God they perish, and with the breath of his indignation are they consumed.
 24 The roaring of the g Lion, and the voyce of the Lionesse, and the teeth of the Lions whelps are broken.
 25 The Lion perisheth for lacke of praye, and the Lions whelps are scattered abroad.
 26 But a thing was brought to me secretly, and mine eare hath receiued a little thereof.
 27 In the thoughts of the visions of the night, when sleepe falleth on men,
 28 Feare came vpon me, and dread which made all my bones to tremble.
 29 And the winde passed before me, and made the haire of my flesh to stand vp.
 30 Then stood one, and I knew not his face: an image was before mine eyes, and in silence heard I a voyce, saying,
 31 Shall man be more iust then God? or shall a man be more pure then his Maker?
 32 Beholde, hee found no stedfastnesse in his seruants, and laid follie vpon his Angels.
 33 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moth?
 34 They be destroyed from the morning vnto the evening: they perish for euer, & without regard.
 35 Doth not their dignity go away with them? doe they not die, and that without wisdom?

CHAP. V.

a Eliphaz sheweth the difference betwene the children of God and the wicked.
 b The fall of the wicked.
 c Gods power who destroyeth the wicked, and delivereth him.
 d All now, if any will not answer thee, and to confound of the Saints wilt thou turne?
 e Doubtlesse anger killeth the foolish, and enuie slayeth the idiot.
 f I haue seene the foolish well rooted, and suddenly I durted his habitation, saying,
 g His children shall be farre from saluation, and they shall be destroyed in the fgate, and none shall deliuer them.
 h The hungry shall eate vp his harvest: yea, they shall take it from among the thornes, and the thirfie shall drinke vp their substance.
 i For miserie commeth not forth of the dust, neither doeth affliction spring out of the earth.
 k But mans borne vnto trauell, as the sparks flie vpward.
 l Though God sometime suffer the fathers to punishe the children, yet by publike iudgement they shall be condemned, and none shall purre them.
 m Though there be two or three eares left in the hedger, yet shall they be taken from him.
 n Thus is, the earth is not the cause of barrennesse and mans misery, but his owne sinne.
 o Which declareth that sinne is euery in one corrupt nature: for before sinne it was not subiect to paine and affliction.

8 But I would enquire at God, and turne my backe vnto God;
 9 Which I doeth great things, and vnsearchable, and marvellous things without number.
 10 He giueth rain vpon the earth, and poureth water vpon the fferres.
 11 And fettereth vp on him them that be lowe, that the forrowfull may be exalted to saluation.
 12 He scattereth the denises of the craftie: so that their hands cannot accomplish that which they doe enterprise.
 13 He taketh the wife in their craftinesse, and the counsell of the wicked is made foolish.
 14 They meete with darkenesse in the day time, and a grope at noone day, as in the night.
 15 But he saueh the poore from the sword, from their mouth, and from the hand of the violent man.
 16 So that the poore hath hope, but iniquity shall stop her mouth.
 17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastening of the Almighty.
 18 For he maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.
 19 He shall deliuer thee in sixe troubles, and in the seventh the euill shall not touch thee.
 20 In famine he shall deliuer thee from death: and in battell from the power of the sword.
 21 Thou shalt be hid from the foughe of the tongue, and thou shalt not be afraid of destruction when it cometh.
 22 But thou shalt laugh at destruction and dearch, and shalt not be afraid of the beast of the earth.
 23 For the stones of the field shall be in league with thee, and the beasts of the field shall be at peace with thee.
 24 And thou shalt know, that peace shall be in thy tabernacle, and thou shalt visit thine habitation, and shalt not be faine.
 25 Thou shalt perceiue also that thy seede shall be great, and thy posteritie as the grashe of the earth.
 26 Thou shalt goe to thy graue in y a full age, as a rickie of corne cometh in due season into the barn.
 27 Loe, thus haue we enquired of it, and loe it is: heare this and know it for thy selfe.

CHAP. VI.

a Iob answered, that his paine is more grievous then his fault.
 b He miseth death.
 c He complaineth of his friends.
 d To know whether I complain without iust cause.
 e My griefe is too great, that I thinke wonder to expresse it.
 f Which declareth that he was not only afflicted in body, but was troubled in conscience, which is the greatest battell that the faithfull can bring.
 g Doeth

if I suffered as thou doest, I would curse vnto God.
 h He comforteth Iob to humble himselfe vnto God, to whom all creature are subiect, and whose voyce declare that man is inexcusable, except hee glorie in God, and in all his workes.
 i He sheweth by particular examples, what the workes of God be.
 k Cor. 3. 19.
 l In this I praise and euident they shew themselves fooler in stead of wise men.
 m This declareth that God punisheth the craftie wife, as he chastened, Deut. 22. 29.
 n Thus is, he that humbleth himselfe before God.
 o He compareth the tinders of the wicked to flames of sword.
 p If the wicked be compelled at Gods workes to hope their mouthes, much more they that be mercifull.
 q He will send trouble after trouble, that his children may see for one time, but continually trust in him: but they shall have a comfortable life, even in the greene and the clay, which is here called the fenneth.
 r Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
 s When we are in Gods fauour, all creatures shall reioyce.
 t God shall be blisse that, that thou shalt haue occasion to reioyce in all things, and not to be offended.
 u The children of God haue not always this promise performed, yet God doeth recompense it otherwise to their advantage.
 v We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrite shall not long prosper, and that the affliction which man suffereth, cometh for his owne sinne.

1 I Thinke you that I cry without cause, seeing the brute beasts do not complain when they have what they would? c Can a mans wife delight in that, that hath no sense? meaning, that none take pleasure in affliction, seeing they cannot troy with things that are vnsauour to the mouth.

2 Herein he fineth double, both in willing through impatience to die, and also in declining of God a thing which was not agreeable to his will.

3 That is, let me die as once, before I come to distrust in Gods promise through my impatience.

4 He searcheth that should be brought to inconueniences, if his sorrows should continue.

5 How fast sought to helpe my selfe as was possible? ll Or, swift, as an arrow.

6 He compares those friends whose comfort was in no misery, to a brooke, which in summer, when we need waters, is drie, in winter is hard frozen, and in the time of raine, when we have need, overfloweth with water.

7 They that passe cheery to go into the hot countreys of Arabia, thinke so find water there so quench their thirst, but they are deceived.

8 That is, like to this brooke, which deceiveth them that thinke so have water there in their need, as I sought for consolation at your hands.

9 He toucheth the worldling, which for no necessity will give part of their goods, and much more than men, which would not give him comfortable words. o Show me wherein I have erred, and I will confesse my fault. p He that hath a good conscience doth not distrust at the charge words or reasonings of others, except they be able to persuade him by reason.

10 Doe you call at my words because I speake le thourge to speake for myselfe, which am now in miserie? x Consider whether I speake as one that is driven to this impatience through very sorrow, or as one hypocrite as you condemn me.

11 Doeth the wilde asse bray when hee hath graffe? or loweth the ox when he hath fodder? 6 That which is vnsauour, shall it be eaten without salt? or is there any taste in the white of an egge? 7 Such things as my soule refused to touch as vnsauour, are my meate.

8 Oh that I might haue my desire, and that God would graunt me the thing that I long for? 9 That is, that God would destroy mee: that he would let his hand goe, and cut me off.

10 Then should I yet haue comfort, (though I burne with sorrow, let him not spare) g because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine ende, if I should prolong my life? 12 Is my strength the strength of stones? or is my fleshy of brasse? 13 Is it not so, that there is in me no helpe? and that I strength is taken from mee? 14 He that is in misery, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceived me as a brooke, and as the rining of the riuers they passe away.

16 Which are blackish with yee, and wherein the snow is hid.

17 But in time they are dried vp with heate and are consumed: and when it is hot they faile out of their places.

18 Or they depart from their way and course, they they vanish and perishe.

19 They that goe to Tema, considered them; and they that goe to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither, and were ashamed.

21 Surely now are ye like me vnto it: yee haue seene my fearefull plague, and are afraid.

22 Was it because I sayd, Bring vnto mee? or giue a reward to me of your substance? 23 And deliuer me from the enemies hand, or ransom me out of the hand of tyrants? 24 Teach me, and I will hold my tongue: and cause me to vnderstand, wherein I haue erred.

25 How p fadfast are the words of righteousness? and what can any of you iustly reprove me? 26 Doe ye imagine to reprove words, that the talke of the afflicted should be as the winde? 27 Yee make your wrath to fall vpon the fatherlesse, and digge a pit for your friend.

28 Now therefore be content to I looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousness in that behalfe. Is there iniquity in my tongue? doeth not my mouth feele sorowes?

CHAP. VII.

a Job sorroweth the shortness and misery of mans life.

1 Is there not an appointed time to man vpon earth? and are not his dayes as the dayes of an hireling?

2 Hath not an hireling sorrow? and is not his day as the dayes of an hireling?

2 As a servant longeth for the shadow, and as an hireling looketh for the end of his worke, 3 So haue I had as an inheritance the months of vanity, and painefull nights haue bene appointed vnto me.

4 If I layed me downe, I sayd, When shall I arise? and measuring the evening, I am enuall with tossing to and fro vnto the dawning of the day.

5 My flesh is clothed with wormes and filthinesse of the dust: my skin is rent, and become horrible.

6 My dayes are swifter then a weauers shuttle, and they are spent without hope.

7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no more: thine eyes are vpon me, and I shall be no longer.

9 As the cloudes vanisheth and goeth away, so he that goeth downe to the graue, shall I come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and muse in the bitterness of my minde.

12 Am I a sea b or a whalesfin, that thou keepst me in ward?

13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation.

14 Then fearest thou me with dreames, and astonishest me with visions.

15 Therefore my soule chuseth rather to be strangled and to die, then to be in my bones.

16 I abhorre it: I shall not lye alway: I spare me then, for my dayes are but vanity.

17 What is man, that thou dost magnifie him, and that thou ferrest thine heart vpon him? 18 And dost visit him euery morning, and triest him euery moment?

19 How long will it be yee thou depart from mee? thou wilt not let mee alone whiles I may swallow my spittle.

20 I haue sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why dost thou not pardon my trespass? and take away mine iniquity? for now shall I sleepe in the dust, and if thou seeke mee in the morning, I shall not be found.

b My sorow hath continued from youth to manhood and I haue looked for hope in vain.

c This signifieth that his disease was rare and most horrible.

d Thus he speakech in respect of the benefit of mans life, which passeth without hope of returning: in consideration whereof he desireth God to haue compassion on him.

e It shoul behold mans thine anger, I shall not be able to stand in thy presence.

f Shall no more enioy this mortal life.

g Seeing I can by none other means comfort my selfe, I will declare my griefe by words, and thus he speakech as one overcome with griefe of minde.

h Alas not I agree wretched what neede thou then to lay so much paine on me?

i So that I can haue no rest, night nor day.

j It is fearefull as one overcome with sorow, and not of iudgement, so of the examination of his faith.

k Seeing my terme of life is so short, let me haue some rest and ease.

l Seeing that man of himselfe is so vile, why dost thou giue him that honour to contend against him? Job willeth all kinds of persecution with God, that he might say his hand.

m After all temptations it was not in such perfection that he could bridle himselfe from reasoning with God, because that he still tried his faith.

CHAP. VIII.

a Bildad sorroweth that Job is a sinner, because that God punissheth the wicked, and perserueth the good.

1 Then answered Bildad the Shuhite, and sayd, 2 How long wilt thou talke of these things? and how long shalt thou wordes of thy mouth? be as a mighty winde?

3 Doeth God peruert iudgement? or doeth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him, and hee hath sent them into the place of their iniquitie.

a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of wind that vanissheth away.

b That is, hath he ought to be rewarded?

rewards them according to their iniquitie: meaning, that he rewarded by the example of his children, that he offend not God.

c That is, if thou
me beſide
while God callſt
thee to repen-
tance.
d Though the be-
ginning is beſide
pleaſant, as thou
wouldeſt deſire,
yet in the ende
thou ſhalt have
ſufficient occaſion
to content thy
ſelfe.

e I ſee wilted reb
to examine alſo
rightly, and ſhall
find it true which
he here ſaith.
f Meaning, that
it is not enough
to have the expe-
rience of our ſinner,
but to be confirmed
by the examples
of others that
went before vs.

g As a ſun can-
not grow without
moſt ſeaſon, ſo can
not the hypocrite,
becauſe hee hath
not faith, which
is moſt needful with
Gods Spirit.

h Which is to
dry, and to mo-
ue in dry away.
i He compareth
the ſun to a tree,
which although it
be removed out
of one place unto
another, yet ſtand-
eth ſtill: to the af-
ſection of the godly
towards their proſ-
perity.

k That is, ſo that
there be ſome-
thing here to
proove whether the
tree had grown there or no.

l To be planted in another place, where it may
grow with pleaſure, m If then be godly, he will give thee occaſion to reioyce, and
if not, thine affliction ſhall increaſe.

5 Yet if thou wilt early ſeeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then ſurely he will awake vnto thee, and he will make the habitation of thy righteouſneſſe prosperous.

7 And though thy beginning be ſmall, yet thy latter end ſhall greatly increaſe.

8 Enquire therefore, I pray thee, of the former age, and prepare thy ſelfe to ſearch of their fathers.

9 (For we are but of yeſterday, and are ignorant; for our dayes vpon earth are but a ſhadow.)

10 Shall not they teach thee and tell thee, and vtter the words of their heart?

11 Can a ruſh grow without myre? or can the graſſe grow without water?

12 Though it were in green and not cut downe, yet ſhall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope ſhall periſh.

14 His confidence alſo ſhall be cut off, and his truſt ſhall be as the houſe of a ſpider.

15 Hee ſhall lean vpon his houſe, but it ſhall not ſtand: he ſhall hold him ſafe by it, yet ſhall it not endure.

16 The tree is greene before the Sunne, and the branches ſpread over the garden thereof.

17 The roots thereof are wrapped about the fountain, and are ſolder about the houſe of ſtones.

18 If any plucke it from his place, and it deny, ſaying, I haue not ſcene thee,

19 Behold, it will reioyce i by this meanes, that it may grow in another mould.

20 Behold, God will not caſt away an vpright man, neither will he ſlaine the wicked by the hand,

21 Till hee haue filled thy mouth with laughter, and thy lips with ioy.

22 They that hate thee, ſhall be clothed with ſhame, and the dwelling of the wicked ſhall not remaine.

CHAP. IX.

a Job ſaies that the mightie power of God, and that mans rightouſneſſe is ſeeking.

T Hen Job answered, and ſaid,

2 I knowe verily that it is ſo: for how ſhould man compare to God? he is iuſtified?

3 If he would diſpute with him, he could not anſwer him one thing of a thouſand.

4 He is wiſe in heart, & mighty in ſtrength, who hath bene fierce againſt him, and hath prospered?

5 He remooueth the mountains, and they feeble not when hee caueth them in his wrath.

6 He remooueth the earth out of her place, that the pillars thereof do ſhake.

7 He commandeth the Sunne, and riſeth not: he cloſeth vp the ſtars as vnder a ſignet.

8 Hee himſelfe alone preſerth out to the heauens, and walketh vpon the height of the Sea.

9 He maketh the ſtars Arcturus, Orion, and Pleiades, and the climates of the South.

10 Hee doeth great things, and vnſearchable: yea, marvellous things without number.

11 Lo, when hee goeth by me, I ſee him not: where he would ſee to this power.

d Theſe are the names of certaine ſtars, where-
by he meaneth that all men both knowen & vnknown are in his ſight & inter-
e I am not able to comprehend his worker, which are common and daily before
mine eyes, much leſſe in thoſe things, which are hid & ſecret.

and when he paſſeth by, I perceiue him not:

12 Behold, when he taketh a pray, I who can make him to reſtore it: I who ſhall ſay vnto him, What doſt thou?

13 God ſhall not withdraw his anger, and the moſt mighty helpe ſhall doe ſtoute vnder him.

14 How much leſſe ſhall I anſwer him? or how ſhould I find out my words with him?

15 For though I were iuſt, yet could I not anſwer, but I would make ſupplication to my Iudge.

16 If I cry, and he anſwer me, yet would I not beleeue, that he heard my voyce.

17 For he deſtroyeth me with a tempeſt, and woundeth me without cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſſe.

19 If I ſpeak of ſtrength, beholde, hee is a ſtrong: If I ſpeak of iudgement, who ſhall bring me in to pleaſure?

20 If I ſhould iuſtifie my ſelfe, mine owne mouth ſhall condemne me: o if I would be perſe-
hild hee iudge me wicked.

21 Though I were perſe, yet I know not my ſoule: therefore abhorre I my life.

22 This is one point: therefore I ſaid, He deſtroyeth the perfect and the wicked.

23 If the ſcourage ſhould ſuddenly ſlay ſhould God laugh at the puniſhment of the innocent?

24 The earth is giuen into the hand of the wicked: he couereth the faces of iudges thereof: if not, where is he? or who is he?

25 My dayes haue bin more wiſe then a poſt: they haue fled, and haue ſcene no good thing.

26 They are paſſed as with the moſt ſwift ſhips, and as the Eagle that ſteth to the pray.

27 If I ſay, I will forget my complaint, I will ceaſe from my wrath, and comfort me,

28 Then I am afraid of all my ſorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why ſhall I labour I thus in vaine?

30 If I waſh my ſelfe with ſnow water, and purge mine hands moſt cleane,

31 Yet ſhalt thou plunge mee in the pit, and mine owne clothes ſhall make me filthy.

32 For he is not a man as I am, that I ſhould anſwer him, if we come together to iudgement.

33 Neither is there any vmpire: that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare offend me:

35 Then will I ſpeake, and ſerre him not, becauſe I am not ſo, I hold me ſtill.

that are conſidered as them that are wicked. q To wit, the wicked, who ſpoken according to our apprehenſion, as though he would ſay, If I ſhould deſtroy the wicked, as Chap. 13. why ſhould he iuſtifie the innocent, to ſo long in-
nated by me. I. That they cannot ſee to do iuſtice. r That ſee the con-
trary. n I thinke not to fill into theſe afflictions, but my ſorowes bring me
to theſe manifold afflictions, and my conſcience condemne me. u Why doeth
not God deſtroy me at once? thus he ſpeaketh according to the inſinuation of
the ſath. y Though I ſeeme neuer to ſee to mine owne ſer, yet all is but corrup-
tion before God. z Whatſeuer I would ſee in conſent my ſelfe to ſee, I ſhall
deſiſe me ſo much more. a Which me thinketh an ſecond beſide me, God
me, ſpeaking of impietie, and yet confeſſing God to be iuſt in puniſhing him.
b Signifying that Gods iudgements kepe him in awe.

CHAP. X.

a Job is ſerious of his life, and ſetteth on his ſpirit before God. b Hee ſaies himſelfe to be a ſerious of death.

M y ſoule is cut off: though I live: I will leave my complaint vpon my ſelfe, and will ſpeake
angle declaration of my contentment, according my ſelfe and not God.

1 Hee ſaies that he
when God doeth
ſecure his power
he deeth it iuſtly,
to ſo much as
none can controul
him.

2 God will not be
appealed for ought
that man can ſay
nor himſelfe for
his iuſtification.
h That is, all the
reſon that men
can ſay to ſprount
their cauſe.

i How ſhould I
be able to anſwer
him by eloquence
whereby hee now
his friends,
that ſee they
were alwaies in
ſilke, yet they felt
not in heart, tho
wh they ſpake.

k Meaning, in his
owne opinion,
ſignifying, that
man will ſometimes
be ſerious to
be righteous,
which before God
is abominable.
l Whiles I ſeem
my ſelfe, I cannot
but ſee forth ſome
many inconve-
nience, alwaies
I know full that
God ſitteth.

m I am not able
to ſee my ſelfe
ſo great, as I ſeie
the weight of his
brower, and this
hee ſpeaketh to
condemne his dul-
neſſe, and to iuſti-
fy God.

n After hee hath
accuſed his owne
weakneſſe, hee
confeſſeth him-
ſelfe God and his
power.

o If I would ſtand
in mine owne de-
ſence, ſee God hath
all cauſe to
condemne me,
if hee examine mine
heart and conſci-
ence.

p If God puniſh
according to his
iudice, he will de-
ſtroy all evil men.

q To wit, the wicked,
who ſpoken according
to our apprehenſion,
as though he would
ſay, If I ſhould deſtroy
the wicked, to ſo long
in-nated by me.

r That ſee the con-
trary. n I thinke not
to fill into theſe af-
lictions, but my ſor-
owes bring me to
theſe manifold af-
lictions, and my con-
ſcience condemne
me. u Why doeth
not God deſtroy me
at once? thus he ſpe-
aketh according to the
inſinuation of the
ſath. y Though I ſeem
never to ſee to mine
owne ſer, yet all is
but corruption before
God. z Whatſeuer I
would ſee in conſent
my ſelfe to ſee, I ſhall
deſiſe me ſo much
more. a Which me
thinketh an ſecond
beſide me, God
me, ſpeaking of im-
pietie, and yet confeſ-
ſing God to be iuſt in
puniſhing him.

a I am more ſer-
ious to a dead man,
than to one that liueth.
b I will ſet my
complaint vpon my
ſelfe, and will ſpeake
angle declaration of my
contentment, according
my ſelfe and not God.

in the bitterness of my soule.

2 I will say vnto God, * Condemne mee not: shew me, wherefore thou contendest with me.

3 Thinkest thou it good to oppress me, and to cast off the labour of thine hands, and to forsake the counsell of the wicked?

4 Hast thou set carnall eyes? or dost thou see as man seeth?

5 Are thy dayes as mans dayes: or thy yeeres as the time of man?

6 That thou enquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot doe & wickedly: for none can deliuer me out of thine hand.

8 Thine hands haue made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke, and turned me to cruds like cheefe?

11 Thou hast clothed me with skin and flesh, and ioynted me together with bones and sinewes,

12 Thou hast giuen me life, and grace: and the visitation hath preferred my spirit.

13 Though thou hast hid these things in thine heart, yet I knowe that it is so with thee.

14 If I haue sinned, then wilt thou strictly looke vnto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: If I haue done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe a marvellous vpon mee.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against me: changes and armies of sorow are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that mine eye had seene me!

19 And that I were as I had not benee, but brought from the wombe to the graue!

20 Are not my dayes few? let him cease, & leaue off from me, that I may take a little comfort.

21 Before I goe and shall not: returne, ensue to the land of darkenesse and shadow of death:

22 Into a land, I say, darke as darkenesse it selfe, and into the shadow of death, where is none order, but the light is here as darkenesse,

1 I will alway walke in fear and humilitie, knowing that none is left before thee. Job being sore afflicted in this battle betweene the flesh & the spirit, briseth out into these afflictions, wishing rather three dayes then long paine. That is, diuersion of desires: & in great abundance, viewing that God hath iudged me to punish man. If he wildest that God would leaue off his affliction, considering his great miserie and the breuitie of his life. He speaketh thus in the person of a sinner, that is overcome with passions & with the feeling of Gods iudgements, & therefore cannot reprehend in that late the mercies of God, and comfort of the restitution, & no distinction betweene light & darkenesse, but where all is very darkenesse it selfe,

CHAP. XI.

1 Job is unjustly reprovved of Zophar. 7 God is incomprehensible. 14 He is moved to this repentance. 18 His assurance that he liueth.

Then answered Zophar § Naamathite, & said, 2 Should not the multitude of words be answered? or should a great talker be iustified? 3 Should men hold their peace at thy lies and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That he might shew thee the secrets of wisdom how thou hast deferred double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God: canst thou find out the Almighty by his perfection?

8 The heauens are his, what canst thou doe? it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the Sea.

10 If he cut off and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man neuer borne is like a wilde fassle colt.

13 If thou shalt prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truly shalt thou lift vp thy face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, and shalt lye downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sure vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of minde.

and fee that they offend not God, on whom thou hast charge. what quietnesse of conscience and success in all things shall thine, which turne to God by true repentance. * Leuit. 24, 5, 6. He sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

1 Job accuseth his friends of ignorance. 7 He declareth the might, and power of God. 17 And beweecheth through the cause of things.

Then Job answered, and said,

2 Indeede because that ye are the people onely, wisdom must die with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 * I am as one mocked of his neighbour, who calleth vpon God, and he heareth him: the iust and the upright is laughed to scorn.

5 Hee that is ready to fall, it is as a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie that prouoke God, whom God hath enriched with his hand.

7 Aske now the beasts, and they shall teach

then indeede they had: and the other, that in stead of true consolation, they did deride and despise their friend in his adversity. C The which neighbour being a mocker and a wicked man, thinke that no man is in Gods fauour but hee, because hee hath all things that he desireth. D As the rich esteem not a light, or torch that goeth out, so is he despised that falleth from prosperity to adversity. E Hee is more to be pitied for his hand. F He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very beastes doe daily teach,

b He chargeth Job with this, that he should say, that the thing which he speake was true, and that he was without blame in the sight of God.

c Which is not to stand in iustificing of thy selfe, the signifieth that man will neuer be overcome, while he reasoneth with himselfe, and therefore God must break off the connection, and stop mans mouth.

d That is, this perfection of God, and if may be nor able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the Sea, which are but creatures: how can he attaine to the perfection of the Creator?

e If God should create the state of things, and establish a new order in nature, who could controule him?

f That is, without vnderstanding: so that whatsoever gifts he hath afterward, come of God, and not of nature.

g It thou repent, pray vnto him.

h Remembrance his owne call worke.

i Hee declareth what quietnesse of conscience and success in all things shall thine, which turne to God by true repentance. * Leuit. 24, 5, 6. He sheweth that contrary things shall come vnto them that doe not repent.

j Because you feele not that which you speake, you thinke the whole standeth in words, and so flatter you.

k As though none knew any thing, or could know but you.

l From 14, 2.

m Hee reprooche these his friends of two faults: the one that they thought they had better knowledge

than indeede they had: and the other, that in stead of true consolation, they did deride and despise their friend in his adversity.

c The which neighbour being a mocker and a wicked man, thinke that no man is in Gods fauour but hee, because hee hath all things that he desireth.

d As the rich esteem not a light, or torch that goeth out, so is he despised that falleth from prosperity to adversity.

e Hee is more to be pitied for his hand. F He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very beastes doe daily teach,

a Should he persuade by great words, that he is iust

Or. P.B.

3. He exhorteth them to be wile in judging, and to dwell to know their light, whye God hath given them eyes, as the hart doth a nose.

g. Though men by age, and continuance of time attain to wifedome, yet it is not comparable to Gods wifedome, & not able to comprehend his judgments, whereas he answereth to that which was alleged, Chap. 8. 8.

h. He sheweth that there is nothing done in this world without Gods will and ordinance, for else he should not be Almighty.

i. He taketh wifedome from them. k. He sheweth the honour of princes, and bringeth them into the tribulation of others.

l. He causeth that their words have no credence, which is when he will punish sinne.

m. In this 4. course of Gods wifedome, he sheweth that whatsoever is done in this world both in the order and change of things is by Gods will and appointment: wherein he declared that hee thinketh well of God, and is able to suffer forth his power in words as they that reasoned against him.

1. He causeth that their words have no credence, which is when he will punish sinne.

2. He causeth that their words have no credence, which is when he will punish sinne.

3. He causeth that their words have no credence, which is when he will punish sinne.

4. He causeth that their words have no credence, which is when he will punish sinne.

5. He causeth that their words have no credence, which is when he will punish sinne.

thee, and the foules of the heauen, and they shall tell thee.

8 Or speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee,

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whole band is the foule of every liuing thing, and the breath of all mankind.

11 Doeth not the eares discern the words, and the mouth taste meate for it selfe?

12 Among the ancient is wifedome, and in the length of dayes understanding.

13 With him is wifedome and strength: hee hath counsell and vnderstanding.

14 Behold, he will breake downe, and it cannot be built: he shattereth a man vp, and he cannot be looked.

15 Behold, hee withholdeth the waters, and they drie vp: but when he letteth them out, they destroy the earth.

16 With him is strength and wifedome: he that is deceived, and that deceiueth, are his.

17 Hee causeth the counsellors to goe as spoiled, and maketh the iudges fooles.

18 Hee looeth the collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeeth away the princes as a pray, and overthroweth the mighty.

20 He taketh away the speech from the faithful counsellors, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mighty weak.

22 Hee disfigureth the deep places from their darkenesse, and bringeth forth the shadow of death to light.

23 Hee increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

CHAP. XIII.

1 Job compareth his knowledge with the experience of his friends.

2 The persistence of his friends, and the hypocrite is admonished. so he prayeth unto God, that he should not handle him ignorantly.

Loe, mine eye hath seene all this: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almighty, and I desire to dispute with God.

4 For in deede ye forge lies, and all you are physicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wifedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

c. He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alwaye paled on Gods iustice: although it was not evidently saine in Job, except they had vnderaken the probation thereof.

9 Is it well that hee should seeke of you? will you make a lye for him, as one lyeth for a man?

10 He will surely reprove you, if ye doe secretly accept any pargan.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your memories may be compared vnto ashes, and your bodies vnto bodies of clay.

13 Hold your tongues in my preference, that I may speake, and let come vpon what will.

14 Wherefore doe I take my flesh in my teeth, and put my foule in my hand?

15 Loe, though hee slay me, yet will I trust in him, and I will reprove my wayes in his sight.

16 Hee shall be my saluation also: for the hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I shalbe iustificed.

19 Who is he that will pleade with me? for if I now hold my tongue, I die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answer: or let me speake, and answer thou me.

23 How many are mine iniquities and finnes: shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a leafe driven to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.

27 Thou puttest my feete also in the stocks, and lookest narrowly vnto all my paths, and makest the print thereof in the heeles of my feete.

28 Such a one consumeth like a rotten thing, and as a garment that is moth eaten.

29 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

30 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

31 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

32 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

33 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

34 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

35 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

36 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

37 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

38 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

39 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

40 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

41 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

42 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

43 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

44 Thou makest me thy prisoner, and dost so greatly bind me that I cannot loose.

CHAP. XIV.

1 Job describeth the shortnesse and miserye of the life of man.

2 The wisdom of mans life.

3 Hee sheweth that the life of man is as a shadow, and continueth not.

4 Hee sheweth that the life of man is as a shadow, and continueth not.

5 Hee sheweth that the life of man is as a shadow, and continueth not.

6 Hee sheweth that the life of man is as a shadow, and continueth not.

7 Hee sheweth that the life of man is as a shadow, and continueth not.

8 Hee sheweth that the life of man is as a shadow, and continueth not.

9 Hee sheweth that the life of man is as a shadow, and continueth not.

10 Hee sheweth that the life of man is as a shadow, and continueth not.

11 Hee sheweth that the life of man is as a shadow, and continueth not.

12 Hee sheweth that the life of man is as a shadow, and continueth not.

13 Hee sheweth that the life of man is as a shadow, and continueth not.

14 Hee sheweth that the life of man is as a shadow, and continueth not.

15 Hee sheweth that the life of man is as a shadow, and continueth not.

16 Hee sheweth that the life of man is as a shadow, and continueth not.

17 Hee sheweth that the life of man is as a shadow, and continueth not.

18 Hee sheweth that the life of man is as a shadow, and continueth not.

19 Hee sheweth that the life of man is as a shadow, and continueth not.

20 Hee sheweth that the life of man is as a shadow, and continueth not.

21 Hee sheweth that the life of man is as a shadow, and continueth not.

22 Hee sheweth that the life of man is as a shadow, and continueth not.

23 Hee sheweth that the life of man is as a shadow, and continueth not.

24 Hee sheweth that the life of man is as a shadow, and continueth not.

25 Hee sheweth that the life of man is as a shadow, and continueth not.

26 Hee sheweth that the life of man is as a shadow, and continueth not.

d He speaketh not here as though he had not hope of the immortalitye, but as a man in extreme paine, when reason is gone: come by afflictions and torment.

e He saye he declares that the fete of Gods iudgement was the cause why he declined to die.

f That is, releafe my paines and aske me to metey.

g Meaning vnto the day of the resurrection when he should be changed, and renewed.

h Though I be afflicted in this life, yee in the resurrection I shall seeke day mercies, and answer when shon call me.

i *Prov. 5. 22.*

k Thou layest them altogether, and fuffest none of my finnes vnrepented.

l He remembreth through the impietie of the rich against God, as though he vied as great leuitie against him as against the hard rocks, or weats that ouerflow, so that hereby all the occasion of his hope is taken away.

1 Yet while he liueth, he dwelle in paine, and miserie.

bring forth boughes like a plant.

10 d But man is sicke, and dieth, and man perisheth, and where is he?

11 *As* the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe me secret, vntill thy wrath were past, and wouldest giue mee terme, and f remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till my changing shall come.

15 Thou shalt call mee, and I will b answer thee: thou lovest the worke of thine owne hands.

16 But now thou * numbrest my steppes, and doest not delay my finnes.

17 Mine iniquity is sealed vp, as in a bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that filleth, cometh to nought, and the ^k rocke that is remooued from his place:

19 *As* the water breakeeth the stones, *when* thou ouerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, fo that he passeth away: he changeth his face when thou callest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shall he vnderstand concerning them, whether they shall be of low degree.

22 But *while* his ^l flesh is vpon him, hee shall be sorrowfull, and *while* his soule is in him, it shall mourne.

23 And hereby all the occasion of his hope is taken away.

CHAP. XV.

a *Eliphaz reprehendeth Iob, because hee ascribeth wisdom and power, to himselfe.* 16 *Hee dispriseth the counsel that faileth on the wicked, reckning Iob to be one of the number.*

Then answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the ^a wind? and fill his bellie b with the East winde?

3 Shalt hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God:

5 For thy mouth declareth thine iniquity, seeing thou hast chozen the ^d tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the first man that was borne? and wast thou made before the hills?

8 Hast thou heard the secret counsell of God, and dost thou restraîne wisdom f to thee?

9 What knowest thou that we know not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeke the consolations of God: ^g small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart take thee away, and what do thine eyes meane,

13 That thou answerest to God f at thy pleasure, and bringest such words out of thy mouth?

14 Why dost thou stand in thine owne conceits?

h *Why dost thou stand in thine owne conceits?*

14 What is man, that hee should be cleame, and hee that is borne of woman, that hee should be iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which k drinketh iniquity like water?

17 I will tell thee, heare mee, and I will declare that which I haue seene:

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was ^l giuen, and no stranger passed through them.

20 The wicked man is continually as one that trauielteth of child, and the number ^m of yeeres is hid from the tyrant.

21 A found of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 He beleeneth not to returne out of ⁿ darknesse: for he seeth the sword before him.

23 Hee wndereth o to and fro for bread where he may: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and p anguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield.

27 Because he hath covered his face with ^q his fastenings, and hath collops in his flanke.

28 Though he dwell ^r in desolate cities, and in houses which no man inhabiteth, but are become heapes.

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the ^s perfection thereof in the earth.

30 He shall neuer depart out of darkenesse: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 He ^t beleeneth not that he erreth in vanity: therefore vanity shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her ^u sower grape, and shall cast him off, as the olive doeth her flowre.

34 For the congregation of the hypocrites shall be desolate, and hee shall deuoure the houses of ^v bribes.

35 For they y conceiue mischief, and bring forth vanity, and their belly hath prepared deceit.

36 He standeth so in his owne conceit, that hee will giue nuptial to good counsell, therefore his owne pride shall bring him to destruction.

37 one that gathereth grape before they be ripe, x which were cut off & maintained by pawning and bribery. y And therefore all their vaile desires shall turne to their owne destruction.

CHAP. XVI.

a *Iob moueth the importunacie of his friends.* 7 *Counteth in what extremities hee is.* 39 *And taketh God to witness of his innocencie.*

B Vt Iob answered and sayd,

2 I haue oftentimes heard such tilings: miserable comforters are ye all.

3 Shall there be none ende of the wordes of a winde?

i His purpose is to proue that Iob as an vnjust man, and an hypocrite is punished for his sinnes, like as hee did before, Chap. 4. 17.

k Which hath a desire to sinne, as hee hath this desire to drinke.

l Who by their wisdoms forgoe, that is, forsake, and are made as if they had never knowne them, and so the land seemed to be giuen to them alone.

m The small man is euer in danger of death, and is neuer quiet in conscience.

n Out of this miserie wherein hee once falleth.

o God doeth not onely importunely the wicked oftentimes, but euen in their prosperitie hee punisheth them with a greivous euermore to gather: which is as a begger.

p Hee dwelleth where hee weeps.

q With against the wicked, which lift vp the mischiefes against him, to wit, terror of conscience, and outward afflictions.

r That is, hee was so puffed up with great prosperitie and abundance of all things, that he forgate God: noting, that Iob in his felicity had not the true feare of God.

s Though hee build and repaire his house in a place to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme misery.

t Meaning, that his sumptuous buildings should neuer come to perfection.

u Hee will giue nuptial to good counsell, therefore his owne pride shall bring him to destruction.

x As one that gathereth grape before they be ripe.

y Which were cut off & maintained by pawning and bribery.

z And therefore all their vaile desires shall turne to their owne destruction.

a Which came for
vaine offention
and for no true
comfort.
b For Eliphaz did
reprie against Iobs
aduersite.
c I would you felt
that which I feele
d That is, mocke
at your misery, as
you do at mine.
e If this were in
my power, yet
would I comfort
you, and not doe
as ye doe to me.
f If they would
say, Why doest
thou not then
comfort thy selfe?
he answereth, that
the iudgements of
God are more heauy
then he is able to
afford either by
words or silence.
g Meaning, God
h That is, destroyed
most of my fa-
mille.
i In token of so-
row and griefe.
k That is, and in
his wrath: and in
this alteration of
words: and high
stile, he expresse
how grieuous the
hand of God was
vpon him.
l This hath
hindered me most
contumeliously:
for forsmoting on
the cheeke signi-
fied, 2 King. 22. 24.
mat. 14. 65.
m They haue led
me whither they
would.
n In this manifold
afflictions.
o I am wounded
to the heart.
p Meaning, his
glory was brought
lowe.
q Signifying, that
he is not able to
comprehend the
cause of this his
griuous punish-
ment.
r That is, vnfa-
mished, and without hypocrisie. f Let my sinne be knowne if I be
such a sinner as mine aduersaries accuse me, and let me finde no favour, e though
man condemne me, yer God is witness of my conscience. g Vnprinted wordes in
stead of true consolation. h That by his great torment he is carried away, and
breatheth out into prisons, and speaketh vnadvisedly, as though God should
inuent man more gently, seeing hee hath but a short time here to liue.

a winde? or what maketh thee bold to con-
fesse?

4 I could also speake as ye doe: (but would
God your soules were in my soules stead:) I could
keep you company in speaking, and could shake
mine head at you.

5 But I would strengthen you e with my
mouth, and the comfort of my lips should
allwaie your forer.

6 Though I speake, my sorow t cannot be af-
fawged: though I cease, what release haue I?

7 But now g he maketh me wearie: O God,
thou hast made all my congregation desolate.

8 And hast made me full of wrinkles which
is a witness thereof, and my Iannesse rieth vp
in me, testifying the same in my face.

9 His wrath hath torne mee, and he hateth
me, and gnasheth vpon me with his teeth: mine
enemie hath sharpened his eyes against me.

10 They haue opened their mouths vpon me,
and smitten mee on the cheek in reproch: they
gathered themselves together against me.

11 God hath deliuered me to the vniust, and
hath made mee to turne out of the way by the
hands of the wicked.

12 I was in wealth, but he hath brought me
to nought: he hath taken me by the necke and
beaten me, and he hath as a marke for himselfe.

13 His archers compass me round about:
he cutteth my reines, and doeth not spare, and
poreth my gall vpon the ground.

14 He hath broken me with one breaking vp-
on another, and runneth vpon me like a giant.

15 I haue fowed a sackcloth vpon my skinne,
and haue abated mine p horne vnto the dust.

16 My face is withered with weeping, and the
shadow of death is vpon mine eyes.

17 Though there be no wickednesse in mine
hands, and my prayer be pure.

18 O earth, couer not thou my blood, and let
my crying find no place.

19 For loe, now my witness is in the heauen,
and my record is on high.

20 My friends speake eloquently against me:
but mine eye powreth out teares vnto God.

21 Oh that a man might p piece with God, as
man with his neighbour!

22 For the yeeres accounted come, and I shall
goe the way, whence I shall not returne.

and without hypocrisie. f Let my sinne be knowne if I be
such a sinner as mine aduersaries accuse me, and let me finde no favour, e though
man condemne me, yer God is witness of my conscience. g Vnprinted wordes in
stead of true consolation. h That by his great torment he is carried away, and
breatheth out into prisons, and speaketh vnadvisedly, as though God should
inuent man more gently, seeing hee hath but a short time here to liue.

CHAP. XVII.

a Iob saith that he is consumed away, and y yet doest patiently abide
it. b He aduerteth his friends to repentance. c Showing
that he beareth his paines with patience.

MY breath is corrupt: my dayes are cut off,
and the graue is ready for me.

2 There are none but a mockers with me, and
mine eye continueth in their bitter iesse.

3 Lay lowe now, and put me in surerie for
thee who is he, that d will touch mine hand?

4 For thou hast hid their heart from vnder-
standing: therefore shalt thou not see them vpon high.

c He reasoneth with God as a man befide himselfe, to the intent that his cause
might be brought to light. d And answer for thee. e That these mine mis-
deeds are thy iust iudgements, though man know not the cause.

5 For the eyes of his children shall faile, thag
speakeh flatterie to his friends.

6 Hee hath also made mee, as a byword of the
people, and I am as a taubeth before them.

7 Mine eye therefore is dim for griefe, and all
my strength is like a shadow.

8 The righteous shalbe astonished at this, and
the innocent shalbe moued against the hypocrite.

9 But the righteous will hold his way, and he
whose hands are pure, shall increase his strength.

10 All I vnto the fore turne you, and come
now, and I shall not finde one fiue among you.

11 My dayes are past, mine enterprises are
broken, and the thoughts of mine heart.

12 Hauchedged the night for the day, and
the light that approached, for darknesse.

13 Though I hope, yet the graue shalbe mine
house, and I shall make my bed in the darke.

14 I shall lay to corruption, Thou art my fa-
ther, and to the worne, Thou art my mother and
my sister.

15 Where is then now mine hope? or who
shall consider the thing that I hope for?

16 They shall goe downe into the bottom
of the pit: surely it shall lie together in the dust.

them there that came to comfort him. m That is, haue brought me forwa in stead
of comfort. n Though I should hope to come from iudicement to prosperitie as
your disciples pretendeth. o I haue no more hope in isher, mother, sister, or any
worldly thing: for the dust and wormes shall be to me in stead of them. p All
worldly hope & prosperitie faile, which you say, are only signes of Gods fauour: be-
seeing that these things perishe, I let mixe hope in God and in the liue enlasting.

CHAP. XVIII.

a Bildad rebueth the paines of the vnfaythfull and wicked.

THEN answered Bildad the Shuhite, and sayd,

2 When will yee make an ende of your
words: b cause vs to vnderstand, and then we will
speake.

3 Wherefore are we counted as beastes, and
are vile in your sight?

4 Thou art as one that teareth his soule in his
anger. Shall the earth be forsaken for thy sake?
or the rocke remoued out of his place?

5 Yea, the light of the wicked shall be quen-
ched, and the sparke of his fire shall not shine.

6 The light shall be darke in his dwelling,
and his candle shall be put out with him.

7 The steps of his strength shalbe restrained,
and his owne counsell shall cast him downe.

8 For hee is taken in the net by his feete, and
he walketh vpon the snares.

9 The gonne shall take him by the heele, and
the thiefe shall come vpon him.

10 A snare is laid for him in the ground, and
a trap for him in the way.

11 Fearefulness shall make him afraid on
every side, and shall driue him to his feete.

12 His strength shalbe famine: and destruc-
tion shalbe ready at his side.

13 It shall deuoure the inner partes of his
skinne, and the first borne of death shall de-
uoure his strength.

14 His hope shalbe rooted out of his dwelling,
and shall cause him to goe to the king of feare.

15 Feare shall dwell in his house (because it is
not his): and brimstone shall be scattered vpon
his habitation.

16 His rootes shall be dried vp beneath, and
about shall his branch be cut downe.

17 His remembrance shall perishe from the
earth, and hee shall haue no name in the freec.

18 They

f Her that faileth in
man, and onely
yudgeth him
happy in his pro-
prie. e. Shall one
himselfe onely be
in his posteritie be
vniustified.
g God hath made
the world to
speake of mee, be-
cause of mine in-
flictions.
h That is, a
communal found
in their earre.
i To wit, when
they see the godly
punished: but in
theend they shall
come to vnder-
standing, and know
what shall be the
reward at the
hypocrite.
k That is, will see
be discouraged,
considering that
the godly are pu-
nished as well as
the wicked.
l Iob speaketh to
them there that came to comfort him.

which come
you fathers, say
at Chap. 13. 2.
m Whom you
take to be chat-
teous, as Chap. 13. 7.
n That is, like a
mad man.
o Shall God change
his order of nature,
or by the way,
by dealing with the
otherwise than he
doth with all men?
p When the wicked
is in his prosperitie,
then God change his
his snare, as it is
in his own way
working for their
finer.

f Meaning, that
the wicked are in
continual danger,
as they are in
doubt of death.
g I will be con-
sumed by famine,
h That is, some
strong and violence
death will consume
his strength.
i As the way
wording signifieth,
his members or parts.
j That is, with
most great feare.
k Meaning, not
truly come by.
l Though all the
world will in-
uice him, yet God
will destroy him
and his.

in stead of com-
fort, being now at
death doore, he
would haue them
mocked at him,
and discouraged
him.
m I see still that
they seeke but to
vexe me.
n He reasoneth with
God as a man befide
himselfe, to the
intent that his cause
might be brought to
light. d And answer
for thee. e That these
mine misdeeds
are thy iust iudgements,
though man know
not the cause.

which come
you fathers, say
at Chap. 13. 2.
m Whom you
take to be chat-
teous, as Chap. 13. 7.
n That is, like a
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o Shall God change
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i As the way
wording signifieth,
his members or parts.
j That is, with
most great feare.
k Meaning, not
truly come by.
l Though all the
world will in-
uice him, yet God
will destroy him
and his.

m He shall fall from prosperity to adversity.

n When they shall see what came vnto him.

o This is, many times, as Neh. 4. 15.

p That is, I my selfe shall be punished for this, or you have not yet comforted.

q He breatheth out againe into his passions, and declareth still that his affliction cometh of God, though he be not able to feele the cause in himselfe.

r Meaning, out of his affliction.

s Meaning, his children, and what foules was deare vnto him in this world.

t Which is pluckt vp, and hath no more hope to growe.

u His manifold afflictions.

v Mine household seruants: by all these Iob be- lieveth that touching the reth he had great occasion to be moued.

w Which were heus and mine.

x Besides these great losses and most cruel vniu- rances, he was touch- ed in his owne person, as followeth.

y All my flesh was consumed.

z Seeing I haue wher with I can- not complaine, con- demne e not as a hypocrite, specially ye which should comfort me.

a Is it not enough that God doth pun- ish me, except you by reproches inuade my forrow?

b To feele my body punished, except ye trouble my minde?

c He protesteth that notwithstanding his fore passions his religion is persist, and yet he is not a blasphemer, as they iudged him.

d I doe not to in- figne my selfe before the world, but I know that I shall come be- fore the great Iudge.

18 They shall drue him out of the ^m light vnto darkenesse, and chase him out of the world.

19 Hee shall neither haue sonnen, nor posterity among his people, nor any posterity in his dwellings.

20 The posteritie shall be ascribed at his ⁿ day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

a Iob reproacheth his friends, 25 and reuileth his mistresses and grievous paines. 25 He asseureth himselfe of the generall resurrection.

B Vt Iob answered, and said,

2 How long will yee vex me soule, and torment me with words?

3 Ye haue now ^a ten times reproached me, and are not ashamed: ye are impudent toward me.

4 And though I had indeed ^b erred, mine error remaineth with me.

5 But indeed if ye will aduance your selues against me, and rebuke me for my reproach.

6 Know now, that God hath ^c overthrown me, and hath compassed me with his net.

7 Behold, I cried out of violence, but I haue none answer: I crye, but there is no iudgement.

8 Hee hath hedged vp my way that I cannot ^d passe, and he hath set darkenesse in my paths.

9 Hee hath spoiled mee of mine honour, and taken the ^e crowne away from mine head.

10 He hath destroyed mee on euery side, and I am gone: and he hath remooued mine hope like ^f a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His garmes came together, and made their way vpon me, and camped about my tabernacle.

13 He hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 ^h Thy church dwell in mine house, and my mayds tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answer, ⁱ though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine ^j owne body.

18 The wicked also despised mee, and when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loved, are turned against me.

20 My bone cleaueth to my skinned, and to my flesh, and I haue escaped with the ^k skinned of my teeth.

21 Haue pittie vpon me: haue ^l pittie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute mee, as ^m God? and are not satisfied with my ⁿ flesh?

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 And giuen with ^o an yron pen in lea, or in stone for euer!

25 For I am fure that my ^p Redeemer liueth, and hee shall stand the last on the earth

my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Saviour.

26 And after that my skin ^q warmes destroy this body, yet shall I see God ^r in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reynes are consumed within me.

28 But ye sayd, Why is he persecuted? And there was a ^s deepe matter in me.

29 Be ye afraid of the sword: for the sword will be ^t aunged of wickednesse, that yee may know that there is a iudgement.

persecuted of God for his finnes, yet he declareth that there was a deeper confidence, to wit, the trial of his faith & patience, and to be an example for others: that God will be reuenged of this haile iudgement, whereby you condemned me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the iust as shall haue a short end, 23 though for a time they flourish.

T Hen answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause mee to answer, and therefore I make haste.

3 I haue heard ^a the correction of my reproach: therefore the spirit of mine understanding ^b caught me to answer.

4 Knowest thou not this of old? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of the hypocrites is but a moment?

6 Though ^c his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall he perish for euer like his dung, & they which haue seen him, shall say, Where is hee?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall do no more, and his place shall fee him no more.

10 His children shall ^d flatter the poore, and his hands shall ^e restore his substance.

11 His bones are full of the ^f sinne of his youth, and ^g it shall lie downe with him in the dust.

12 When wickednesse was ^h sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the middles of him.

15 He hath deuoured substance, and hee shall vomit it: for God shall draw it out of his belly.

16 Hee shall sucke the gall of Aspes, and the vipers tongue shall flay him.

17 Hee shall not see the ⁱ rivers, nor the floods and streames of honey and butter.

18 Hee shall reuote the labour, and shall deuoure no more: euen according to the substance shall be his exchange, ^j and hee shall enioy it no more.

19 For hee hath vpon none ^k many: he hath forsaken the poore, and hath spoiled houses which hee builded not.

20 Surely hee shall feeke no quietnes in his body, neither shall hee reuerse of that which hee desired.

21 There shall none of his ^l meate be left: therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand ^m of all the wicked shall aslaie him.

and therefore God did plague him lastly for the same. He thought God gude to all other abundance of his blessings, yet hee shall have no part thereof. That is, these riches are, and spoyles of the poore shall enioy their thefts but for a time: for after God will take it from them, and cause them to make intercession, that it is but an exchange. & Hee shall leaue nothing to his posterity. The wicked shall neuer be in rest: for one wicked man shall seek to destroy another.

r Heerein Job de- clareth plainly that he had a full hope, that both his soule and body should enioy the presence of God in the last resur- rection.

s Though his friends thought that he was but persecuted of God for his finnes, yet hee declareth that there was a deeper confidence, to wit, the trial of his faith & patience, and to be an example for others: that God will be reuenged of this haile iudgement, whereby you condemned me.

t His purpose is to procure Iob to be a wicked man, and an hypocrite, because God punished him, and thus changed his prosperity into adversity.

u Whereas the father through ambition and ty- ranny oppressed the poore, the child in such poore and mi- serie, shall seeke for reuenge at the poore.

v So that the thing which hee hath taken away by violence, shall be restored againe for force.

w Meaning, that hee shall carry nothing away with him but his sinne.

x As payson that is to euer in the mouth, bringeth destruction into the body: so all vice at the first is pleasant, but after- ward God turneth it into destruction.

y Hee compasseth euill gooden goods together, as of Aspes, which fer- pent is most dan- gerous: noting that Iob at such riches were not truly come by,

z Though God gude to all other abundance of his blessings, yet hee shall have no part thereof. That is, these riches are, and spoyles of the poore shall enioy their thefts but for a time: for after God will take it from them, and cause them to make intercession, that it is but an exchange.

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s Heerein Job de- clareth plainly that he had a full hope, that both his soule and body should enioy the presence of God in the last resur- rection.

m Some reade,
vpon his flesh, al-
luding to Job, whose
flesh was smitten
with a scab:
n Some reade, of
the quier.

o All feare and so-
row shall fight vpon
him, when hee thin-
keth to escape.

p That is, fire from
heauen, or the fire
of Gods wrath.

q Meaning, the
children of the
wicked shall flow
away like rivers,
and be dispersed
in diuers places.
r Thus God will
plague the wicked.
s Against God,
thinking to excuse
himself, and to es-
cape Gods hand.

23 He shall be about to fill his bellie, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, when hee eateth his meat.

24 He shall see from the yron weapons, and the bow of Steele shall strike him through.

25 The arrow is drawn out, and cometh forth of the bodie, and shinerh of his gail, so feare cometh vpon him.

26 o All darkenesse shall be hid in the secret places: the fire that is not p blown shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.

28 The 4 in crease of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage that he shall haue of God, for his words.

CHAP. XXII.

7 Job declareth how the prosperitie of the wicked maketh them proud. 25 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

B Vt Job answered, and said,
2 Hare diligently my wordes, and this shall be in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it be so, how shouldst not my spirit be troubled?

5 Marke mee, and be asham'd, and lay your hand vpon your mouth.

6 Euen when I remember, I am afraide, and feare taketh hold on my flesh.

7 Wherefore doe the wicked 4 liue, and waxe old, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke and calfeth, and sheepe not: their kow calueth, and genderh not her calfe.

11 They send forth their children like sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the found of the organs.

13 They spend their dayes in wealth, and suddenly 4 they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, that we should feare him? and what profit should we haue, if we should pray vnto him?

16 Lo, their wealth is not in their hand: therefore let the counsell of the wicked 4 be farre from mee,

17 How oft shall the candle of the wicked be put out, and their destruction come vpon them: he will diuide their liues in his wrath,

18 They shall be as stubble before the wind, and as chaffe that the storme carrieth away.

19 God will lay vp the sorow of the father for his children: when hee rewardeth him, hee shall know it.

20 k His eyes shall see his destruction, and hee shall know that his prosperitie was but vanitie, and that if they reason only by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that love him. h It is not their owne, but God only lendeth it vnto them. i God keepe me from their prosperitie. k When God recompenseth his wickednes, he shall know that his prosperitie was but vanitie.

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who iudgeth the highest things?

23 One 4 dieth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones run full of marrow.

25 And another 4 dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises wherewith ye doe me wrong.

28 For ye say, Where is the princes P house? and where is the tabernacle of the wicked dwelling?

29 May ye not aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The flintie valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answere there remaine but lies?

reprooue him in this world, yet death is a token that hee will bring him into an account. t He shall be glad to lie in a flintie pit, which before could not be content with a royall palace. v Saying, that the iust in this world haue prosperitie, and the wicked adueritie.

CHAP. XXIII.

a Eliphaz affirmeth that Job is punished for his sinnes. b He accuseth him of vnmmercifulnesse. 23 And that hee denied Gods providence. 25 He exhorteth to repentance.

Then Eliphaz the Temanite answered, and said,

2 May a man be a profitable vnto God, as he that is wise may be profitable to himselfe?

3 Is it any thing vnto the Almighty, that thou art righteous? or is it profitable so him, that thou makest thy wayes vpright?

4 Is it for feare 4 of thee that hee will accuse the error goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the c pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were weary thou hast not giuen water to drinke, and hast withdrawn bread from the hungry.

8 But the mighty man 4 had the earth, and hee that was in authoritie, dwelt in it.

9 Thou hast cast out widowes emptic, and the armes of the fatherlesse were broken.

10 Therefore shames are round about thee, and feare shall suddenly trouble thee.

11 Or darkenesse that thou shouldst not see, and fabandance of waters shall couer thee.

12 Is not God on 4 his in the heauen? and behold the height of the 4 Barres how high they ate.

13 But thou sayest, How should God know? can hee iudge through the darke cloud?

h That so much the more by that excellent worke thou mayest feare God, and reuerence him. i He reprooueth Job, as though hee denied Gods providence, and that hee could not see the things that were done in this world.

l Who tendereth to the wicked prosperitie, and pouerisheth the godly. m Meaning, the wicked, n To wit, the godly.

o As concerning their bodies: and this hee speaketh according to the common iudgement.

p That they called Iobs house in derision, concluding that it was destroyed, because hee was wicked.

q Which through long mourning, and tokens thereof, to wit, that the wicked doe prosper,

and the godly liue in affliction.

r Though the wicked flourish here, yet God will punish him in the last day.

s Though men doe flatter him, and note daie

reprooue him in this world, yet death is a token that hee will bring him into an account.

t He shall be glad to lie in a flintie pit, which before could not be content with a royall palace.

v Saying, that the iust in this world haue prosperitie, and the wicked adueritie.

a Though man were iust, yet God could haue no profit of this in his iustice: and therefore when hee punisheth him, hee hath no regard to his iustice, but to his sinne.

b Chap. 35. 7. b Least thou shouldst reprooue or butt him.

c Thou hast bene cruell and without charity, and wouldst doe nothing for the poore, but to thine owne advantage.

d When thou wast in power & authority, thou didst not iustice but wronge.

e Thou hast not onely not shewen pity, but oppressed him.

f That is, manifest afflictions.

g He accuseth Job of impiety and contempt of God, as though hee would say, If thou passe not for me, yet consider the height of Gods maiesty.

h That so much the more by that excellent worke thou mayest feare God, and reuerence him.

i He reprooueth Job, as though hee denied Gods providence, and that hee could not see the things that were done in this world.

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Haft thou marked the way of the world, & wherein wicked men haue walked?

16 Which were I cut downe before the time, whose foundation was as a river, that overflowed.

17 Which said vnto God, D. part from vs, and asked what the Almighty could doe for them.

18 Yet hee m^o filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, and the innocent shall laugh them to scorn.

20 Surely, our substance is hid: but the fire hath deuoured the remnant of it them.

21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperity.

22 Re-act, pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt be built vp: and thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp gold for dust, and the gold of Op. it, as the flit of the rivers.

25 Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, & thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee; and the thing shall thinne vpon thy wayes.

29 When others are cast downe, when shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the x. yland. & it shall be preferred by the purenesse of thine hands.

CHAP. XXIII.

1 Job affirmed that he hath knoweth and foretold the power and extent of the Iudges, 10. And that he is not punished only for his finnes.

B^e Job answered, and said,

2 Though my talke be this day in a bitterness, and my pique greater then my groning,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the works, that hee would answer me, and would vnderstand what he would say vnto me.

6 Would he plead against me with his great power? No, but he would put *the right* in me,

7 There the righteous might reason with him, so I should be deliuered for ever from my Iudges.

8 Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South and I cannot behold him.

10 But he knoweth my way, and tryeth mee, and I shall come forth like gold.

11 My foote hath followed his steps: his way hath I kept, and haue not declined:

12 Neither haue I departed from the commandment of his lipps, and I haue esteemed the wordes of his mouth more then mine appointed food.

13 Yet he is in one minde, and who can he turne him? yea, he doeth what his mind desireth.

14 For he will performe that which is decreed of me, and many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For he hath loosed mine heart, and the Almighty hath troubled me.

17 For I am not cut off in a darkness, yet he hath hid the darknesse from my face.

18 In many points man is not able to attaine to Gods iudgements. 1. That I should not be without feare. 2. He knoweth the cause of his feare, which is, that he being in trouble feeleth none end, neither yet knoweth the cause.

CHAP. XXIV.

1 Job described the wickednesse of man, and sheweth what curse belongeth to the wicked. 2. How all things are governed of Gods providence. 17. And the deploration of the wicked.

1 Now should not the times a be hid from the Almighty, seeing that they which knowe him, feele not his dayes?

2 Some remooue the land markes, that rob the flocks and feed thereof.

3 They leade away the asse of the fatherlesse, and take away the widowes ox to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.

5 Behold, others as wilde asses in the wilderness, goe fourth to their businesse, and rise early for a pray: the wilderness gneeth him and his children food.

6 They reape his prouision in the field, but they gati at the late vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the cold.

8 They are wet with the shewes of the mountaines, and they embrace the rocks for want of a couering.

9 They plucke the fatherlesse from the breast, and take the pledge of the poore.

10 They cause him to goe naked without clothing, and take the gleaming from the hungry.

11 They that make oyle betweene their walles, and tread their winepresses, suffer thirst.

12 Men crie out of the city, and the foules of the thing crie out: yet God doeth not charge them with folly.

13 These are they that abhorre the plight: they know not the wayes thereof, nor continue in the paths thereof.

14 The murderer sleeth early, and killeth the poore and the needy: and in the night he is as a thief.

15 The eye also of the adulterer waiteth for the twilight, and I faith, None eye shall see me, and disfigureth his face.

16 They digge through houses in the darke, which they marked for themselves in the day:

which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger. For the great oppression, and extortion. 1. Cry out as call for vengeance. 2. God doeth not condeme the wicked, but seetheth to punish them by a long silence. 3. That is, God willeth, because they are reprobated thereby. 4. By the speciall cruelties and the licence they receiue, he would proue that God punisheth not the wicked, and to reward the just.

they know not the light.

17 But the morning is euen to them as the shadow of death : if one know them, they are in the terrours of the shadow of death.

18 He is swift vpon the waters : their portion shall be curfed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heate confume the show waters, so shall the graue the sinners.

20 The pitfall man shall forget him : the worne shall feele his sweetnesse : hee shall be more remembered, and the wicked shall be broken like a tree.

21 He doth euill intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the y mighty by his power, and when he riseth vp none is lure of life.

23 Though men giue him assurance to be in safety, yet his eyes are vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought low as all others : they are destroyed, and cut off as the toppes of an eare of corne.

25 But if it be not so, where is hee or who will proue me a liar, and make my words of no value?

¶ Hee declareth that after that the wicked haue destroyed the weak, they will doe like to the stronger, and therefore are truly punished by Gods iudgements.

z That is, that contrarie to your reasoning no man can giue perit reason of Gods iudgements, let me be reuenged.

CHAP. XXV.

Bildad prayeth that no man is cleane nor without sinne before God

¶ Then answered Bildad the Shuhite, and said, 2 A Power and feare is with him, that maketh peace in his high places.

3 Is there any number in his armies : and vpon whom shall not his light arise ?

4 And how may a man be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no ligot to the Moone, and the Starres are violence in his sight.

6 How much more man, a worne, euen the sonne of man, which is but a worne?

¶ How much more man, the Moone and Starres cannot haue that light which is giuen them, much lesse can man haue any excellencie but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

¶ But Iob answered, and said,

2 A Whom helpest thou? him that hath no power? sauest thou? arme that hath no strength?

3 Whom counellest thou? him that hath no wisdom? thou shewest right well as the thing is.

4 To whom doest thou declare these words? or whose spirit cometh out of thee?

5 The dead things are formed vnder the waters, and neere vnto them.

6 The graue is naked before him, and there is no couering for destruction.

7 He stretcheth out the North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, &c the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne,

¶ There is nothing hid in the bottome of the earth but hee seeth it. ¶ Meaning, the graue whereunto things pascine. ¶ Hee causeth the whole heauen to turne about the North pole.

and spreadeth his cloud vpon it.

10 He hath fet bounds about the waters, vnill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproc.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride thereof.

13 His Spirit hath ganished the heauens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes : But how litle a portion heare wee of him? and who can vnderstand his fearefull power?

¶ Of that fashioned like a serpent, because of the crookednesse of things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his works?

CHAP. XXVII.

3 The confidence and perphesie of Iob. 31 The reward of the wicked and of the tyrants.

¶ Moreover Iob proceeded and continued his parablaying,

2 The liuing God hath taken away my iudgement : for the Almi hie hath put my soule in biuennelle.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

5 God forbid, that I should iustifie you : vnill I die, I will neuer take away mine innocencie from my selfe.

6 I will keepe my righteoufnesse, and will not forsake it : mine heart shall not reprocue mee of my deines.

7 Mine enemie shall be as the wicked, and he that riseth against me, as the vnrighteous.

8 For what I hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Will God heare his crie, when trouble cometh vpon him?

10 Will hee set his delight on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of God, and I will not concale that which is with the Aluightie.

12 Behold, all yee your felices haue scene it: why then doe you thus vanill in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almightie.

14 If his children be in great number, the sword shall deliuey them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widows I shall not weep.

16 Though hee should heape vp silver as the dust, and prepare raiment as the clay.

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the silver.

18 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleepe, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall carie him away by night.

21 The East wind shall take him away, and he shall depart : & it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though he would faine see out of his hand.

b That is, he is bideth the heauen to be called his throne.

c So long as this world endureth.

d North heauen hath pillars to vphold it, but hee feareth vpon a similitude.

e As though he would say, The heauen is felle to abide his region.

f Which is a figure of the life of a wicked man.

g The reward of the wicked and of the tyrants.

h He hath so fore afflicted me, that I cannot iudge of mine own righte.

i Hee shall iudge only by outward signes.

k How often I haue iudged of mee, yet will I not speake contrary to that which I haue said.

l And so do wickedly in berraying the truth.

m Which condemne me as a wicked man, because the hand of God is vpon me.

n I will not con- fesse that God doth thus punish me for my finnes.

o Of my life path, I shall aduance, but the difficulty to gaine neuer so much, seeing hee shall lole his owne leale?

p That is, what God requireth of himselfe and whereof he is giueth not the knowledge to all.

q That is, these leter iudgements of God, and yet do we not vnderstand them.

r Why maintaines ye then this error?

s That will God order the wicked, and punish him euen vnto his posteritie.

t Which breedeth in another such possession or gainement, but is loose sheweth out.

u As hee meaneth, that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

23 Every man shall clap their hands at him, and hille at him out of their place.

CHAP. XXVIII.

Job sheweth that the wifedome of God is unsearchable.

THe siluer surely hath his vaine, ^a and the gold his place, ^b where they take it.

2 Yron is taken out of the duff, and brasse is molten out of the stone.

3 God putteth an ende to darkenesse, ^b and hee trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters ^d for gotten of the foote, being higher then man, are gone away.

5 Out of the same earth cometh ^e bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place ^f of Saphirs, and the dust of it is gold.

7 There is a path which no fowle hath knownen, neither hath the kites eye seene it.

8 The Lions whelps haue not walked it, nor the Lion passed thereby.

9 He putteth his hand vpon the ^g rocks, and overthroweth the mountaines by the rootes.

10 He breaketh riuers in the rocks, and his eye seeth euery precious thing.

11 Hee bindeth the floods, that they doe not overflow, and the thing that is hid, bringeth hee to light.

12 But where is wifedome found? ^b and where is the place of vnderstanding?

13 Man knoweth not ^c the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in meeing: The Sea also saith, It is not with mee.

15 ^k Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedg of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the cryfall shall be equall vnto it, nor the exchange shall be for plate of fine golde.

18 No mention shall be made of corall, nor of the ^l gabfish: for wifedome is more precious then pearls.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedg of pure golde.

20 Whence then cometh wifedome, and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the ^m fowles of the heauen:

22 Destruction and death say, We haue heard the same thereof with our eares.

23 But God vnderstandeth ⁿ the way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, and seeth all that is vnder heauen.

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee see it, and counted it: he prepared it, and also considered it.

28 And vnto man he said, Behold ^{*} the ^o feare of the Lord is wifedome, and to depart from euill is vnderstanding.

CHAP. XXIX.

1 Job complaineth of the prosperitie of the time past, 7, at his aueritie, 22 Iustice and equitie.

SO Job proceeded, and continued his parable saying,

2 Oh that I were as [†] in times past, when God preferred me!

3 When his [†] light shined vpon mine head: and when by [†] his light I walked thorow the darkenesse.

4 As I was in the dayes of my youth: when [†] Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my pathes [†] with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, [†] euen to the iudgement seate, and when I caused them to prepare my seat in the streete.

8 The yong men saue mee, and [†] hid themselves, and the aged arose, and stood vp.

9 The princes stayed talke, and layd their hand on their mouth.

10 The voyce of princes was hidde, and their tongue cleaued to the roofof their mouth.

11 And when the [†] eare heard mee, it blessed mee, [†] and when the eye saw me, it gaue witness to [†] mee.

12 For I deliuered the [†] poore that cried, and the fatherlesse, and him that had none to helpe him.

13 [†] The blessing of him that was readie to perith, came vpon me, and I caused the widowes heart to reioyce.

14 I put [†] on iustice, and it couered mee: my iudgement was as a robe, and a crowne,

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the iawes of the vniuersall man, and plucked the pray out of his teeth.

18 Then I sayd, I shall die in my [†] nest, and I shall multiply my dayes as the sand.

19 For my roote is [†] spread out by the water, and the dew shall liue vpon my branch.

20 My glory shall renew toward me, and my bowe shall be reformed in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke [†] dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth [†] as for the latter raine.

24 If I [†] laughed on them, they beleeued it not: neither did they cause the light of my countenance to fall.

25 I appointed out [†] their way, and did sit as chiefe, and dwelt as a King in the armie, and like him that comforteth the mourners.

CHAP. XXX.

1 Job complaineth that he is continued of the most contemptible, 11, because of his aduersitie and affliction, 23 Death is the house of a fesh.

Betwixt they that are yonger then I, [†] mocked me: yea, they whose fathers I haue refused to set with the [†] dogges of my flockes,

[†] Ebr. mineib before.

[†] When I felt his fauour.

[†] I was free from affliction.

[†] That is, seemed by euident tokens to be more present with me.

[†] By these similitudes hee declareth the great prosperitie that hee was in, to that he had none occasion to be such a sinner as they accused him.

[†] Bei a shame of their phinesse and afraid of my prauitie.

[†] Acknowledging my wifedome.

[†] All that heard me, praised me.

[†] Testifying, that I did good to thee.

[†] Because his aduersities did so much charge him with wickednesse, he is compelled to render account of his life.

[†] That is, I did succour him when he was in distresse, so he had cause to praise me.

[†] I delighted to doe iustice, as others did so weare costly apparell.

[†] That is, at home in my bed without all trouble and vagabondie.

[†] My felicity doth increase.

[†] That is, was pleased vnto them.

[†] At the drie ground thirsteth for the raine.

[†] That is, they thought it not to be a lie, or they thought not that I would condescend vnto them.

[†] They were as dead, so offered me and cause me to be sorry.

[†] I had them at commandement.

[†] That is, mine estate is changed, and where before the ancient

[†] men were glad to doe me seruence, the yong men now contemne me, to be my shepherds, or to keepe my doggs.

[†] For

[†] For

[†] For

[†] For

[†] For

[†] For

[†] For

[†] For

[†] For

[†] For

[†] For

[†] For

^a His purpose is, to declare that man may attaine in this world to diuers secrets of nature, but man is not able to comprehend the wifedome of God.

^b There is nothing but it is compassed within certain limits, and hath an end, but Gods wifedome.

^c Meaning him that dwellleth there.

^d Which a man cannot wade thorow.

^e That is, corne, and vnderneath is brimstone, or coale, which easily coaleth.

^f Hee sheweth to the mines and fecundities of nature, which are vnder the earth, whereto neither foules nor beasts can enter.

^g After that hee had declared the wifedome of God in the secret of nature, hee describeth his power.

^h Though Gods power and wifedome may be vnderstood in earthly things, yet his heavenly wifedome cannot be attained vnto.

ⁱ It is too high a thing for man to attaine vnto in this world.

^k It can neither be bought for gold nor precious stones, but is onely the gift of God.

^l Which is thought to be a kind of precious stone.

^m Meaning, that there is no natural reason, whereby man might attaine to the heavenly wifedome: which he meaneth by the fowles that flye.

ⁿ Hee meaneth God, as the author of this wifedome, and the giuer thereof.

^o Prov. 1.7.

^p He declareth that man hath so much of this heavenly wifedome, as he sheweth by fearing God, and departing from euill.

e That is, their fa-
thers died for fa-
mine before they
came to age.
|| Or, not eyes.
d Iob the wea-
th: that is, that
he did him in his
affliction, were like
to their fathers,
wicked, and lewd
fellows, such as he
here describeth.

2 For whereto should the strength of their
hande haue serued mee, seeing age & perillith in
them?

3 For pouerty and famine they were solitary,
fleeing into the wilderness, which is darke, desolate
and waste.

4 They cut vp || nettles by the bushes, and the
juniper roots was their meat.

5 They were & chafed forth from among men:
they shouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of stiers,
in the holes of the earth and rocks.

7 They roared among the bushes, and vnder
the thistles they gathered themselves.

8 They were the children of fooles, and the
children of villaines, which were more vile then
the earth.

9 And now am I their e song, and I am their
talke.

10 They abhorre me, and flee farre from mee,
and spare not to spit in my face.

11 Because that God hath loosed my f cord
and humbled mee, & they haue loosed the bridle
before me.

12 The youth rise vp at my right hand: they
haue pushed my feete, and haue troode on mee as on
the path of his destruction.

13 They haue destroyed my paths: they tooke
pleasure at my calamity, they had no i helpe.

14 They came as a great breach of waters, and
vnder this calamity they come on heaps.

15 Feare is turned vpon me, and they pursue
my soule as the wind, and mine health passeth
away as a cloud.

16 Therefore my soule is now 1 powred out
vpon me, and the dayes of affliction haue taken
hold on me.

17 m I pearce my bones in the night, and
my sinewes take no rest.

18 For the great vehemencie is my garments
changed, which compasseth me about, as the col-
lar of my coat.

19 n Hee hath cast me into the mire, and I am
become like ashes and dust.

20 When I cry vnto thee, thou dost not heare
me, neither regardst me, when I stand vp.

21 Thou trustest thy selfe o cruelly against me,
and art enemy vnto me with the strength of thine
hand.

22 Thou takest me vp and causeth mee to ride
vpon the P winde, and makest my || strength to
faile.

23 Surely I know that thou wilt bring mee
to death, and to the house appointed for all the
liuing.

24 Doubtes none can stretch his hand 9 vnto
the graue, though they cry in his destruction.

25 Did not I weep with him that was in
trouble? was not my soule in heavinesse for the
poore?

26 Yet when I looked for good, i will came
vnto me: and when I waited for light, then came
darkenesse.

27 My bowels did boyle without rest: for the
dayes of affliction are come vpon me.

28 I went mourning without sunne; I stood
vp in the Congregation and cried.

29 I am a brother to the v Dragons, and a
companion to the Oltriches.

30 My skin is blacke vpon me, and my bones
are burnt with x heat.

31 Therefore mine hatpe is turned to mour-
ning, and mine organs into the voyce of them
that weep.

CHAP. XXXI.

1 Iob reciteh the innocency of his liuing and number of
his vertues, which declareth what ought to be the life
of the faithfull.

1 Made a covenant with mine a eyes: why then
should I thinke on b a maid?

2 For what portion should I haue of God
from above? and what inheritance of the almighti-
ty from on high?

3 Is not destruction to the wicked, and strange
punishment to the workers of iniquity?

4 Doeth not he behold my wayes, and tell all
my steps?

5 If I haue walked in vanitie, or if my foote
hath made haste to deceipt?

6 Let God weigh me in the iust balance, and
he shall know my d vprightnesse.

7 If my step hath turned out of the way, or
mine heart hath walked after mine eye, or if any
blot hath cleaued to mine hands,

8 Let me low, and let another e eate: yea, let
my plants be rooted out.

9 If mine heart hath bene deceived by a wo-
man, or if I haue laide waste at the doore of my
neighbour,

10 Let my wife grind vnto another man, and
let other men bow downe vpon her.

11 For this is a wickednes, and iniquity to be
condemned.

12 Yea, this is a fire that shall denoure b to de-
struction, & which shall root out all my increase.

13 If I did contemne the iudgement of my ser-
uant, and of my maide, when they i did contend
with me,

14 What then shall I do when b God standeth
vp? and when he shall visit me, what shall I answer?

15 He that hath made me in the wombe, hath
he not made i him? hath not he alone fashioned
vs in the wombe?

16 If I restrained the poore of their desire, or
hau: caused the eyes of the widow m to faile,

17 Or heauen eat my morsels alone, & the sa-
therlesse hath not eaten thereof.

18 (For from my youth hath hee grown vp
with me: as with a father, and from my mothers
wombe haue I bene a guide vnto her.)

19 If I haue seene any perish for want of cloa-
thing, or any poore without covering.

20 If his loynes haue not bled me, because
he was warmed with the fleece of my sheepe,

21 If I haue lift e vp my hand against the fa-
therlesse, when I saw that I might helpe him in the
gate,

22 Let mine p arme fall from my shoulder, and
mine arme be broken from the bone.

23 For Gods punishment was a fearefull vnto
me, and I could not be deliuered from his High-
nesse.

24 If I made golde mine hope, or haue laid to
the wedge of gold, thou art my confidence,

25 If I reioyced because my substance was
great, or because mine hand had gotten much,

26 If I did behold the sunne, when it shined,
or the moone walking in her brightness,

27 If mine heart did flatter me in secret, or if
my mouth did kisse t mine f hand.

28 (This also had bene an iniquity to be con-
demned: for I had denied the God: above.)

29 If I reioyced at his destruction that hated

e They make songs
of iustice, and mocke
at my misery.
f God hath taken
from me the force,
credit, and authority
wherewith I kept
them in subiection.
g He said that the
young men when
they saw him, be-
lieued him, as chap
30 3 And now in
his misery they
were iust and
merciful.
h That is, they
sought by all
means how they
might destroy me.
i They need none
to helpe them.
k By my calamity
they tooke an occa-
sion against me.
l My life is false-
hood, and I am as
halfe dead.
m Meaning sorrow
in that is, God
hath brought me
into contempt.
n He speaketh out
thus to accuse
God, bicause de-
clare the vhe-
mencie of his af-
fliction, whereby
he was carried be-
hind himselfe.
o He comparcth
his affliction to a
tempest or vnhle-
wind.
|| Or, wisdom,
or law.

q None can deli-
uer me thence,
though they la-
ment at my death.
r In stead of com-
forting they mocke
ed at me.
s Not delighting
in any worldly
thing, so not so
much as to be vfe-
of the sunne.
t Lamenting them
that were in affli-
ction, and mouing
others to pity them.
u I am like the
wild beastes that
desire meat for
sustenance.
x With the beas-
t of affliction.

a kept mine eyes
from all women
b would not
God then haue pu-
nished me?
c Iob declareth
that because of
God was a idle
to stay him from
all wickednes,
d He saith
whereas his vpright-
nesse declareth,
that is, inasmuch
as he was blameles
before men, and be-
lieued not against the
second Table.
e That is, haue ac-
complished the lust
of mine eyes.
f According to the
curse of iacob, Iacob
Deut. 23 33.
g Let her be made
a slave.
h He sheweth that
albeit man neglect
the punishment of
adultery, yet the
wrath of God will
never cease till
such be destroyed.
i When they
thought them-
selues euill increas-
ed by me.
k If I had oppress-
ed others, how then
I haue escaped
Gods iudgement?
l Hee was moued
to these pity vnto
others, because
they were Gods
creatures as he
was.
m By long waiting
for her request.
n Hee moued
the fatherlesse,
and maintained
the widowes eagle,
o To oppress him
and to do him
iniury.
p Let me rot in
pieces.
q I haue feared not
them fearing for
fear of men, but
because I feared
God.
r If I was proud
of my worldly
profit and felici-
tie, which is
meant by the
singing of the
moone, and
brightness of
the moone.
s If mine owne
desire deli-
ghed me.
t By putting con-
fidence in any
thing but in
him alone.

¹ My ferous
moted me to be
reueged of mine
enemie, yet did I
neuer with him
hurt.

² And so
confessed it freely:
yet why it is euident
that he iustified
himselfe be-
fore me, and not
before God.

³ That is, I reue-
nyed the most
iustke and con-
demned, and was
afraid to offend
them.

⁴ I iustified them
as I speake euill of
me, and went not
out of my house
so to reuege it.

⁵ This is a suffici-
ent token of my
righteousnesse,
that God is my
witness and will
iustifie my cause.

⁶ Should out this
booke of his ac-
cusations be a
praise and com-
mendation to me?

⁷ I will make him
account of all my
life, without feare
of any.

⁸ As though I
had withholde
their wages that
laboured in it.

⁹ Meaning, that he
was no bawber nor
egotist.

¹⁰ That is, the talke
which he had with
his three friends.

me, or was moued to *me* when euill came vpon him.

30 Neither haue I suffered my mouth to sinne,
by withing a curse vnto my soule.

31 Did not the men of my Tabernacle say,
Who shall giue vs of his flesh; wee cannot be
satisfied.

32 The stranger did not lodge in the streete,
but I opened my doores vnto him, that went by
the way.

33 If I haue hid * my sinnes, as Adam, concea-
ling mine iniquitie in my bosome,

34 Though I could haue made afraid a great
multitude, yet the most contemptible of the fa-
milies did I feare me: I kept * silence, and went
not out of the doore.

35 On that I had some to heare me I beholde
my signe that the Al mightie will witness: for me
though mine aduersarie should write a booke
against me.

36 Would not I take it vpon my shoulder, and
binde it as a crowne vnto me?

37 I will tell him the number of my goings,
and goe vnto him as to a prince.

38 If my land * cry against mee, or the fur-
rowes thereof complaine together.

39 If I haue eaten the fruits thereof without
siluer: or, if I haue grieved the soules of the ma-
sters thereof,

40 Let thistles grow in stead of wheate, and
cockle in the stead of barley.

THE WORDS OF IOB ARE ENDED.

CHAP. XXXII.

2 Elihu reproveth them of folly, 3 Age maketh not a
man wise, but the spirit of God.

SO these three men ceased to answer Iob, be-
cause he * testified himselfe iust.

2 Then the wrath of Elihu the sonne of Ba-
rachel the * Buzite, of the family of * Ram, was
kindled: his wrath, I say, was kindled against Iob,
because he iustified himselfe * more then God.

3 Also his anger was kindled against his
three friends, because they could not finde an
answer, and yet condemned Iob.

4 (Now Elihu had waite till Iob had spoken
for they were more ancient in yeeres then he.)

5 So when Elihu saw, that there was none
anwere in the mouth of the three men, his wrath
was kindled.

6 Therefore Elihu the sonne of Barachel, the
Buzite answered and saide, I am young in yeeres,
and ye are ancient: therefore I doubted, and was
afraid to shew you mine opinion.

7 For I said, The dayes * shall speake, and the
multitude of yeeres shall teach wisedome.

8 Surely there is a spirit in man, * but the
inspiration of the Almighty giueth vnderstan-
ding.

9 Great men are not alway wise, neither doe
the aged alway vnderstand iudgement.

10 Therefore I say, Heare me and I will shewe
also mine opinion

11 Behold, I did waite vpon your words, and
hearkened vnto your knowledge, whiles you
sought out * reasons.

12 Yea, when I had considered you, loe, there

was none of you that reprooued Iob, nor answered
his words:

13 Least ye should say, We haue found wisedo-
me: for God hath cast him downe, and no
man.

14 Yet hath I he not directed his words to me,
neither will I answer * him by your words.

15 Then they fearing, answered no more, but
left off their talke.

16 When I had waited (for they spake not,
but stood still and answered no more.)

17 Then answered I in my turne, and I shewed
mine opinion.

18 For I am full of * matter, and the spirit with-
in me compelleth me.

19 Behold, my belly is as the wine, which hath
no vent, and like the new bottels that brast.

20 Therefore will I speake, that I may take
breath: I will open my lips, and will answere.

21 I will not now accept the person of man,
neither will I giue titles to man.

22 For I may not giue * titles, least my Maker
should take me away suddenly.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance, 14 He sheweth that
God hath diuers meanes to instruct man, and to draw
him from sinne, 19-20 Hee afflicteth man, and suddenly
deliuereth him. 26 Man bring deliuered giueth thanks
to God.

W Herefore, Iob, I pray thee, heare my talke,
and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my
tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine
heart, and my lips shall speake pure knowledge.

4 The * Spirit of God hath made me, and the
breath of the Almighty hath giuen me life.

5 If thou canst giue me answere, prepare thy
selfe and stand before me.

6 Behold, I am according to thy wish: in
b Gods stead: I am also formed of the clay.

7 Beholde, my terror shall not feare thee,
neither shall mine hand * be heauy vpon thee.

8 Doubtlesse thou hast spoken in mine eares,
and I haue heard the voyce of thy words.

9 I am * cleane, without sinne: I am innocent,
and there is none iniquitie in me.

10 Loe, he hath found occasions against mee,
and counted me for his enemie.

11 Hee hath put my feete in the stocks, and
looketh narrowly vnto all my pashs.

12 Behold, in this hath thou not done right: I
will answere thee, that God is greater then man.

13 Why dost thou strue against him? for he
doeth not a geue account of all his matters.

14 For God speaketh * once or twise, and one
seeth it not.

15 In dreames and visions of the night, when
sleepe falleth vpon men, and they sleepe vpon
their beds,

16 Then he openeth the eares of man, and reu-
ereth their corrections, which he * had sealed,

17 That he might cause man to turne away
from his enterprise, and that hee might hilde the
pride of man,

18 And keepe back his soule from the pit, and
that his life should not passe by the sword.

19 He is also stricken with sorow vpon his bed,
visions to teach vs the cruell of his iudgements, or els
his anger. b That is, determined to send vpon them.

20 Hee sendeth afflictions: to brate doynne mans pride,
and to turne from euill.

b And thus your
sins, as though
you had over-
come him.

c To wit, Iob,
h He is almost
like the argu-
ments, but with-
out taunting and
reproch.

d I haue concei-
ued in my mind
great store of
reasons.

e I will neither
have regard to
riches, credit, nor
authoritie, but will
speake me very
truth.

f In the Hebrew
word signifieth,
to have the same
name, as to call a
foe a wife man
meaning, that he
would not cloake
the truth to flatter
men.

g I confesse the
power of God,
and am one of his
therefore thou
oughtest to heare
me

h Because Iob
had wished to
dispute his cause
with God, Chap
16, 11, so that he
might doe it with-
out feare, Elihu
saith, he will rea-
son in Gods stead,
whom hee doeth
not to feare,

i Because he is a
man made of the
same matter that
he is.

k I will not han-
dle thee so roughly
as these others
haue done.

l He repeateth
Iob words, where
by he protested
his innocencie in
diuers places, but
especially in the
13, 16, and 30.

m The cause of his
iudgements is
not alwayes de-
clared to man.

n Though God by
sundry examples
of his iudgemente
speake vnto man,
yet hee is not
thereof not
knowne: yea and
though God
should speake,
yet hee is not
vnderstood.

o God, saith hee,
for as often
mouly, either by
afflictions, or by
his wordes.

p Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

q Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

r Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

s Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

t Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

u Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

v Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

w Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

x Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

y Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

z Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

aa Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

ab Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

ac Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

ad Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

ae Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

af Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

ag Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

ah Hee heareth
his wordes, for
as often as he
speakes, hee
heareth him.

* Meaning, the
ancient, which
haue experience.
* Is a speciall
gift of God that
man hath vnder-
standing, and
commeth neither
of nature nor by
age.

a To proue that
Iob was a sinner
for his sinnes.

Is That is, his
peaceful and mis-
erable life.

1. To them that
shall burne him.

m A man feare
of God to declare
his will.

n A singular
man, and as one
chosen out of a
thousand, which

is able to declare
the great mercies
of God vnto fun-
ners.

o And wherein
man righteous-
ly standeth, which
is through the iustice
of Iesus Christ
and faith therein.

o Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

p That is, the mi-
nister shall by the
preaching of the
word pronounce
vnto him the for-
giuenesse of his
 finnes.

q Hee shall seeke
Gods fauour and
grace, declaring
hereto wherea-
s sheweth the true
ioy of the faithful,
and that God will
restitute him to
his health of body,

Which is
effected my of
the world.

1. But examine
the matter vpi-
rightly.

c That is, hee af-
flicted me with-
out measure

d Should I say, I
am wicked, being
an innocent?

e I am forer pun-
ished, then you
suffer thereunto.

f Which is com-
pelled to receiue
the reproach and
scornes of many
for his foolish
words.

g Meaning, that
Iob was like to the
wicked, because he
seemed not to glo-
rifie God and Iob
himselfe to his
iudgements.

h Hee reuileth Iobs
words who said that
Gods childre are
of times punished
in this world, and
the wicked go free.

i That is, Iur ge-
dy, as Gen. 34.22
Chap. 26, 41.

and the griefe of his bones is fore.

20 So that his life causeth him to abhorre
bread, and his soule daintie meat.

21 His flesh faileth that it cannot be seene,
and his bones which were not seene, clatter.

22 So his flesh draweth to the graue, and his
life to the buriers.

23 If there be a messenger with him, or an
interpreter, one of a thousand to declare vnto
man his righteousness.

24 Then will he haue mercy vpon him, and
will say, Deliver him, that he go not downe into
the pit: for I haue receiued a reconciliation.

25 Then shall his flesh be as fresh as a childes,
and shall returne as in the dayes of his youth.

26 Hee shall pray vnto God, and he will be
fauourable vnto him, and hee shall see his face
with ioy: for he will render vnto man his righte-
ousnesse.

27 Hee looketh vpon men, and if one say, I
haue sinned, and I persecuted righteousnes, and
it did not profit me.

28 He will deliver his soule from going in-
to the pit, and his life shall see the light.

29 Lo, all these things will God worke: a wife
or the life with a man.

30 That hee may turne backe his soule from
the pit, to be illuminate in the light of the living.

31 Marke well, O Iob, and heare mee: keepe
silence and I will speake.

32 If there be y matter, answer me, and speake:
for I desire to iustifie thee.

33 If thou halt not, heare mee: holde thy
tongue, and I will teach thee wisdomes.

34 Which is fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

35 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

36 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

37 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

38 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

39 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

40 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

41 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

42 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

43 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

44 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

45 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
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his word to be
preached vnto
them.

46 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

47 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

14 If he set his heart vpon man, and gather
vnto him selfe his spirit and his breath,

15 All flesh shall perish together, and man shall
returne vnto dust.

16 And if thou hast vnderstanding, heare this,
and hearken to the voyce of my words,

17 Shall hee that hateth iudgement, in gouerne-
ment, and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, Thou art wicked?
or to princes, They are vngodly?

19 How much lesse to him that accepteth not
the persons of princes, and regardeth not the rich,
more then the poore? for they be all the worke
of his hands,

20 They shall die suddenly, and the people
shall be troubled at midnight, and they shall pale
forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man,
and hee heeth all his goings.

22 There is no darkenesse nor shadowe of
death, that the workiers of iniquitie might be hid
therein.

23 For hee will not lay on man so much, that
he should enter into iudgement with God,

24 Hee shall breake the mightie without seek-
ing, and shall set vp other in their stead.

25 Therefore shall hee declare their works: he
shall turne the night, and they shall be destroyed.

26 Hee striketh them as wicked men in the
places of the leiers,

27 Because they haue turned backe from him,
and would not consider all his wayes:

28 So that they haue caused the voyce of the
poore to come vnto him, and he hath heard the
cry of the afflicted.

29 And when hee giueth quietnesse, who can
make trouble? and when hee hideth his face, who
can behold him, whether it be vpon nations, or
vpon a man only?

30 Because the hypocrite doeth reigne, and
because the people are inared.

31 Surely it appertaineth vnto God to say, I
haue pardoned, I will not destroy.

32 But if I see not, teach thou mee: if I haue
doed wickedly, I will doe no more.

33 Will hee performe the thing through b thee?
for thou hast reproued it, because that thou hast
chosen, and not I: now speake what thou knowest.

34 Let men of vnderstanding tell mee, and let
a wife man hearken vnto me.

35 Iob hath not spoken of knowledge, neither
were his words according to wisdomes.

36 I desire that Iob may be testified, vnto the
end, touching the answers for wicked men.

37 For hee addeth rebellion vnto his sinne,
he clappeth his hands among vs, and multiplieth
his words against God.

38 Hee sheweth
that it is a fore-
token of Gods me-
rcy toward sinners,
when hee causeth
his word to be
preached vnto
them.

39 Hee sheweth
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1. To them that
shall burne him.

m A man feare
of God to declare
his will.

n A singular
man, and as one
chosen out of a
thousand, which

is able to declare
the great mercies
of God vnto fun-
ners.

o And wherein
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and faith therein.

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them.

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rcy toward sinners,
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token of Gods me-
rcy toward sinners,
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rcy toward sinners,
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his word to be
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token of Gods me-
rcy toward sinners,
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rcy toward sinners,
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token of Gods me-
rcy toward sinners,
when hee causeth
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preached vnto
them.

CHAP. XXXV.

6 Neither doth god desire profit, or anydinner hurt
God, but min. 13 The wicked cry vnto God and are
not heard.

1. Libu speake moreouer, and sayd,

2. Thinkest thou this right, that thou hast
sayd, I am more righteous then God?

3. For thou hast sayd, What profiteth it thee,
and what auaileth mee, to purge mee from my
sinne?

1. Libu speake moreouer, and sayd,

2. Thinkest thou this right, that thou hast
sayd, I am more righteous then God?

3. For thou hast sayd, What profiteth it thee,
and what auaileth mee, to purge mee from my
sinne?

b Such as are in the like error.

c If thou canst not controule the clouds, wilt thou presume to instruct God?

d Neither doest thy fire hurt God nor thy justice punish him: for he will be glorified without thee.

e The wicked may hurt man and cause him to cry, who if he sought to God which sendeth comfort should be deliuered.

f Because they play not in faith, as feeling Gods mercies.

g God is iust, how fouler thou iudgest of him.

h For if he did punish thee as thou deservest, thou shouldst not be able to open thy mouth.

4 Therefore will I answer thee, and thy companions with thee.

5 Look up the heauen, and see and behold, the clouds which are higher then thou.

6 If thou innest, what doest thou against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiuest he at thine hand?

8 Thy wickednes may hurt a man as thou art: and thy righteousness may profit the sonne of man.

9 They cause many that are oppressed, to cry, which cry out for the violence of the mighty.

10 But none sayeth, Where is God that made me, which giueh songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueh vs more wisdom then the fowles of the heauen.

12 Then they crie because of the violence of the wicked, but he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, & yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the guilt with great extremity.

16 Therefore Iob b openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God. 6 And his iustice. 9 And wherefore he punisheth. 33 The promise of the wicked.

Elihu also proceeded and sayd,

2 Suffer me a little and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch a my knowledge afarre off, and will attribute righteousness vnto my maker.

4 For truly my words shall not be false, and he that is b perfect in knowledge, speaketh with thee.

5 Behold, the mighty God casteth away none that is c mighty, and valiant of courage.

6 He a maintaineth not the wicked, but hee giueh iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with e kings in s throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tyed with the cords of affliction,

9 Then will he shew them their worke and their sinnes, because they haue bene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquity.

11 * If they obey and serue him, they shall end their daies in prosperity, & their yeres in pleasures:

12 But if they will not obey, they shall passe by the sword and perish s without knowledge.

13 But the hypocrites b of heart increase the wrath: for they c call not when he bindeth them.

14 Their soule dish in c youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his afflictions, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the strait place into a broad place, and not thus vp bench: and that which resteth vpon thy

table had bene full of fat.

17 But thou art full of the m iudgement of the wicked, though iudgement and equitie maintaine all things.

18 * For Gods wrath is, least hee should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 o Be not careful in the night, now hee destroyeth the people out of their place.

21 Take thou heede: looke not to p iniquitie, for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men behold it a farre off.

26 Behold, God is excellent, and wee know him not, neither can the number of his yeres be searched out.

27 When he restraineth the drops of water, the raine f poweth downe by the vapour thereof.

28 Which raine the clouds doe drop and let fall abundantly vpon man.

29 Who can know the diuisions of the clouds, and the thunders of his Tabernacle?

30 Behold, hee spreadeth his light vpon u it, and conuereth the s bottom of the sea.

31 For thereby he iudgeth the people, and giueh meat abundantly.

32 He couereth the light with the clouds, and commanded them to goe * against it.

33 * His companion sheweth him thereof, and there is anger in rising vp.

vse: the one that it declareth Gods iudgements, when it doth openeth any places, and the other that it maketh the land fruitful.

2 That is, one cloud to dash against another. A cold vapour liueth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud mounteth vp toward the place where the fire is, and so anger is kindled: that is, a noise, and thunderclaps.

CHAP. XXXVII.

1 Elihu sheweth that the unfearable wisdom of God is manifest by his workes. 4 As by the thunders. 6 The snow. 9 The whirlwindes. 11 And the raine.

A T this also mine heart is a astonied, and is moued out of his place.

2 Heare the b sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse foundeth: hee thundereth with the voyce of his maiestie, and he will not stay e them when his voyce is heard.

5 God thundereth maruelously with his voyce: hee worketh great things which we know not.

6 For he saith to the snow, Be thou vpon the earth d likewise to the small raine, and to the great raine of his power.

7 With the force thereof e shutteth vp e uery man, that all men may know his worke.

8 Then the beasts goe into the denne, and remaine in their places.

9 The whitelind cometh out of the South, and the cold from the f Northwind.

e By raine and thunders: God causeth men to keepe themselves within their houses. f In Ebrew it is called the flustering winde, because it driueth away the clouds and purgeth the ayre.

m Thou art also greater after the manner of the wicked: for thou dost murmur against the iustice of God. n God doeth punish thee, least thou shouldst forget God in thy wealth and so perish. o Be not curious in seeking the cause of Gods iudgements, when hee deliuereth any. p And to murmur against God through impatience. q The Workes of God are so manifest as to be seen by the same. r Our infinitie hindereth vs so, that we cannot attaine to the perfect knowledge of God. s That is, the raine, c. s. which of those drops of water, which he keepeth to the clouds. t Meaning, of the clouds, which he calleth the Tabernacle of God. u Vpon the clouds, x That men can not come to the knowledge of the springs thereof. y He sheweth that the raine hath done the thunder, and lightning: whereby hee declareth that the faithful are lively touched with the maiestie of God, when they behold his workes. b That is, the thunder, whereby he speaketh to men to waken their dullnes, and to bring them to the consideration of his workes. c Meaning, the raine and thunders, d So that neither small raine nor great, snow nor any things else cometh without Gods appointment.

■ He sheweth that when we speake of God, we must lift up our spirits more high, then our natural feare is able to reach. b Thou shalt perceive that I am a faithful instructor, and that I speake to thee in the name of God.

c Strong and constant, and of vnderstanding: for these are the gifts of God, and be loueth them in man: but so much as God punished now Iob, it is a signe that these are not in him.

d Therefore he will not preferre the wicked: but to the humble and afflicted heart hee will thinke grace.

e He preferreth the godly without honour.

f He will moue their hearts to feele their sin, that they may come to him by repentance as hee did Manassah.

g Ie. 11. 19. g That is, in their folly or obliuion, and so for the cause of their owne destruction. h Which are maliciously bent against God, and flatter themselves in their vices. i When they are in affliction, they seeke not to God for succour, as Afa. 1. Chro. 16. 12. 1. 16. 11. k They die of some vile death, and that befall them they come to age. l If

1. 16. 11. k They die of some vile death, and that befall them they come to age. l If

g That is, from
up and dried.
h Gather the va-
pours and mooue
to and fro to wa-
ter the earth.
i That is, the
cloud that hath
lightning in it.
k Raine, coile,
haste, tempests
and such like are
sent of God, either
to punish man, or
to pr. fit the earth,
or to declare his
fauor toward man.
as Chap. 33.
l That is, the
lightning to
breake forth in
the cloudes.
m Which is some-
time changed into
raie, or snowe,
hail, or such like.
n Why by cloudes
should keepe thee
warmed when the
South wind blow-
eth, rather then
when any other
winde bloweth?
o For their
cleareness.
p That is, our ig-
norance: signify-
ng that Iob was fo
presumptuous, that
he would controll
the workes of God.
q Nath God need
that any should
tell him when man
murmureth
against him?
r If God would
destroy a man, how
desire he repine?
s The cloudes floppeth the shining of the
sunne, that man cannot see it till the winde hath
chased away the cloud; and if
man be not able to
attaine to the know-
ledge of these things,
how much lesse of
Gods iudgements?
t In Hebrew, golle, meaning, faire weather
and cleare as golde.
u Meaning, without cause.

10 At the breath of God the frost is giuen, and
the breath of the waters *g* is made to labour,
11 He maketh also the cloudes to labour, to
water the earth, and scattereth the cloudes of his
light.
12 And it is turned about by his gouernement,
that they may doe whatsoever he commaundeth
them vpon the whole world:
13 Whether it be for *k* punishment, or for his
land, or of mercy, he causeth it to come.
14 Hearken vnto this, *o* Iob; stand and con-
sider the wonderous workes of God.
15 Diddest thou know when God disposed
thereof, and caused the light of his cloud to shine?
16 Hast thou known the *m* varietie of the
cloud, and the wonderous workes of him that is
piscit in knowledge?
17 Or how thy clothes are *n* warme, when
hee maketh the earth quiet through the South-
winde?
18 Hast thou stretched out the heauens, which
are strong, and as a molten *o* glasse?
19 Tell vs what we shall say vnto him: for we
cannot dispute our matter because of darkenesse.
20 Shall it be *p* tolde him when I speake? or
shall man speake when he shall be *q* destroyed?
21 And now men see not the light, *r* which
shineth in the cloudes, but the winde puffeth and
cleaseth them.
22 The brightness cometh out of the North:
the praise thereof is to God, which is terrible.
23 It is the Almighty: we cannot finde him
out: he is excellent in power and iudgement, and
abundant in iustice: he *s* afflicteth not.
24 Let men therefore feare him: for hee
will not regard any that are wise in their owne
conceit.

CHAP. XXXVIII.

*God speaketh to Iob, and declareth the weaknessne of
mans in the confabration of his creatures, by whose ex-
cellencie the power, iustice, and providence of the
Creator is knowne.*
Then answered the Lord vnto Iob out of the
whirlwinde, and sayd,
2 Who is this that *b* darkeneth the counsell
by words without knowledge?
3 Gird vp now thy loynes like a man: I *c* will
demand of thee, and declare thou vnto me.
4 Where wast thou when I *d* layed the founda-
tions of the earth? declare, if thou hast vnder-
standing.
5 Who hath layed the measures thereof, if
thou knowest, or who hath stretched the line
ouer it?
6 Where vpon are the foundations thereof set:
or who layd the corner stone thereof?
7 When the starres of the morning *e* pray-
ed me together: and all the children of God re-
ioyced:
8 Or *f* who hath shut vp the Sea with doores,
when it issued and came forth as out of the
wombe:

9 When I made the cloudes as a covering
thereof, and darkenesse as the *g* swaddling bandes
thereof:
10 When I stablished my commandment vpon
it, and set barres and doores,
11 And sayd, Hitherto, shalt thou come, but
no further, and heere shalt it *h* stay thy proude
waues.
12 Hast thou commanded the *i* morning since
thy dayes? hast thou caused the morning to know
his place?
13 That it might take holde of the corners of
the earth, and that the wicked might be *k* shaken
out of it?
14 It is turned as clay to fashion, *l* and all stand
vp as a garment.
15 And from the wicked their light shall be ta-
ken away, and the high arme shall be broken.
16 Hast thou entred into the botomes of the
sea: or hast thou walked to seeke out the *m* depth?
17 Haue the gates of death bene opened vnto
thee? or hast thou seene the gates of the shadow
of death?
18 Hast thou perceived the breadth of the
earth? tell if thou knowest all this.
19 Where is the way where light dwelleth?
and where is the place of darkenesse,
20 That thou *s* shouldst receive it in the
bounds thereof, and that thou shouldst know
the paths to the house thereof?
21 Knowest thou it, because thou wast
borne? and because the number of thy dayes is
great?
22 Hast thou entred into the treasures of the
snowe? or hast thou seene the treasures of the
haile,
23 Which I haue hid *o* against the time of
trouble, against the day of warre and battell?
24 By what way is the light parted, which scat-
tereth the East winde vpon the earth?
25 Who hath diuided the spouts for the raine?
or the way for the lightning of the thunders,
26 To cause it to raine on the earth where no
man is, and in the wilderness where there is no
man?
27 To fulfill the wilde and waste place, and to
cause the bud of the herbe to spring forth?
28 Who is the father of the raine? or who
hath begotten the drops of the dew?
29 Out of whose wombe came the yce? who
hath ingendred the frost of the heauen?
30 The waters are hid *p* as with a stone: and
the face of the depth is frozen.
31 Canst thou restrain the sweete influences of
the Pleiades, or loose the bands of *q* Orion?
32 Canst thou bring forth *r* Mazzaroth in
their time? canst thou also guide *s* Acharoth with
his fennes?
33 Knowest thou the course of heauen, or canst
thou set the *t* rule: thereof in the earth?
34 Canst thou lift vp thy voyce to the cloudes,
that the abundance of water may couer thee?
35 Canst thou tend the lightnings that they
may walke, and say vnto thee, Loe, heere we
are?
36 Who hath put wisdom in the *u* reines?
or who hath giuen the heart vnderstanding?
37 Who can number cloudes by wisdom? or
who can scale to cease the *v* rebells of heauen,
38 When the earth groweth into hardnesse,
and the clots are fast together?

h As though the
great sea were but
as a little babe in
the hands of God
to turne to and
fro.
i That is, Gods
decree and com-
mandment, as
verse 10.
j To wit, to rise,
since thou wast
borne.
k Who hauing
in the night bene
giuen to wicked-
nesse, cannot abide
the light, but
hide themselves.
l The earth which
formed in the
beginning, is now
brought to haue no
form, by the r-
ising of the sunne,
as it were crea-
ted anew, and all
things therein clad
with new brayn.
m If thou are ca-
ble to seke out
the depth of the
sea, how much
lesse art thou able
to comprehend the
counsell of God?
n That thou might-
est appoint it his
way and limits.
o To punish mis-
eemes with them,
as Exod. 9.
18. Ioh. 9. 11.
p The yce cover-
eth it, as though
it were paled
with stone.
q Which starres
arise when the
sunne is in Tau-
rus, which is the
spring time, and
bring flowers.
r Which starre
bringeth in
winter.
s Certaine starres
so called: some
thinke they were
the reueling figes.
t The North
starre with those
that are about
him.
u Canst thou
cause the heauely
bodies to haue
any power ouer
the earthly bod-
ies?
v As the secret
purs of man.
w That is, the
clouds wherein
the water is con-
tained as in bot-
tles.
x For when God
drinketh out of
these bottles, the
earth commeth to
this *y* conueni-
ence.

C H A P. XXXIX.

The humilitie & preiudice of God, which extendeth euen to the young rauen, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

W^hile thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

2 When they couch in their places, and remaine in the court to lie in waite?

3 Who prepareth for the rauen his meate, when his birds crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wild goats bring forth young? or dost thou marke when the hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?

6 They bow themselves: they e bruise their young and cast out their sorowes.

7 Let their young waxe fatte, and grow vp with com: they goe forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?

9 Iⁿ I which haue made the wilderness his house, and the salt places his dwellings.

10 He denieth the multitude of the citie: he heareth not the crie of the driner.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the ynicorne e serue thee? or will he tary by thy crib?

13 Canst thou binde the ynicorne with his band to labour in the furrow? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleuee him, that he will bring home thy feede, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaneeth his eeges in the earth, and maketh them h hot in the dalt,

18 And forgetteth that the foot might breaketh them, or that the wilde beast might breake them.

19 He sheweth himselfe cruell vnto his young ones, as they were not his, and is without feare as if he trauelled in vaine.

20 For God hath depriued him of h wisdom, and hath giuen him no part of vnderstanding.

21 When l time is, hee mounteth on high: hee mocketh the horse and his rider.

22 Haft thou giuen the horse strength, or covered his necke with n neyng?

23 Haft thou made him afraid as the grasshopper, his strong neyng is fearefull.

24 He d diggeth in the valley, and reioycest in his strength: he goeth forth to meete the hardnesse man.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword.

26 Though the quiver rattle against him, the glittering speare and the shield.

27 He e swalloweth the ground for fiercenesse and rage, and he beleueth not that it is the noise of the trumpet.

28 He faith among the trumpets, Ha, ha: he smelleth the battell as farre off, and the noise of the capitaines, and the shouting.

29 Shall the hauke flie by thy wisdom, stretching out his wings euen toward the South?

30 Doth the eagle mount vp at thy commandment, or make his nest on high?

31 Shee abideth and remained in the rocke, euen vpon the top of the rocke, and the tower.

32 From thence she spieth for meate, and her eyes behold as farre off.

33 His young ones also sucke vp blood: and where the flaine are, there is she.

34 Moreover the Lord spake vnto Iob, and sayd,

35 Is this to learne, to striue with the Almighty? he that reprooueth God, let him answer to it.

36 ¶ Then Iob answered the Lord, saying,

37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth,

38 Once haue I spoken, but I will answer no more, yea twise, but I will proceede no further.

C H A P. XL.

a How weaker mans powers, being compared to the worke of God, & whose power appeareth in the creation, and gouerning of the great beastes.

Agaue the Lord answered Iob out of the whirlewinde, and sayd,

2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me,

3 Wilt thou disauall a my iudgement? or wilt thou condemne me, that thou maist be iustified?

4 Or hast thou an arme like God? or dost thou thunder with a voyce like him?

5 Deker thy selfe now with m maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, & abase him.

7 Looke on euery one that is arrogant, and bring him low: and destroy the wicked in their place.

8 Hide them in the dust together, and binde their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can d faue thee.

10 ¶ Behold now e Behemoth (whom I made f with thee) which eateth g grasse as an oxe.

11 Behold now, his strength is in his loynes, and his force is in the nauell of his belly.

12 When hee taketh pleasure, his tail is like a cedar: the finews of his flones are wrapt together.

13 His bones are like flutes of brasie, and his small bones like flutes of yron.

14 He is the chiefe of the wayes of God: i he that made him, will make his sword to approach vnto him.

15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.

16 Lieth he vnder the trees in the court of the reede and fennes?

17 Can the trees coner him with their shadow? or can the willowes of the riuer compasse him about?

18 Behold, he spoileth the riuer, k and hastereth not: he trulleth that he can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thrusteth his nose through whatsoever meeteth him.

20 ¶ Canst thou draw out i Liuiathan with a hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst

p That is, when colde cometh, to flie into the warme countryes.

q Is this the way for a man that will flie, to flie with God? which thing hee reprooueth in Iob. r Whereby hee sheweth that hee repented, and desired pardon for his faults.

* Chap 39:1

a Signifying that they that iustifie themselves, condemne God as iust.

b Meaning, that these were proper vnto God, and be longed to no man.

c Cause them to die without cast.

d Prouing hereby that whosoever attributeth to him selfe power and abilitie to faue himselfe, maketh himselfe God.

e This beast is thought to be the elephat, or some other, which is unknowne.

f Whom I made aswell as thee.

g This commendeth the prouidence of God to ward man: for if he were giuen to deuour as a lion,

nothing were able to resist him, or contect him.

h He is one of the chiefest works of God.

i Though man doe not come neere him, yet God can kill him.

k He drinketh not leasure, and feareth no body.

l Meaning, the whale.

a After he had declared Gods workes in the heauens, he sheweth his marvellous prouidence in earth, euen to ward the brist beastes. b Reade Psal. 247:9.

c He chiefly maketh mention of wilde goats and bindes, because they bring forth their young with most difficultie. d That is, how long they goe without young? e They bring forth with great difficultie.

f That is, the barren ground where no good fruits grow.

g Is it possible to make the ynicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he gouerneth all the world.

h They write that the ostrich couereth her eeges in the sand, and because the country is hot and the sunne hit keepeth them warme, they are hatched.

i If he should take care for them.

k That is, to haue a care and natural affection toward his young.

l When the young ostrich is grown vp, he ouercometh the horse.

m That is, giuen him courage.

n Which is meant by neyng and shaking his maue: for with his breath he couereth his ocke.

o He is without wish in his house.

p He is without the ground that is fenced nothing vnder him.

a Because he fear-
eth least thou
shouldst take him.

a To do thy bu-
sinesse, and be at
thy committement?

a If thou once con-
sider the danger,
thou wilt not med-
dle with him
p To wit, that tru-
eth to take him.

canst thou pierce his iawes with an angle ?
22 Will he make many prayers vnto thee and
speake thee faire ?
23 Will he make a covenant with thee ? and
wilt thou take him as a seruant for euer ?
24 Wilt thou play with him as with a bird ?
or wilt thou bind him for thy maides ?
25 Shall the companions banquet with him ?
shall they diuide him among the merchants ?
26 Canst thou fill the basketh with his skinner ?
or the fish panyer with his head ?
27 Lay thine hand vpon him : remember o the
battell, and doe no more so
28 Behold, his hope is in vaine : for shall not
one perish euen at the sight of him ?

CHAP. XLII.

a By the greatnesse of this monster Liliathan, God shew-
eth his greatnesse and his power, which nothing can
resist.

N One is so fierce that dare stirre him vp. Who
is he then that can stand before me ?
2 Who hath prevented mee, that I should
make an end? All vnder heauen is mine.
3 I will not keepe silence concerning his
parts, nor his power, nor his comely proportion.
4 Who can discouer the face of his garment ?
or who shall come to him with a double bridle ?
5 Who shall open the doores of his face ?
his teeth are fearefull round about.
6 The maiesty of his scales is like strong shields,
and are fure faced.
7 One is fet to another, that no winde can
come betweene them.
8 One is ioyned to another : they stick to-
gether, that they cannot be sundred.
9 His nellings make the light to shine, and
his eyes are like the eye lids of the morning.
10 Out of his mouth goe laups, and sparkes
of fire leape out.
11 Out of his nostrils commeth out smoke, as
out of a boiling pot or caldron.
12 His breath maketh the coales burne : for a
flame goeth out of his mouth.
13 In his necke remaineth strength, and his la-
bour is reiected before his face.
14 The members of his body are ioyned : they
are strong in themselves, and cannot be moued.
15 His heart is as strong as a stone, and as hard
as the nether millstone.
16 The mightie are afraid of his maiesty, and
for feare they faint in themselves.
17 When the sword doeth touch him, he will
not rouse vp for the speare, dart nor habergion.
18 Hee esteemeth yron as straw, and brasse as
rotten wood.
19 The archer cannot make him flie: the stones
of the sling are turned into stubble vnto him.
20 The darts are counted as strawe : and hee
laugheth at the shaking of the speare.
21 Sharpe stones are vnder him, and he spread-
eth sharpe things vpon the myre
22 He maketh the depth to boile like a pot,
and maketh the Sea like a pot of oymment.
23 He maketh a path to shine after him, one
would thinke the depth as an hoare head.

a If none dare
stand against a
wyale, which is
but a creature,
who is able to
compare with
God the Creator ?
b Who hath
taught me to ac-
count with my wicket ?
c The parts and
members of this
wyale?
d That is, who dare
pull off his skin ?
e Who dare put
a bridle in his
mouth ?
f Who dare looke
in his mouth ?
g That is, to catch
out flames of fire.

h Nothing is paine-
full or hard vnto
him.

i His skinner is so
hard that he lyeth
with a great ease
on the floues at the
myre.
k Either he maketh
the sea to seeme as
it boyleth by his
swallowing, or els
he speweth water
in fo. b abundance
as it would seeme
that the sea boyleth.
l That is, a white
froth and shining
streak before him,

24 In the earth there is none like him : hee is
made without feare.
25 He beholdeth all little things: he is a King
ouer all the children of pride.

CHAP. XLII.

a The repentance of Iob. b Hee prayeth for his friends.
12 His gods are restored double vnto him. 23 His chil-
dren, age and death.

T Hen Iob answered the Lord, and sayd,
2 I know that thou canst doe all things,
and that there is none thought hid from thee
3 Who is hee that hideth counsell without
knowledge? therefore haue I spoken that I vnder-
stood not, euen things to wonderfull for me,
and which I knew not.
4 Heare, I beseech thee, and I will speake : I
will demand of thee, and declare thou vnto me.
5 I haue heard of thee by the hearing of the
eare, but now mine eye seeth thee.
6 Therefore I abhorre my selfe, and repent in
dust and ashes.
7 Now after that the Lord had spoken these
words vnto Iob, the Lord also sayd vnto Eliphaz
the Temanite, My wrath is kindled against thee
and against thy two friends : for ye haue not spoken
of me the thing that is right, like my ser-
uant Iob.
8 Therefore take vnto you now seuen bul-
locks, and seuen rammes, and goe to my seruant
Iob, and offer vp for your selues a burnt offering,
and my seruant Iob shall pray for you: for I will
accept him, least I should put you to shame, be-
cause yee haue not spoken of me the thing which
is right, like my seruant Iob.
9 So Eliphaz the Temanite, and Bildad the
Shuhite, and Zophar the Naamathite, went, and
did according as the Lord had sayd vnto them,
and the Lord accepted Iob.
10 ¶ Then the Lord turned the captivity of
Iob, when he prayed for his friends: also the Lord
gave Iob twife so much as he had before.
11 Then came vnto him all his brethren, and
all his sisters, and all they that had bene of his ac-
quaintance before, and did eat bread with him in
his house, and had compassion on him, and com-
forted him for all the euill that the Lord had
brought vpon him, and euerie man gave him a
piece of money, & euerie one an earring of gold.
12 So the Lord blessed the last dayes of Iob,
more then the first: for hee had 14 thousand
sheepe, and fixe thousand camels, and a thou-
sand yoke of oxen, and a thousand shee asses.
13 He had also seuen sonnes, and three daugh-
ters.
14 And he called the name of one Temimah,
and the name of the second Keziah, & the name
of the third Karen-happuch.
15 In all the land were no women found so
faire as the daughters of Iob, and their father
gave them inheritance among their brethren.
16 And after this liued Iob an hundred and
fourtie yeeres, and saw his sonnes, and his daugh-
ters, euen foure generations.
17 So Iob diad, being olde, and full of

a No thought so
secret, but thou
doest see it, not any
thing that thou
thinkest, but thou
canst bring it to
pass.
b Is there any but
I? for this God
said to his charge,
Chap. 31.
c I confesse herein
mine ignorance,
and that I spoke
I wot not what.
d He saith that
he will be Gods
choller to learne
of him.
e I knew thee on-
ly before by heare
sensible, now thou
hast caused me to
see what thou art
to me, that I may
reioyce my selfe
ouer vnto thee.
f You touch in
hand an euill chur-
ch in that you con-
demned him by
his owne ad-
fections, and not
comforted him
with my mercie.
g Who had a
good cause, but
bought it euill.
h When you haue
reioyced your
selues to him for
the faulte that you
haue committid
ag. on him, he shall
say for you, and I
will beare him.
i He deliuered
him out of the af-
fliction wherein
he was.
k That is, all his
hered, trade
Chap. 42.
l 14000, (namely, 12000) is marked
in the margin.
m I made him
rich by the same
cause, and gave
him as many chil-
dren as be-
fore.
n To
o In the
p In the

Compare this Translation with the New
in these texts. Jer. 33.16. Job. 33.13. Amos. 3.7

Titles of Christ: Jer. 23.5. The branch. v.6 Jehovah's
kennu. ch 33.15,16. Isa. 4.2. & 40.11. Dan. 9.29 in heb. called the
the Prophet. Micahs 5.1.45. Dan. 9.17. the Lord, 2no. 3.14
Ezek. or Jann. Chap. 8.3 Jehovah called Lord. Gen. 19.24. God. Jer.
no. 46. Psa. 106.21. & 89.19. & 91.1. Psa. 163.4 Job. v.18. Man. heb.
the man, i.e. unhumanity, ps 83.18 Jehovah. Gen. 32.24. Man
v. 28, & 30. God. Jagger 13 Man. an Angel, God, 6, 9, 22 & not
ver. 18 secret, or wonderful. Messenger of Covenant
Highest Luke. 1.76. & 7.26. Isa. 53.5. & 96. & 6.5. & 7.14. & 11.1.
Isa. 16.5. & 28.16. Psa. 118.22. Mat. 22.21, 42. Act. 4.11. 1 pet.
7.8. Rom. 9.33. & 10.11. Isa. 32.1, 2. & ch 44.6, 8, 24. & ch 45.5. & 53.10
54.5. & 61.1. & 63.9. Zech. 13.7. & 14.4. 1 Cor. 8.6. God Heb. 1.1.
v. 1. heb. 12.23, 29. & 13.20. Father 1 Joh. 3.1. Rev. 1.1, 2, 4.
and chap. 2.27. & chap. 14.1. and 5.5, 6, 9, 10, 17, 12, 13. 20. Ja. 1.1, 17.
John. 1.3. 1 pet. 1.3. ch 5.10. 2 pet. 1.17. heb. 12.2. & ch 10.2
& 9.24. & 10.7. Tit. 1.4. phil. 1.3. Tim. 1.2. 1 thes. 1.2. Col. 3.1.
Gal. 3.14. & ch 1.1. Ro 11.28. & ch 5.10. & 1, 2, 3, 4. ac. 13.
30, 37. & 10.38, 39. & ch 7.55. 56. & ch 2.23, 24 to 36. & ch 1.4.
17.3. & ch 1.16. & 3.16. & 4.24. & 6.44, 46. & ch 8.38, 54.
Dan. 7.9, 13. Rev. 4.23. & ch 5.1, 7, 13. — — —

P Nehemiah Robeson was born march the

21 1757

Mary Robeson was born february
the first 1753

I was
oltrich is g
vp, he ouer
the horse.
m That is, giue
him courage,
which is meant by
neying and shak
king his mane t
for with his
breath he conce
red his necke,
n. He ouerch with
his hoofs,
o. He so riddeth
the ground that
it fermed nothing
vnder him,

glitters
27 B
and rage,
of the trumpe
28 He
smelleth the
captaines,



THIS SECOND
PART OF THE BIBLE,
CONTEINETH THESE
BOOKES.

Pfalmes.

Ioel.

Prouerbes.

Amos.

Ecclesiastes.

Obadiah.

The song of
Salomon.

Ionah.

Micah.

Isaiah.

Nahum.

Ieremiah.

Habakkuk.

Lamentations.

Zephaniah.

Ezekiel.

Haggai.

Daniel.

Zechariah.

Hosea.

Malachi.

*poly Hobbes
has book
poly Ho
has hand
and pen
shall
hence this
book for
fear of
Hume
Hume*

THIS SECOND

Amos

Obadiah

Jehoi

Micha

Zechar

Malachi

Isaiah

Haggai

Zechariah

Malachi

These psalms, according to the Brewster and were chiefly instituted to praise and give thanks to God for his benefits. They are called the Psalms or Songs of David, because the most part were made by him.

THE * PSALMES OF DAVID.

THE ARGUMENT.

THis booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicity, as well in this life as out as in the life to come. For the riches of true knowledge and heavenly wisdom, are here set open for vs to take thereof most abundantly. If we would know the great & high mystery of God, here we may see the brightness thereof shine most clearly. If we would seeke his incomprehensible wisdom, here is the fountaine of life and wisdom. If we would comprehend his insatiable bounty, & approach nere therunto, and fill our hearts with that treasure, here we may haue a most lively and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life euermore, here is Christ our onely redeemer, and mediator most evidently described. The rich man may learne the true use of his riches. The poore man may find full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure thereat. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliverance. The wicked and the persecutors of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head except he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most present remedies against all tentations & troubles of mind & conscience, so that being well practised herein, we may be assured against all danger in this life, live in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid up for all them that loue the coming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did this Psalm first in manner of a preface, to exhort all godly men to study and meditate the heavenly wisdom. For the effect hereof is, ^a That they be blessed which give themselves wholly all their life to the holy Scriptures; and that the wicked contemptors of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

Blessed is the man that doth not walke in the ^a counsel of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull.

² But his delight is in the ^a law of the Lord, and in his ^b law doth he meditate day and night.

³ For he shall be like a ^a tree planted by the riuer of waters, that will bring forth her fruits in due season; whose lease shall not fade: so ^b whatsoever he shall doe, shall prosper.

⁴ The wicked are not so, but as the chaffe, which the wind drieth away.

⁵ Therefore the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

⁶ For the Lord ^a knoweth the way of the righteous, and the way of the wicked shall perish.

For the Lord knoweth the way of the righteous, yet the Lord drieth them downe that they shall not sit nor stand in the company of the righteous. ^b But reuenge when they seeke Gods wrath, for doth approve and prosper, like as now know, is to reprove and reiect.

PSAL. II.

¹ The Prophet David reioyceth, that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and advance it euen to the end of the world, to and therefore rebuketh kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdom.

Why doe the heathen ^a rage, and the people murmur in vaine.

Kings cannot preuaile against Christ, ^b *Psalm 115.*

² The kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his ^a Christ.

³ Let vs breake their bandes, and cast their cords from vs.

⁴ But hee that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

⁵ Then shall hee speake vnto them in his wrath, and vexee them in his fure displeasure, saying,

⁶ Euen I haue set my King vpon Zion mine holy mountaine.

⁷ I will declare the ^a decree: that is, the Lord hath said vnto mee, ^b Thou art my sonne; this ^c day haue I begotten thee.

⁸ Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ^d ends of the earth for thy possession.

⁹ ^a Thou shalt crush them with a scepter of yron, and breake them in peeces like a potters vessel.

¹⁰ Be wise now therefore, ye kings: be learned ye iudges of the earth.

¹¹ Serue the Lord in feare, and reioyce in trembling.

¹² Kiss the Sonne, least he be angry, and ye perish in the way, when his wrath shall suddenly burne. Blessed are all that trust in him.

g He rebuketh all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of the purpose, then shall destruction suddenly come, ^k *Psalm 115.*

PSAL. III.

¹ David driven forth of his kingdom, was greatly tormented in mind for his sinnes against God. ^a And therefore calteth vpon God, and earnestly holdeth them by promises, against the great paines and terror of his enemies, yet against death is safe, which hee receiued before his eyes. ^b Finally, he reioyceth for the good success that God gaue him and all the Church.

Aa 2

¶ A Psalm

a When a man hath giuen one place to still counsell, or to his owne conceit, hee beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scornfull. ^b *Deut. 6. 16.* ^c *psalm 10.* ^d In the holy Scriptures. ^e *Ier. 17. 8.* ^f Gods children are so moyled euer with his grace, that whatsoever cometh vnto them, reioyceth vnto their saluation. ^g Though the wicked seeme to beate the swelling in this world, yet the Lord drieth them downe that they shall not sit nor stand in the company of the righteous. ^h But reuenge when they seeke Gods wrath, for doth approve and prosper, like as now know, is to reprove and reiect.

a The conspiracy of the Gentiles, the murmuring of the Jewes, and power of

¶ Or, ^a *psalm 115.* ^b *psalm 115.* ^c *psalm 115.* ^d *psalm 115.* ^e *psalm 115.* ^f *psalm 115.* ^g *psalm 115.* ^h *psalm 115.* ⁱ *psalm 115.* ^j *psalm 115.* ^k *psalm 115.*

¶ *psalm 115.* ^a *psalm 115.* ^b *psalm 115.* ^c *psalm 115.* ^d *psalm 115.* ^e *psalm 115.* ^f *psalm 115.* ^g *psalm 115.* ^h *psalm 115.* ⁱ *psalm 115.* ^j *psalm 115.* ^k *psalm 115.*

¶ *psalm 115.* ^a *psalm 115.* ^b *psalm 115.* ^c *psalm 115.* ^d *psalm 115.* ^e *psalm 115.* ^f *psalm 115.* ^g *psalm 115.* ^h *psalm 115.* ⁱ *psalm 115.* ^j *psalm 115.* ^k *psalm 115.*

¶ *psalm 115.* ^a *psalm 115.* ^b *psalm 115.* ^c *psalm 115.* ^d *psalm 115.* ^e *psalm 115.* ^f *psalm 115.* ^g *psalm 115.* ^h *psalm 115.* ⁱ *psalm 115.* ^j *psalm 115.* ^k *psalm 115.*

A this was a token
of his stable faith,
that for all his troubles
he had recourse to God.
b Siah here signifies
a lifting vp of
the voice, to cause
vs to consider the
sentence, as a thing
of great importance.

c When he considered
the truth of
Gods promise, and
tried the same, his
faith increased
marvellously.
d Be the danger
of never to forget or
mutter, yet God
hath ever means
to deliver his
modestly.

Among them
that were appointed
to sing the Psalms,
and to play on the
instrument, is one
who was appointed
chief to set the
tune, and to begin:
who had charge,
because he was
most excellent, and
he began in this Psalm
on the instrument
of the organ.
e Both of praise,
or of thanksgiving.
f That that is
the end of
the praise of
God.
g Ye that think
your selves able
in this world.
h Through your
enterprises praise
you never to much,
yet God will
bring them to nothing.
i A king that, although
in his vocation,
is not without
outward ceremonies.
k The multitude
that is in Gods favour.
l This word is
used to be referred to
God, as it is
translated, or to David,
signifying that he
should dwell as
joyfully alone, as if he
had many about him,
because the Lord is
with him.

For fear of Gods judgement,
b Cease your rage.
c I serve God purely
and not with outward
ceremonies.
d The multitude
that is in Gods favour.
e This word is
used to be referred to
God, as it is
translated, or to David,
signifying that he
should dwell as
joyfully alone, as if he
had many about him,
because the Lord is
with him.

David oppressed
with the cruelty of
his enemies,
and fearing
their danger, calls
to God for
succour.
b For he
desires that he
may be
delivered from
the malice
of his adversaries.
c After a brief
rejoicing of
prosperous success,
he comes to
comfort, 2. concluding,
that when God shall
deliver him, others
also shall
be partakers of
the same mercies.

To him that
excellerth upon
Nebilos.
A Psalm of David.
Hear me words,
O Lord: understand
my meditation.
2 Hearken vnto
the voyce of my
cry, my king,
and my God: for
vnto thee doe I
pray.
3 Heare my
voyses in the
morning, O Lord:
for in the morning
will I direct
me vnto thee,
and I
will b wait.
4 For thou art
not a God that
sweeth wickednes,
neither shall
evil dwell with
thee.
5 The foolish
shall not stand
in thy sight:
which haue
most ragiously
after their carnall
desires.

A Psalm of David, when he fled from his
sonne Absalom.

Lord, how are mine aduersaries increased:
how many rise against me?

Many say to my soule, There is no helpe for
him in God, b Selah.

But thou Lord art a buckler for me, my glory,
and the lifer vp of mine head.

I did call vnto the Lord with my voyce, and
he heard me out of his holy mountaine. Selah.

I lied mee downe and slept, and rose vp
again: for the Lord sustained me.

I will not be afraid for ten thousand of the
people, that should beset me round about.

O Lord, arise helpe me, my God: for thou
hast written all mine enemies vpon y cheek bone:
thou hast broken the teeth of the wicked.

Saluation belongeth vnto the Lord, and thy
blessing is vpon thy people Selah.

PSALM IIII.

When Saul persecuted him he called vpon God, trusting
in his promise, and therefore boldly re-
proacheth his enemies, who wilfully lifted his dominion,
and finally preferreth the fauour of God before all
worldly treasures.

To him that excellerth on Neginath.

A Psalm of David.

Hear me when I call, O God of my righte-
ousnes: thou hast set me at liberty, when I
was in distress: haue mercy vpon me, and
hearken vnto my prayer.

O ye 4 sonnes of men, how long will ye turne
my glory into shame, e louing vanity, and seeking
lies? Selah.

For be ye sure that the Lord hath chosen to
himselfe a godly man, the Lord will heare when
I call vnto him.

Tremble and sinne not: examine your
owne heart vpon your bed, and be b still. Selah.

Offer the sacrifices of righteousness, and
trust in the Lord.

Many say, Who will shew vs any k good?
but Lord, lift vp the light of thy countenance vpon
vs.

Thou hast giuen me more ioy of heart, then
they haue had, when their weare and their wine
died about.

I will lay me downe, and also sleep in peace:
for thou, Lord, i onely makest me dwell in safety.

PSALM V.

David oppressed with the cruelty of his enemies,
and fearing their danger, calls to God for
succour.

To him that excellerth upon Nebilos.

A Psalm of David.

Hear me words, O Lord: understand my meditation.

Hearken vnto the voyce of my cry, my king,
and my God: for vnto thee doe I pray.

Heare my voyces in the morning, O Lord:
for in the morning will I direct me vnto thee, and I
will b wait.

For thou art not a God that sweeth wickednes,
neither shall evil dwell with thee.

The foolish shall not stand in thy sight:
which haue most ragiously after their carnall desires.

for thou hatest all them that worke iniquity.

Thou shalt destroy them that speake lyes:
the Lord will abhorre the bloody man and
ceasefull.

But I will come into thine house in the mul-
titude of thy mercy: and in thy feare will I wor-
ship toward thee Holy Temple.

Lead me, O Lord, in thy righteousness, be-
cause of mine enemies: make thy way plaine be-
fore my face.

For no confidence is in their mouth: within
they are very corruption: their throat is an open
sepulchre, and they flatter with their tongue.

Destroy them, O God, let them fall from
their counsels: cast them out for the multitude of
their iniquities, because they haue rebelled against
thee.

And let all them that trust in thee, reioyce
and triumph for euer, and couer thou them: and
let them that loue thy Name, reioyce in thee.

For thou Lord, wilt blesse the righteous,
and with fauour i wilt compasse him, as with a
shield.

PSALM VI.

When David by his sinnes had grieved Gods wrath,
and now felt not only his hande punished, but also
consecrated the horrors of death enuincing, he desires
mercy, 6. Repenting that if God take him away
in his indignation, he should lack occasion to praise him,
as he was wont to do whilst he was among men, 9. Then
suddenly feeling Gods mercies, he sharply rebuketh his
enemies which reioiced in his affliction.

To him that excellerth on Neginath, vpon the
eight time. A Psalm of David.

Lord, a rebuke mee not in thine anger, nei-
ther chastise me in thy wrath.

Haue mercy vpon mee, O Lord, for I am
weake: O Lord heale me, for my bones are vexed.

My soule is also sore troubled: but Lord,
how long wilt thou delay?

Returne, O Lord: deliver my soule: saue me
for thy mercies sake.

For in death there is no remembrance of
thee: in the graue who shall praise thee?

I fainted in my mourning: I cause my bed
euery night to swimme, and water my couch with
my teares.

Mine eye is dimmed for despite, and sunke
in because of all mine enemies.

Away from me all ye workers of iniquity:
for the Lord hath heard the voyce of my weeping.

The Lord hath heard my petition: the Lord
will receive my prayer.

All mine enemies shall be confounded and
sore vexed: they shall be turned backe, and put to
shame suddenly.

PSALM VII.

Being falsely accused by Chisai one of Sauls kinne-
men, hee calleth God to be his defender, 3. in when he com-
mendeth his innocency, 9. first showing that his con-
science did not accuse him of any euill toward Saul,
10. Next that it touched Gods glory toward sentence
against the wicked, 12. And so ending in the confi-
dence of Gods mercies, and promise, hee rebuketh
and derideth the voice enterprisers of his enemies,
13. threatening that they should fall on their owne necke
which they haue purposed for others.

Shigaion of David, which he sang vnto the
Lord, concerning the words of Chisai
the sonne of Lemini.

Lord my God, is thee I put my trust: saue me
from all that persecute me, and deliuer me.

Least a hee deuoure my soule like a lion, and
teare it in pieces, while there is none to helpe.

In the depth
of his retri-
bution hee
purseth his
full confidence
in God.

Because thou art
just, therefore lea-
ue me out of
the danger of
mine ene-
mies.

Rim 3. 13.
O Lord, cause them
to erre.

Let their deuice
come to nought.

Thy fauour to-
ward me shall con-
firm the faith of
all others.

O Lord, geue good
success.

So that he shall
be safe from all
dangers.

PSALM VII.

When David by his sinnes had grieved Gods wrath,
and now felt not only his hande punished, but also
consecrated the horrors of death enuincing, he desires
mercy, 6. Repenting that if God take him away
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euery night to swimme, and water my couch with
my teares.

Mine eye is dimmed for despite, and sunke
in because of all mine enemies.

Away from me all ye workers of iniquity:
for the Lord hath heard the voyce of my weeping.

The Lord hath heard my petition: the Lord
will receive my prayer.

All mine enemies shall be confounded and
sore vexed: they shall be turned backe, and put to
shame suddenly.

PSALM VII.

Being falsely accused by Chisai one of Sauls kinne-
men, hee calleth God to be his defender, 3. in when he com-
mendeth his innocency, 9. first showing that his con-
science did not accuse him of any euill toward Saul,
10. Next that it touched Gods glory toward sentence
against the wicked, 12. And so ending in the confi-
dence of Gods mercies, and promise, hee rebuketh
and derideth the voice enterprisers of his enemies,
13. threatening that they should fall on their owne necke
which they haue purposed for others.

Shigaion of David, which he sang vnto the
Lord, concerning the words of Chisai
the sonne of Lemini.

Lord my God, is thee I put my trust: saue me
from all that persecute me, and deliuer me.

Least a hee deuoure my soule like a lion, and
teare it in pieces, while there is none to helpe.

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teare it in pieces, while there is none to helpe.

b Wherewith
Church cha-
ge me.
c If I reuerenced
not Saul for af-
finityes sake and
preferred his life,
1 Sam. 26, 8, 9.
d Let me not only
die, butte disho-
noured for euer.

3 O Lord my God, if I haue done ^b this thing,
if there be any wickednes in mine hands.
4 If I haue rewarded euill vnto him that
had peace with me, (yea I haue deliuered him that
vexed me without cause.)
5 Then let the enemy persecute my soule,
and take it yea, let him tread my life downe vpon
the earth, and lay mine ^d honour in the dust.
Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy
selfe against the rage of mine enemies, and awake
for mee according to the ^c iudgement that thou
hast appointed.

7 So shall the congregation of the people
compass thee about: for their sakes therefore
returne on high.

8 The Lord shall iudge the people: iudge thou
me, O Lord, according to my ^c righteousness, and
according to mine innocencie that is in me.

9 On let the malice of the wicked come to
an end: but guide thou the iust: for the righteous
God trieth the hearts and reins.

10 My defence is in God, who preferreth the
upright in heart.

11 God iudgeth the righteous, and him that
contemne God, I every day.

12 Except ^b he turne, be hath whet his sword:
he hath bent his bow, and made it ready.

13 He hath also prepared him deadly weapons:
he will ordaine his arrows for them that persecute
me.

14 * Behold, he shall traueile with wickednes:
for hee hath conceived mischief, but hee shall
bring forth a lie.

15 He hath made a pit, and digged it, and is
fallen into the pit that he made.

16 His mischief shall returne vpon his owne
head, and his cruelty shall fall vpon his owne pate.

17 I will praise the Lord according to his ^c right-
eousnes, and will sing praise to the Name of the
Lord most high.

PSALM VIII.

^a The Prophet considering the excellent liberallie and
Fatherly prouidence of God toward man, whom he made
as it were a god ouer all his works, doth not only giue
great thanks, but is astonied with the admiration of
the time, as one nothing able to compute such great
merits.

^a To him that excelleth on ^c Gissith.

A Psalm of David.

O Lord our Lord, how excellent is thy Name
in all the world: which hast set thy glory
aboue the heauens.

2 Out of the mouth ^a of babes and sucklings
hast thou ordeined strength, because of thine
enemies, that thou mightest ^b fill the enemy and
the auenger.

3 When I beholde thine heauens, ^c even the
workes of thy fingers, the moone and the starres,
which thou hast ordained.

4 What is ^b man, say I, that thou art mind-
full of him? and the sonne of man that thou visit-
est him?

5 For thou hast made him a little lower then
^c God, and crowned him with glory and wor-
ship.

6 Thou hast made him to haue dominion in
the workes of thine hands, thou hast put all things
vnder his feet:

7 All ^d sheepe and oxen: yea, and the beasts
of the field:

8. The fowles of the ayre, and the fish of the

sea, and that which passeth thorow the paths of
the seas.

9 O Lord our Lord, how excellent is thy Name
in all the world?

PSALM IX.

^a After hee had given thanks to God for the sundry victo-
ries, that hee had won againe his enemies, and asse-
sured by manifold experience, how ready & drawe at
hand in all his troubles, 14. Hee being now likewise
in danger of new enemies, desirous God to helpe him
according to his warrant, 17. and to deliuey the malicious
arrogance of his adversaries.

^a To him that excelleth vpon ^c Math Labben.

A Psalm of David.

I will praise the Lord with my ^a whole heart: I
will speake of all thy marvellous workes.

2 I will be glad, and reioyce in thee: I will
sing praise to thy Name, O most High.

3 For that mine enemies are turned backe:
they shall fall and perish at thy preference.

4 For ^b thou hast maintained my right and
my cause: thou art set in the throne, and iudgeth
right.

5 Thou hast rebuked the heathen: thou hast
destroyed the wicked: thou hast put out their
name for euer and euer.

6 O Enemy, destructions are come to a per-
petuall end, and thou hast destroyed the cities:
their memoriall is perished with them.

7 But the Lord ^c shall sit for euer: hee hath
prepared his throne for iudgement.

8 For hee shall iudge the world in righteous-
nesse, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the
^d poore, a refuge in due time, euen in affliction.

10 And they that know thy Name, will trust
in thee: for thou, Lord, hast not failed them that
seeke thee.

11 Sing praises to the Lord, which dwelleth
in Zion: shew the people his workes.

12 For ^c when hee maketh inquisition for
blood, hee remembereth it, and forgetteth not the
complaint of the poore.

13 Haue mercy vpon mee, O Lord: consider
my trouble which I suffer of them that hate
me, thou that liftest mee vp from the gates of
death.

14 And: I may shew all thy praises within the
^d gates: the daughter of Zion, and reioyce in
thy saluation.

15 The heathen are ^e sunken downe in the pit
that they made: in the net that they hid is their
foot taken.

16 The Lord is known by executing iudge-
ment: the wicked is snared in the worke of his
owne hands. * Higgaion. Selah.

17 The wicked shall turne into hell, and all
nations that forget God.

18 For the poore shall not be alway forgotten:
the hope of the afflicted shall not perish
for euer.

19 Vp Lord, let not man preuaile; let the hea-
then be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen
may know that they are but ^c men. Selah.

PSALM X.

^a Hee complained of the fraud, rapine, tyrannie, and all
kinds of wrong, which worldly men use, offering the
cause thereof, that wicked man, being as it were drun-
ken with worldly proficience, & therefore seeing may
all feare and reuerence towards God, & shynke they may
doe all things without controuling. 13. Therefore hee
callest vpon God to send some remedie against these de-
spicate evils, 16. and as length comforteth himselfe
with hope of deliuerance.

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^a O Lord, kind of instrumen-
ment, or vnto: as the
death of Labben

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^a O Lord, kind of instrumen-
ment, or vnto: as the
death of Labben

^a O Lord, kind of instrumen-
ment, or vnto: as the
death of Labben

e In promising me
the kingdom.

f Not onely for
mine, but: for thy
Church sake, de-
clare thy power.

g As toucheth my
behaviour toward
Saul and mine
enemies.

h Though they
pretend a iust cause
against me: yea
God shall iudge
thei, bypoctisie.

i Hee doth continually
call the
wicked to repen-
tance by some
figes of his iudge-
ments.

k Except Saul
turne his minde,
I die: for hee hath
both mea and wea-
pons to destroy
me. Thus confide-
ring his great dan-
ger, he magnifies
Gods grace.

l 1sa. 59. 4, 1sa. 15,
35.

m In keeping faith-
fully his promise
with me.

n

o

p

q

r

s

t

u

v

w

x

y

z

a

b

c

d

e

f

g

a So foune as we
enter into affliction,
we think God
should help vs, but
that is not alway
his due time.
b The wicked man
reioyceth in his
owne lust, he boasteth
when hee hath
that he would be
the braggart of his
owne wealth, and
blesseth himselfe,
and thus blasphemeth
the Lord.
c Or, iustitiam.
d Not be accused,
because he was never
in euill.
e The euill shall
not touch me,
Iia. 48. 13. or else
he speaketh thus
because hee doeth
right euill.
f Hee doeth that
the wicked haue
many organes to
hide their crueltie,
and therefore
ought more to be
feared.
g By the hypocrites
of them that
haue authority,
and poore are
decoured.
h He calleth to
God for helpe,
because wickedes
fit to faile one-
wayen, that God
must not be helpe
or better.
i Therefore thou
must needs punish
their blasphemie.
k To iudge be-
tweene the right
and the wrong.
l For thou hast
wrethely destroy-
ed him.
m The hypocrites
or such as lye not
after Gods Law,
shall be destroyed.
n God helpe
tho who man helpe
can helpe.
o Or, they no more
man upon the
earth.

Why standest thou farre off, O Lord, and biddest thee in *due time*, when in affliction?

2 The wicked with pride doth persecute the poore: let them be taken in the crafts that they haue imagined,

3 For the wicked hath made boast of his owne hearts desire, and the courteous blesseth himselfe, hee contemneth the Lord.

4 The wicked is so poore, that hee seeketh not for God: hee thinketh alwayes, There is no God.

5 His wayes alway proper: thy iudgements are high aboue his fight, therefore he despiseth hee all his enemies.

6 He faith in his heart, I shall *never* be mouen, nor be in danger.

7 His mouth is full of cursing, and deceite, and fraud: vnder his tongue is mischief and iniquitie.

8 He lieth in wait in the villages: in the secret places doth hee rourder the innocent, his eyes are bent againe vpon the poore.

9 He lieth in wait secretly, *even* as a lion in his denne; he lieth in wait to spoyle the poore; he doth spoyle the poore, when he draweth him into his net.

10 He croucheth and boweth; therefore heaps of the poore doe fall by his might.

11 Hee hath said in his heart, God hath forgotten, hee hideth away his face, and will neuer see.

12 Arise, O Lord God, lift vp thine hand; forget not the poore.

13 Wherefore doeth the wicked contemne God? hee faith in his heart, Thou wilt not regard.

14 Yet thou hast seene it; for thou beholdest mischief and wrong; that thou mayest take it into thine hands: the poore committeth himselfe vnto thee; for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious; search his wickednesse, and thou shalt finde none.

16 The Lord is King for euer and euer; the heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore; thou preparest their heart; thou brendest thine eare to them.

18 I to iudge the fatherlesse and poore, that earthly man *may* cause to feare no more.

PSAL. XI.

This Psalm cometh twofaile. In the first David sheweth how hard assaults of tentations be sustained, and in low great anguish of mind hee was, when Saul did persecute him. 2 Then next he reioyceth that God sent him succour in his necessity, declaring his iustice aswell in governing the good, as the wicked man, as the whole world.

To him that excelleth. A Psalm of David.

The Lord put I my trust: how say yee then to my soules? Flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shooot at them which are vpright in heart.

3 For the foundations are cast downe; what hath the righteous done?

4 The Lord is in his holy palace; the Lords throne is in the heauen; his eyes shall confider: his eye lids will try the children of men.

of order, yet God will execute iudgement from heauen.

5 The Lord will trie the righteous; but the wicked, and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall raine snares, fire, and brimstone, and storme tempest: *this* is the portion of their cup.

7 For the righteous Lord loneth righteousness: his countenance doeth behold the iust.

PSAL. XII.

The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth Gods presence to send succour to his children. 2 Then commending himselfe, and others with the assurance of Gods helpe, he commineth the constant verity that God abstrueth in keeping his promises.

To him that excelleth vpon the eight tone. A Psalm of David.

Help Lord, for there is not a godly man left: for the faithfull are failed forth among the children of men.

2 They speake deceitfully euery one with his neighbour, *speaking* with their lips, and *speaking* with a double heart.

3 The Lord cutt off all flattering lips, and the tongue that speaketh proud things:

4 Which haue said, With our tongue will we praisee; our lips are our owne; who is Lord ouer vs?

5 Now for the oppression of the needy, and for the fights of the poore, I will vouch the Lord, and will set at libertie him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the silver, tried in a furnace of earth, fined seven fold.

7 Thou wilt keepe them, O Lord; thou wilt preferre him from this generation for euer.

8 The wicked walke on euery side; when they are exalted, it is a shame for the sonnes of men.

wicked generation. f That is, thine thought hee were but to suppress the godly and maintain the wicked.

PSAL. XIII.

David as it were overcome with sundry and new afflictions, fleeth to God as his onely refuge, 3 and soe at the length being encouraged through Gods promises, hee commineth most full confidence against the extreme hardness of death.

To him that excelleth. A Psalm of David.

How long wilt thou forget me, O Lord, a for euer; how long wilt thou hide thy face from me?

2 How long shall I take counsell within my selfe, hauing wearinesse dayly in mine heart? how long shall mine enemy be exalted aboue me?

3 Behold, and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Least mine enemy say, I haue prevailed against him: and they that afflict me, reioyce, when I slide.

5 But I trust in thy mercy: mine heart shall reioyce in thy saluation; I will sing to the Lord, because he hath dealt lovingly with me.

PSAL. XIV.

Hee describeth the puerse nature of men, which were geuen in tentionnesse, that God was brought to better contempt. 2 For the which thing, although he was greatly grieved, yet being persuaded that God would send some present remedy, he comforteth himselfe and others.

To him that excelleth. A Psalm of David.

The fool hath said in his heart, There is no God: they haue corrupted, and done an abominable worke: there is none that doeth good.

a As in the destruction of Sodom and Gomorrah.
b Which they shall die heauen to the dreggers, Eccl. 4. 13. 34.
c Which dese deued the truste & his mercy to the oppressed.
d Hee meaneth the flatteries of the court which hurt him more with their tongues, then with their wear.
e They thinke themselves able to perseuer whate soeuer they take in hand.
f The Lord is moued with the complaints of his, and delivereth them from all dangers.
g Because the Lords word and promise is true and vnderchangeable, he will performe it, and preferre the poore from this man.
h For they are in the con-
i A bragation, that the same was called a long time.
k And that his faith was not in vain.
l Changing my purposes as the sick man doeth his place.
m Which might turne to Gods dishonour: if he did not defend him.
n The mercy of God is the cause of our saluation.
o Both by the benefices past, and by others to come.
p Plal 33.
q He sheweth that the cause of all which hee does is needfull among them.

a This is the wicked counsel of his enemies to him and his companions to drive him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocend by my cause good.
d Though all things in earth be out

a Dauid here maketh comparison betwene the faithfull and the reprobate, but S. Paul speaketh the same of all men naturally. Rom. 3. 10. d Where they thinke themselves most sure. e You mocke them that put their trust in God. f He prayeth for the whole Church whom he is assured God will deliuer: for none but he only can do it.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto Israel out of Zion: when the Lord toucheth the captiuitie of his people, then Iakob shall reioyce, and Israel shall be glad.

Note that of this 1. Psalme, the 5, 6 and 7 verses which are put into the common translation, & may seeme vncome to be left out in this, as are in the same Psalme in the Hebrew text, but rather are put in more fully to expresse the manners of the wicked, and are gathered out of the 5, 143. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alledged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people; and wherefore he placed his Temple among them, which was in the intent that they by doing uprightly and godly, might witness that they were his speciall and holy people.

A Psalme of Dauid.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountain?

2 He that walketh uprightly and worketh righteousness, and speakech the truth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiuech a false report against his neighbour.

4 In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: hee that sweareth to his owne hinderance and changeth not.

5 He that giueth not his money vnto vsury, nor taketh reward against the innocent: he that doeth these things, shall neuer be moued.

PSAL. XVI.

Dauid prayeth to God for succour, not for his workes, but for his faiths sake, & prayeth that he haue all vltimate, taking God vnto his comfort and felicity, & who succurreth him to lacke nothing.

Michtam of Dauid.

Prefere me, O GOD: for in thee doe I trust.

2 O my soule, thou hast saide vnto the Lord. Thou art my Lord: my blessing doeth extendeth not to thee.

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorowes of them, that offer to an other god, shall be multiplied: of their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: for he reines also teach me in the nights,

f God teacheth me continually by secret inspiration,

8 I haue set the Lord alwayes before mee: for he is at my right hand: therefore I shall not slide.

9 Wherfore mine heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou wilt not leave my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is the fullnesse of ioy: and at thy right hand there are pleasures for euermore.

PSAL. XVII.

Here he complaineth to God of the cruell pride and arrogance of Saul, and the rest of his enemies, who thus ragged without any cause gaue in his part, & therefore he desireth God to reuenge his innocencie and deliuer him.

The prayer of Dauid.

Hear me, O Lord, consider my cry; hearken vnto my prayer of lips vnaiued.

2 Let my vengeance come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast proued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the workes of men, by the words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy paths, that my feet do not slide.

6 I haue called vpon thee: surely thou wilt heare me, O God: erdine thine ear to me, and hearken vnto my words.

7 Shew thy marvellous mercies: thou that art the Saviour of them that trust in thee, from such as g rellit thy right hand.

8 Keepe mee as the apple of the eye, hide mee vnder the shadow of thy wings.

9 From the wicked that oppress mee, from mine enemies, which compass me round about for my soule.

10 They are inclosed in their owne fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our Repts; they haue set their eyes to bring downe to the ground;

12 Like as a lion that is greedy of pray, and as it were a Lions whelpes lurking in secret places.

13 Vp Lord, & disappoint him: cast him downe; deliuer my soule from the wicked: I will thy sword.

14 From men by thine hand, O Lord, from men of the world, who haue their portion in this life, whose bellies thou fillest with thine hid treasure; their children haue enough, and leaue the rest of their substance for their children.

15 But I will behold thy face: in righteousness, and when I wake, I shall be satisfied with thine image.

PSAL. XVIII.

This Psalme is the first beginning of his gratulation, and the acknowledging to the entering into his kingdom, wherein he exalteth and prayeth mightily the marvellous mercies and grace of God, who hath thus preserved and defended him. 3a Also here setteth forth the image of Christs kingdom, that the faithfull may be assured that Christ shall alwayes conquer and overcome by the vnconquerable power of his Father, though all the whole world should sturre there against.

¶ To him that excelleth. A Psalm of David the servant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I will loue thee dearly, O Lord my strength.

2 * a The Lord is my rocke, and my fortresse, and he that deliuereth me, my God and my strength: in him will I trust. my shield, the horse alfo of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

4 e The sorowes of death compassed me, and the floods of wickednesse made me afraid,

5 The floods of the graue haue compassed me about: the inares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, euen into his eares.

7 d Then the earth trembled and quaked: the foundations also of the mountaines moued and shooke, because he was angry.

8 Smoke went out at his nostrils, and a consuming fire out of his mouth: coales were kindled thereat.

9 He bowed the heauens also and came downe, and daikened vs vnder his feete.

10 And hee rode vpon c Cherub, and did flie, and hee came flying vpon the wings of the wind.

11 He made darkenesse his secret place, and his pabulion round about him, euen darkenesse of waters, and clouds of the aire.

12 At the brightnes of his presence his clouds passed, hailestones and coales of fire.

13 The Lord also thundred in the heauen, and the highest gaue i his voyce, hailestones and coales of fire.

14 Then he sent out his arrowes and scattered them, and hee increased lightnings and destroyed them.

15 And the channels of waters were seene, and the foundations of the world were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath lent downe from aboue and taken me: he hath drawn me out of many waters.

17 Hee hath deliuered me from my strongemie, and from them which hate mee: for they were too strong for me.

18 They preyented me in the day of my calamity: but the Lord was my flay.

19 Hee brought me forth also into a large place: he deliuered me because he fauoured me. 20 The Lord rewarded me according to my righteousness: according to the purenesse of mine harte he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee, and I did not cast away his commandements from me

23 I was vpriht also with him, and haue kept me from my wickednesse,

24 Therefore the Lord rewarded me according to my righteousness, and according to the purenesse of mine hands in his sight,

25 With the godly thou wilt shew thy selfe godly: with the vpriht man thou wilt shew thy selfe vpriht.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt fane the poore people, and wilt cast downe the prond looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue broken through an hoaste, and with my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the word of the Lord is tried in the fire, he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty like our God?

32 God giueth me with strength, and maketh my way vpriht.

33 Hee maketh my feete like hindes feete, and setteth me vpon mine a high places.

34 He teacheth mine hands to fight; so that a bowe of i brasse is broken with mine armes.

35 Thou hast also giuen mee the shield of thy saluation, and thy right hand hath stayed me, and thy louing kindnesse hath caused mee to increase.

36 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

37 d I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise, they are fallen vnder my feete.

39 For thou hast giued mee with strength to battel; them that use againe me, thou hast subdued vnder me.

40 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They cried, but there was none to saue them, euen vnto the Lord, but hee answered them not.

42 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered mee from the contentions of the people: thou hast made me the head of the heathen, a people, whom I haue not known, shall serue me.

44 Asloue as they heare, they shall obey me: the strangers shall be in subiection to me.

45 Strangers shall shrink away, and feare in their priuie chambers.

46 Let the Lord lue, and be blessed be my strength, and the God of my saluation be exalted.

47 In God that giueth me power to auenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast fer me vp from those that rose against mee; thou hast deliuered mee from the cruell man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth hee vnto his king, and sheweth mercie to his anoynted, euen to Dauid, and to his seed for euer.

¶ This David not properly appertaine to Salomon, but to Iesus Christ.

¶ Hee be speaker of God according to our capacity, who hee made to be and punisher the wicked, as is said also, Leu. 26, ar, 24.

¶ When there is come to the full measure, hee will send it to God that hee both gave the victorie in the field, and also destroyed the cities of his enemies.

¶ By the danger neuer so many or great, yet Gods promise must take effect.

¶ He giueth good successe to all mine enterprises.

¶ As towers and fortes, which be the tokens out of the handes of Gods enemies.

¶ Or, Steele.

¶ To defend me from danger.

¶ Hee attributeth the beginning, continuance, and increase in well doinge onely to Gods fauour.

¶ David declareth that hee did nothing besides his vocacion, which was stirred up by Gods Spirit to execute his iudgements.

¶ Thou hast giuen them into mine handes to be slain.

¶ They that resist the seruice of the afflicted, God will also resist them, when they cry for helpe: for either paine or feare.

¶ These be hypocrites that cry, which liuall round about me.

¶ The kingdome of Christ is in Dauids kingdome figured, who by the preaching of his gospell bringeth all to his subiection.

¶ Or, lie: signifying a subiection continuing and not voluntary.

¶ Feare shall cause him to be afraid, and come forth of their secret holes and holds to seeke pardon.

¶ That is, Saul, who by malice persecuted David.

¶ This prophethy appertaineth to the king Ioue of Christ and vocation of the Gentiles.

¶ Romans 15, 9.

¶ Iesus Christ.

¶ That is, Saul, who by malice persecuted David.

¶ This prophethy appertaineth to the king Ioue of Christ and vocation of the Gentiles.

¶ Romans 15, 9.

¶ Iesus Christ.

¶ As Sam. 22, 2. a He hath this diuersitie of names, to shew that the wicked haue many meanes to hurt, so God hath many wayes to helpe.

¶ b For none can obtaine their request of God, that loyot not, his glory with their petition.

¶ c He speaketh of the danger, and malice of his enemies, from the which God had deliuered him.

¶ d Or, cordes, or, cables.

¶ e A description of the wrath of God against his enemies, after hee had heard his praye.

¶ f He sheweth how horrible Gods iudgements shall be to the wicked.

¶ g Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.

¶ h This is described as large.

¶ i As a king angry with the people, who will not shew him selfe vnto them.

¶ j Thundred, lightned and haild.

¶ k Highlightings.

¶ l That is, the deepe bottomes were seene when the red sea was diuided.

¶ m Out of sundry and great dangers.

¶ n To wit, Saul.

¶ o Therefore God sent me succour, P the cause of Gods deliuerance is his onely fauour and love to vs.

¶ p David was sure of his righteous cause, and good behaviour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

¶ r For all his dangers hee exercised himselfe in the Law of God.

¶ s I neither gaue place to their wicked temptations, nor to mine owne afflictions.

† *Elv. roled upon*

8. *† Heb. 27. 23.*

a Euen from my

birth thou hast gi-

uen me occasion

to iust in thee.

I For except Gods

providence pre-

sence the infants

they should perish

a thou find times

in the mothers

wombe.

g He meaneth,

that his enemies

come to fat, proud,

and cruel, that

they were either

beats then men,

b Before he spake

of the cruelty of

his enemies, and

now he declareth

that he would griefes

of the mnde for

that Christ was

tormented both in

soule and body.

i Thou hast suffe-

red to be with-

out all hope of life,

k The David

complacit as

though he were

mayled by his e-

nemies both body

and ferre: but this

was accomplished

in Christ.

l My faith is

in Iesu, left alone

and forsaken of

all, Psal 37. 27. and

37. 26.

m Christ is deli-

uered with a more

mighty deliue-

rance by ouercom-

ing death, then

if he had over-

come death at all.

n Heb. 2. 12

o He promitteth

to exhort the

Church: that they

by his example

might praye the

Lord.

p The poore af-

flicted are com-

forted by this ex-

ample of David, or

Christ.

q Which were fa-

uourers of boun-

tying, which they

offered by Gods

commandement,

when they were

they make a vow and nodde the head, saying,

8. *† He trusted in the Lord, let him deliuer*

him: let him faue him, seeing he longeth him.

9 But thou shalt draw me out of the wombe:

thou shalt me hope, euen as my mothers breasts.

10 I was cast vpon thee, euen from the wombe:

thou art my God from my mothers belly.

11 Be not farre from mee, because trouble is

neere: for there is none to helpe me.

12 Many young bulles haue compassed mee:

mighty bulles of Bashan haue closed me about.

13 They gaze vpon mee with their eyes,

as a stamping and roaring lion.

14 I am like a water poured out, and all my

bones are out of ioynt: mine heart is like waxe:

it is molten in the mids of my bowels.

15 My strength is dried vpon like a potsherd,

and my tongue cleaueth to my iawes, and thou

hast brought me into the dust of death.

16 For dogges haue compassed me, and the

assembly of the wicked haue inclosed mee: they

h pierced mine hands and my feete.

17 I may tell all my bones, yet they beholde,

and looke vpon me.

18 They part my garments among them, and

cast lots vpon my vesture.

19 But be not thou farre off, O Lord, my

strength: hasten to helpe me.

20 Deliuer my soule from the sword: my de-

solate soule from the power of the dogge.

21 Save me from the lions mouth, and an-

swer me in saving me from the hornes of the

unicornes.

*22 * I will declare thy Name vnto my bre-*

thren: in the middes of the Congregation will I

praise thee, saying,

*23 * Praise the Lord, ye that feare him: mag-*

nifie ye him, all the seede of Iakob, and feare ye

him all the seede of Israel.

24 For he hath not despised nor abhorred y^e

affliction of the poore: neither hath he hid his face

from him, but when he called vnto him, he heard.

25 My prayer shall be of thee in the great

Congregation: my vowes will I performe before

them that feare him.

*26 * The poore shall eate and be satisfied: they*

that seeke after the Lord, shall praye him: your

heart shall liue for euer,

27 All the endes of the world shall remember

themselves and turne to the Lord, and all the kin-

des of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ru-

leth among the nations.

29 All they that be fat in the earth shall eate

and worship: all they that goe downe into the

dust, shall bow before him, y^e euen he that cannot

quicken his owne soule.

*30 * Their feede shall serue him: it shall be counted*

vnto the Lord for a generation.

31 They shall come and shall declare his righte-

ousnesse vnto a people that shall be borne, be-

cause he hath done it.

† That is, God hath fulfilled his promise.

P S A L M. XXIIII.

1 Because the Prophet had proued the great mercies of

God at diuers times, and in diuers manners, he geth-

ter a certaine assurance, fully persuading himselfe,

that God will continue the very same goodness towards

him for ever.

A Psalm of David.

The Lord is my shepheard. I shall not want.

2 Hee maketh mee to rest in greene pasture,

and leadeth me by the still waters.

3 He^e refresheth my soule, and leadeth me in

the paths of righteousness for his Names sake.

4 Yea, though I should walke through the

valley of the shadow of death, I will feare no

euill: for thou art with me: thy rod and thy staffe,

they comfort me.

5 Thou dost prepare a table before me in

the sight of mine aduersaries: thou dost^t anoynt

mine head with oyle, and my cup runneth ouer.

6 Doubtlesse kindnesse and mercy shall fol-

low mee all the dayes of my life, and I shall re-

maine a long season in the house of the Lord.

† Hee maketh mee to rest in greene pasture,

and leadeth me by the still waters.

3 He^e refresheth my soule, and leadeth me in

the paths of righteousness for his Names sake.

4 Yea, though I should walke through the

valley of the shadow of death, I will feare no

euill: for thou art with me: thy rod and thy staffe,

they comfort me.

5 Thou dost prepare a table before me in

the sight of mine aduersaries: thou dost^t anoynt

mine head with oyle, and my cup runneth ouer.

6 Doubtlesse kindnesse and mercy shall fol-

low mee all the dayes of my life, and I shall re-

maine a long season in the house of the Lord.

† Hee maketh mee to rest in greene pasture,

and leadeth me by the still waters.

3 He^e refresheth my soule, and leadeth me in

the paths of righteousness for his Names sake.

4 Yea, though I should walke through the

valley of the shadow of death, I will feare no

euill: for thou art with me: thy rod and thy staffe,

they comfort me.

5 Thou dost prepare a table before me in

the sight of mine aduersaries: thou dost^t anoynt

mine head with oyle, and my cup runneth ouer.

6 Doubtlesse kindnesse and mercy shall fol-

low mee all the dayes of my life, and I shall re-

maine a long season in the house of the Lord.

† Hee maketh mee to rest in greene pasture,

and leadeth me by the still waters.

3 He^e refresheth my soule, and leadeth me in

the paths of righteousness for his Names sake.

4 Yea, though I should walke through the

valley of the shadow of death, I will feare no

euill: for thou art with me: thy rod and thy staffe,

they comfort me.

5 Thou dost prepare a table before me in

the sight of mine aduersaries: thou dost^t anoynt

mine head with oyle, and my cup runneth ouer.

6 Doubtlesse kindnesse and mercy shall fol-

low mee all the dayes of my life, and I shall re-

maine a long season in the house of the Lord.

† Hee maketh mee to rest in greene pasture,

and leadeth me by the still waters.

3 He^e refresheth my soule, and leadeth me in

the paths of righteousness for his Names sake.

4 Yea, though I should walke through the

valley of the shadow of death, I will feare no

euill: for thou art with me: thy rod and thy staffe,

they comfort me.

5 Thou dost prepare a table before me in

the sight of mine aduersaries: thou dost^t anoynt

mine head with oyle, and my cup runneth ouer.

** Ifa. 40. 11. Iere,*

23. 5. Ezech. 34. 23.

Iohn 10. 11.

1. 7. 2. 25.

a Hee hairet

ouer me: and mi-

nistrith vnto me

all things,

b He comforteth

or refresheth me

Plaine, or

right wayes.

c Though hee

were in danger of

death, as the shep-

herd wandreth in

the darke valley

without his shep-

herd.

d Albeit some

times fought to de-

stroy him, yet God deliuereth him, and dealeth most liberally with him in despite

of them. f As was the manner of great fealls, g He setteth out his felicitie

in the pleasures of this world, but in the feare and seruice of God.

P S A L M. XXIII.

1 Albeit the Lord God hath made, and governeth all

the world, yet toward his chosen people, his gracious goodness

doeth most abundantly appeare, in that among them he

will haue his dwelling place. Which though it was ap-

pointed among the children of Abraham, yet onely they

doe enter directly into this Sanctuary, which are the true

workes of God, purged from the inuiscible filth of this

world. f Finally he magnifieth Gods grace for the build-

ing of the Temple, to the ende he might stirre up all

the faithfull to the true seruice of God.

g The Prophet touched with the consideration of his sin-

nes, and afflicted with the cruel manner of his ene-

mies, 6 Prayer to God most fervently to haue his fa-

uours forgiven, 7 Especially such as he had committed in

his youth. He beginneth every verse according to the

c Releue me in the faith of thy promise, that I forsake not on any side
d Constantly, and against all occasions.
e He confuted that his manifold finnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.
f That is, call them to repentance.
g He will gouerne and comfort them that are yettely humbled for their finnes.
h And for none other respect.
i Meaning, the numbers very small.
k He will direct fight with his spirit to follow the right way.
l He shall prosper both in spiritual and corporall things.
m His counsell continued in his word, whereby he is declared that he is the protector of the faithfull.
n My griefe is increased because of mine enemies cruelty.
o The greater that his afflictions were, and the more that his enemies increased, the more were felt he Gods helpe.
p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

4 *Shew mee thy wayes, O Lord, and teach me thy paths.*
5 *Leade mee forth in thy truth, and teach me: for thou art the God of my saluation: in thee doe I trust all the day.*
6 *Remember, O Lord, thy tender mercies, and thy louing kindeesse: for they haue bene for euerr.*
7 *Remember not the finnes of my youth, nor my rebellions, but according to thy kindeesse remember thou me, euen for thy goodnes sake, O Lord.*
8 *Gracious and righteous is the Lord: therefore will he teach sinners in the way.*
9 *Them that be meek, will hee guide in iudgement, and teach the humble his way.*
10 *All the pathes of the Lord are mercy and truth vnto such as keepe his covenant and his testimonies:*
11 *For thy Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.*
12 *What man is hee that feareth the Lord? him will hee teach the way that he shall chuse.*
13 *His soule shall dwell at ease, and his seed shall inherit the land.*
14 *The secret of the Lord is revealed to them that feare him: and his Covenant to giue them vnderstanding.*
15 *Mine eyes are euerr toward the Lord: for he will bring my feet out of the net.*
16 *Turne thy face vnto mee, and haue mercy vpon me: for I am desolate and poore.*
17 *The forowes of mine heart are enlarged: draw me out of my troubles.*
18 *Looke vpon mine affliction and my travel, and forgiue all my finnes.*
19 *Behold mine enemies, for they are many, and they hate me with cruell hatred.*
20 *Keepe my soule and deliuer me: let me not be confounded: for I trust in thee.*
21 *Let mine vprightnesse and equitie preserue me: for mine hope is in thee.*
22 *Deliuer Israel, O God, out of all his troubles.*

Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

PSAL XXVI.

David appeareth with many inuaries, finding no helpe in the world, calling for ayde from God: and assured of his integritye toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence hee was banished by Saul: promising integritye of life, and open praises and thanksgiving.

A Psalm of David.

Iudge me, O Lord, for I haue walked in mine innocency: my trust hath bene also in the Lord: therefore shall I not slide.
2 *Prouoe me, O Lord, and trie me: examine my be reines, and mine heart.*
3 *For thy louing kindeesse is before mine eyes: therefore haue I walked in thy troeth.*
4 *I haue not beene haunted with vaine persons, neither kept company with the dissemblers.*
5 *I haue hated the assembly of the euill, and haue not companied with the wicked.*
a Hee desireth to God to be the iudge of his iust cause: feeling there is no equitie among men.
b My very afflictions and inward motions of the heart.
c Hee sheweth what he hath bin, that hee did not recompense euill for euill.
d Hee declareth that they cannot walke in simplicitie before God, that delight in the company of the vauely.

6 *I will wash mine hands in innocencie, O Lord, and compasse thine altar.*
7 *That I may declare with the voyce of thanksgiving, and set forth all thy wonderous workes.*
8 *O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.*
9 *Gather not my soule with the sinners, nor my life with the bloody men;*
10 *In whose hand is wickednesse, and their right hand is full of bribes.*
11 *But I will walke in mine innocencie; redeme me therefore, and be mercifull vnto me.*
12 *My foot standeth in vprightnesse; I will prayse thee, O Lord, in the Congregations.*

PSAL XXVII.

David maketh this Psalm being deliuered from great perils, as appeareth by the preface and thanksgiving annexed: 6 Wherein may be seene the constant faith of David against the assaults of all his enemies. 7 And also the ende whereof his desireth is true and to be deliuered, wely to worship God in his Congregation.

A Psalm of David.

The Lord is my light and my saluation, whom shall I feare? the Lord is the strength of my life of whom shall I be afraid?
2 *When the wicked, euen mine enemies and my foes came vpon me to cate vp my flesh, they stumbled and fell.*
3 *Though an hoste pitched against me, mine heart should not be afraid; though warre be raised against me, I will trust in this.*
4 *O we thine haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.*
5 *For in the time of trouble hee shall hide mee in his Tabernacle; in the secret place of his pavilion shall he hide me, and for mee vpon a rocke.*
6 *And now shall he lift vp mine head above mine enemies round about mee; therefore will I offer in his Tabernacle sacrifices of ioy; I will sing and prayse the Lord.*
7 *Hearken vnto my voyce, O Lord, when I cry; haue mercie also vpon mee and heare mee.*
8 *When thou saydest, O Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.*
9 *Hide not therefore thy face from mee, nor cast thy seruant away in displeasure: thou hast bene my succour, leaue me not, neither forsake me, O God of my saluation.*
10 *Though my father and my mother should forsake mee, yet the Lord will gather me vp.*
11 *Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.*
12 *Giue me not vnto the snare of mine adversaries; for there are false windeles risen vp against me, and such as speake cruelly.*
13 *I knowe I am faint, except I haue beleued to see the goodnesse of the Lord in the land of the liuing.*
14 *Hope in the Lord: be strong and hee shall comfort thine heart, and trust in the Lord.*

PSAL.

a I shall feare thee with a pure affection, and with thy godly that sacrifice vnto thee.
b He desireth to meet in the court of the Lord, and with the wicked.
c Whose cruell hands doe execute the malicious desires of their hearts.
d I am preferred from mine enemies by the power of God and therefore will prayse him openly.
e Because he was assured of good successe in all his danger, and that his saluation was surely layd vpon God, hee feared not the iudgement of his enemies.
f That God will deliue me and giue me faith.
g The lorde of country, wife, and all worldly commodities: grieue me not in respect of this one thing, that I may more prayse thy Name in the house of the congregation.
h David desired himselfe by the Spirit of prophesie that he should overcome his enemies, & see God in his Tabernacle.
i He groundeth vpon Gods promise, and therefore that hee was not willing to obey his commandment.
k Hee magnified Gods Name, and his power, which haue rendered him the most tender love of parents towards their children.
l But another pacitie keere wrath, or bittre heart.
m In this present life there is no rest, as sa. 38. 11.
n He exhorted himself to depend on the Lord, feeling he neuer failed in his promises.

P S A L. XXVIII.

1 Bring in great feare and heavynesse of heart to see God
discouraged by the wicked, he desired to be rid of them.
4 And crieth for vengeance against them: and at
length as sweetly himselfe, that God hath heard his prayer,
5 Vnto which wisdom he commendeth all the faithful.

¶ A Psalm of David.

V Nio thee, O Lord, doe I cry: O my strength,
be not deaf toward mee, least if thou answere
mee not, I be like ^a them that goe downe into the
pit.

2 Heare the voyce of my petitions, when I
cry vnto thee, when I hold vp my hands toward
thine ^b holy Oracle.

3 Draw me not away with the wicked, and
win the workers of iniquitie: which speake
friendly to their neighbours, when malice is in
their hearts.

4 Reward them according to their deedes,
and according to the wickednesse of their inen-
tions: recompense them after the worke of their
hands: render them their reward.

5 For they regard not the works of the Lord,
nor the operation of his hands: therefore ^c breake
them downe, and build them not vp.

6 ^d Prayed be the Lord, for he hath heard the
voyce of my petitions.

7 The Lord is my strength and my shield:
mine heart trusted in him, and I was helped: there-
fore mine heart shall reioyce, and with my song
will I praise him.

8 The Lord is ^e their strength, and he is the
strength of the deliverances of his anyoyned.

9 Saue thy people, and blesse thine inheri-
tance: feed them also, and exalt them for euer.

P S A L. XXIX.

1 The Prophet exhorteth the princes and rulers of the
world (which for the most part thinke there is no God)
3 At the least to feare him for the thunders and tem-
pests, for feare whereof all creatures tremble, 12 And
though thereby God sheweth himselfe, yet he is alwayes
mercifull to his, and moueth them thereby to praise his
Name.

¶ A Psalm of David.

G Iue vnto the Lord, ye ^a sonnes of the mighty,
giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory due vnto his
Name: worship the Lord in the glorious Sanctu-
ary.

3 The ^b voyce of the Lord is vpon the waters:
the God of glory maketh it to thunder: the Lord
is vpon the great waters.

4 The voyce of the Lord is mighty: the voyce
of the Lord is glorious.

5 The ^c voyce of the Lord breaketh the ce-
dars: yea, the Lord breaketh the cedars of Le-
banon.

6 He maketh them also to leape like a calf:
Lebanon also and ^d Shiron like a yong unicorn.

7 The voyce of the Lord diuideth the ^e flames
of fire.

8 The voyce of the Lord maketh the wilder-
nesse to tremble: the Lord maketh the wilderness
of ^f Kadesh to tremble.

9 The voyce of the Lord maketh the bindes
to a calfe, and ^g discovereth the forests: therefore
in his Temple doeth euery man speake of his
glory.

10 He maketh the trees to sing, or pearce the most secret places. 11 Though the wicked
hide with these lights, yet the faithful praise God.

10 The Lord sitteth vpon the ^a floods, and the
Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his peo-
ple; the Lord shall blesse his people with peace.

P S A L. XXX.

1 When David was deliuered, from great danger, he re-
ndered thanks to God, exhorting others to doe the like, and
to learne by his example, that God is rather mercifull
then severe and rigorous towards his children. 7 And
alsheweth the fault from persequite to aduise if sudden
8 This done, he exhorteth to prayer, promising to pray
God for euer.

¶ A Psalm or song of the ^a dedication of
the ^b house of David.

I Will magnifie thee, O Lord: ^c thou hast ex-
alted mee, and hast not made my foes to reioyce
ouer mee.

2 O Lord my God, I cried vnto thee, and
thou hast ^d restored mee.

3 O Lord, thou hast brought vp my ^e soule
out of the graue: thou hast reuiued me from them
that goe downe into the pit.

4 Sing praises vnto the Lord, ye ^f his Saints,
and giue thanks ^g before the remembrance of his
Holinesse.

5 ^h For hee enlureth but a while in his anger:
but in his fauour is life: weeping may abide at
evening, but ioy cometh in the morning.

6 And in my ⁱ prosperity I sayd, I shall ne-
uer be mooued.

7 For thou Lord of thy goodnesse hadst
made my ^k mountaine to stand strong; but thou
didst hide thy face, and I was troubled.

8 Then cryed I vnto thee, O Lord, and prayed
to my Lord.

9 What profit is there in my griefe, when I
goe downe to the pit? shall the ^k dust giue thanks
vnto thee: or shall it declare thy truth?

10 Heare, O Lord, and haue mercy vpon me;
Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy:
thou hast loosed my facke, and girded mee with
gladnesse.

12 Therefore shall my ^l tongue praise thee and
not cease; O Lord my God, I will giue thanks
vnto thee for euer.

in the earth: therefore he would liue to praise his Name
made creation. 1 Because thou hast preferred me that my
there, I will not be vniuall of my auctie.

P S A L. XXXI.

1 David deliuered from some great danger, first reuolunt
when meditation he had by the power of faith, when
death was before his eyes, his enemy being ready to take
him. 15 Then hee sheweth that the fauour of Gods
alwayes ready to those that feare him 20 Finally hee
exhorteth all the faithful to trust in God and to loue
him, because hee preserveth and strengtheueth them, as
they may see by his example.

¶ To him that excelleth. A Psalm
of David.

I N ^a thee, O Lord, haue I put my trust; let mee
neuer be confounded; deliuer me in thy ^b right-
eousnesse.

2 Bow downe thine eare to mee; make haste
to deliuer me; be vnto me a strong rocke, and an
house of defence to saue mee.

3 For thou art my rocke and my fortress;
therefore for thy Names sake direct mee and guide
mee.

4 Daw mee out of the ^c nettes, that they
haue layed pritiully for mee; for thou art my
strength.

To moderate the
rage of the tempest
and waters, that
they deliuey not all.

* 1 Sam. 7. 8
* Deut. 10. 1.
2 After that Ab-
raham had polla-
ted it with mol-
ten fornication,
b Hee conuenerth
them of great in-
gratitude, which
doe not praise God
for his benefits.
c Restored from the rebellion of
Aholam.
d Meaning, that he
escaped death
molt narrowly.
e The word sig-
nifieth them that
haue receiued
mercy, and thew
mercy liberally
vnto others.
f Before his Ta-
bemade.
g Psal. 53. 8.
h Jer. 4. 17.
i I put too much
confidence in mine
quiet state, as Iere.
31. 18. 2 Chron.
34. 25.
k I thought thou
hadst established
me in Zion molt
surely.
l After that thou
hast withdraue
thyne helpe, I felt
my misery.
m David meaneth
that the dead are
not profitable to
the Congregation
of the Lord here
which is the end of
thougt should praye

a He counteth
himselfe as a dead
man, till God liue
his fauour toward
him, and grant him
his petition.
b Heuided this
outward meares
to help the weak-
nesse of his faith:
for in that place
was he Afke, and
there God promised
to liue the
toke, of his fauour.
c Destroy out the
good with the bad.
d Hee thus prays
in respect of Gods
glory and not for
his owne eulge,
being assured that
God would punish
the persecutors of
his Church.
e Let them be ve-
terly destroyed, as
Malac. 1. 4.
f Because he felt
the assistance of
Gods helpe in his
heart, his mouth
was opened to
sing praises.
g Meaning, his
soldiers, who were
as meares, by whom
God declared his
power.

a He exhorteth
the proud tyrants
to humble them-
selves vnder Gods
hand, and not to
be inferior to
bruite beasts and
dumbe creatures.
b The thunder
clappes that are
heard out of the
cloudes, ought to
make the wicked
to tremble for
feare of Gods anger.
c That is, the
thunderbolts breake
the most
strong trees, and
shall men thinke
their power to be
able to resist God?
d Called also
Hermion.
e It causeth the
lightnings to shoot
and glie.
f In places molt
desolate, whereas
fesheth there is no
presence of God.
g For feare maketh
them to call their
calues.
h Maketh the trees
sing, as though they
were feeling the
light, yet the wicked
hide with these
lights.

b Preferre mee
from the craftie
coufells and sub-
till practise of
mine enemies.

h Hee ſeeth
that all our felicity
ſtandeth in this,
that the Lord is
our God.
i He promiſeth,
that all things are go-
uerned by Gods
providence and
not by fortune.
k Therefore hee
knoweth their
wicked enterpri-
ſes.

l If ſickings and
the mightie of
the world cannot be
ſaved by worldly
meanes, but only
by Gods prou-
dence, what haue
others to truſt in,
that haue not like
meanes?
m In God ſeeth
that toward his
of his mercie,
which man by no
meanes is able to
compaſſe.
n Thus hee ſpea-
keth in the name
of the whole
Church, which
only depend on
Gods providence.

11 The counſell of the Lord ſhall ſtand for-
euer, and the thoughts of his heart throughout all
ages.

12 Bleſſed is that nation, whoſe God is the
Lord: *euen the people that he hath choſen for his
inheritance.*

13 The Lord looketh downe from heauen,
and beholdeth all the children of men.

14 From the habitation of his dwelling, hee
beholdeth all them that dwell in the earth.

15 Hee hath ſhewen their hearts eue-
ry one, and vnderſtandeth all their workes.

16 The King is not ſaved by the multitude
of an hoſte, neither is the mightie man deli-
uered by great ſtrength,

17 A horſe is a vaine helpe, and ſhall not
deliuer any by his great ſtrength.

18 Behold, the eye of the Lord is vpon
them that feare him, and vpon them that truſt in his
mercie.

19 To deliuer their ſoules from death, and to
preferre them in famine.

20 Our ſoule waiteth for the Lord: for he
is our helpe and our ſhield.

21 Surely our heart ſhall reioyce in him, be-
cauſe we truſted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as wee
truſted in thee.

P S A L. XXXIII.

1 After David had eſcaped Achish, according as it is
written in the 1 Sam. 11. *whome in this title hee
callith Achish (which was a general name to all
the Kings of the Philistiim) hee prayeth God for his
deliuerance, 3. promouing al others by his example to
truſt in God, to feare and loue him, 2. Who defendeth
the godly with his Angels, 16 and vicerly deſtroyeth
the wicked in their ſinnes.*

A Pſalme of David, when he cha-
ngeth his beha-
viour before Achimelech, who drave him
away, and he departed.

I Will alway giue thanks vnto the Lord: his
praiſe ſhall be in my mouth continually.

2 My ſoule ſhall glory in the Lord: the
humble ſhall beare it and be glad.

3 Praiſe ye the Lord with me, and let vs
magnifie his Name together.

4 I fought the Lord, and he heard me: yea,
he deliuered me out of all my feare.

5 They ſhall looke vnto him, and runne
to him: and their faces ſhall not be aſhamed, ſaying,

6 This poore man cryed, and the Lord heard
him, and ſaved him out of all his troubles.

7 The Angel of the Lord pitcheth round
about them, that feare him, and deliuereth them.

8 Taſte ye and ſee how gracious the Lord
is: bleſſed is the man that truſteth in him.

9 Feare, the Lord yee his Saints: for nothing
wanteth to them that feare him,

10 The flyons do lacke and ſuffer hunger, but
they which ſeek the Lord, ſhall want nothing
that is good.

11 Come children, hearken vnto mee: I will
teach you the feare of the Lord.

12 What man is he that deſireth life, and
loatheth long dayes for to ſee good?

13 Keepe thy tongue from euill, and thy lips,
that they ſpeake no guile.

14 Eſchew euill and doe good: ſeek peace and
follow after it.

15 The eyes of the Lord are vpon the righte-
ous, and his eares are open vnto their crye.

16 But the face of the Lord is againſt them
that doe euill, to cut off their remembrance from
the earth.

17 The righteous cry, and the Lord heareth
them, and deliuereth them out of all their trou-
bles.

18 The Lord is neere vnto them that are of a
contrite heart, and will ſue ſuch as are afflicted
in ſpirit.

19 Great are the troubles of the righteous: but
the Lord deliuereth him out of them all.

20 He keepeth all his bones: not one of them
is broken.

21 But malice ſhall ſlay the wicked: and
they that hate the righteous, ſhall periſh.

22 The Lord redeemeth the ſoules of his ſer-
uants: and none that truſt in him, ſhall periſh.

P S A L. XXXV.

1 So long as Sauls enemy to David, al that had any au-
thority vnder him, to flatter their King (as is the couſe
of) moſt cruelly perſecute Dauid: and
whom hee prayeth God to plead and to avenge his cauſe,
3 that they may be taken in their netts and ſnares, ſo that
they ſhall ſee him, that his innocency may be declared,
27 and that the innocent which take part with him,
may reioyce, and praife the Name of the Lord, that thus
deliuereth his ſeruants, 28 And ſo be promiſeth to ſeake
forth the iuſtice of the Lord, and to magnifie his Name
all the dayes of his life.

A Pſalme of David.

Lead thou my cauſe, O Lord, with them that
fight againſt me.

2 Lay hand vpon the ſhield and buckler, and
ſtand by for my helpe.

3 Bring out alſo the ſpeare, and ſtop the way
againſt them that perſecute mee, ſay vnto my
ſoule, I am thy ſaluation.

4 Let them be confounded and put to ſhame,
that ſeek after my ſoule: let it be turned backe,
and brought to confuſion, that imagine mine
hurt.

5 Let them be as chaffe before the wind, and
let the Angel of the Lord ſcatter them.

6 Let their way be dark and ſlipperie: and
let the Angel of the Lord perſecute them.

7 For without cauſe they haue hid the pit
and their net for me: without cauſe, haueth
they digged a pit for my ſoule.

8 Let deſtruction come vpon him at vi-
uaries, and let his net, that hee hath layd priuily,
take him: let him fall into the ſame deſtru-
ction.

9 Then my ſoule ſhall be ioyfull in the Lord:
it ſhall reioyce in his ſaluation.

10 All my bones ſhall lay, Lord, who is like
vnto thee, which deliuereth the poore from him,
that is too ſtrong for him: yea, the poore and him
that is in miſerie, from him that ſpoyleth him!

11 Cruell winneſſes did riſe vpon thee: they asked
of mee things that I knew not.

12 They rewarded me euill for good, ſo I haue
ſpoyled my ſoule.

13 Yet I, when they were ſicke, I was clothed
with a ſacke: I humbled my ſoule with faſting: and

k The anger of
God doeth not
only delroy the
wicked, but alſo
abolifeth their
name for euer.

l When they
ſeeme to be ſwal-
lowed vp with
a ſtormie ſea, then
God is at hand to
deliuer them
m And as Chriſt
ſaith, al the bairn
of his head.

n Their wicked
enterpriſes ſhall
turne to their
owne deſtruction,
o For when they
ſeeme to be over-
come with great
dangers and death
it ſelfe, then God
threw himſelfe
their redeemer.

a He deſtroyeth God
to vnder, ke his
cauſe againſt them
that did perſecute
him and ſlaunders
him.

b Albeit God can
with his breath
delroy all his ene-
mies: yet the ho-
ly Ghoſt attributeth
vnto him theſe
outward weapons
to ſhew his
preſent power.

c Affure mee againſt
theſe tentatious,
but thou art the
author of my
ſaluation.

d Smite them with
the ſpirit of giſt:
beſee that their
enterpriſes may be
fooliſh, and they
receiued iuſt re-
ward.

e Shewing that
we may or call
God to be a reue-
ger, but only for
his glory, and when
our cauſe is iuſt.

f When he promi-
ſeth to himſelfe
peace.

g Which hee pre-
ſent againſt the
childre of God.
h Hee attributeth
his deliuerance
ore vnto God, pray-
ing him therefore
both in ſoule and
body.

i That would
not ſuffer me to purge
my ſelfe.
k To haue taken
from me al comfort,
and brought me
into deſpaine.

a Hee promiſed
that hee would be
victorious of Gods
great benefite for
his deliuerance.
b They that are
beaten downe with
the experience of
their owne euill.
c Which is con-
ſidered for the dan-
ger where in was.
d They ſhall be
bold to lie free to
for ſuccour, when
they ſhall fee thy
mercies toward me.
e Though Gods
power be ſuffici-
ent to gouerne
vs, yet for man
in iuſtice hee ap-
pointeth his Angels
to watch vnto vs.
f The godly by
their patient obe-
dience proſper more
than they which
rauiſh and ſpoyle.
g If they abide the
laſt trial.
h That is, the true
religion & worſhip
of God.

* 1. Pet. 3. 10.
i See alſo men
naturally deſire
felicitie, be wonde-
red why they call
themſelves willingly
into miſery.

I Ioyed for them with inward affection as I would haue done for my selfe; or, I declared more affection with bowing downe mine head.
 n When they saw me ready to slip, and as one that halied for infirmities.
 o With their railing words.
 p The word signifie bakes: meaning that the proud countenances at the dangerous heats of pride, rage, and contumacie in their death.
 q In token of contempt and mocking.
 r Or, *deffis of the earth* meaning, *that is, of all things both concerning this life and the life to come*.
 s They reioyced as though they had I now feene David ouerthrowen.
 t It is the Iulie sea.
 u God to giue to the prosperitie as affliction & sorrow, and to the oppressed aide and reliefe, a Thill 16.
 f Because we haue that which we fought for, feeling no is destroyed.
 g That is, at once, we they reioice to me, y or mightie.
 h This prayer shall alwayes be verie find against them that persecute the full.
 i That is, I saye in my right, though they be not able to helpe me.
 j He exhorteth the Church to prayse God for the deliuerance of his seruants, and for the destruction of his aduersaries.

and my prayer was turned vpon my fonsone.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewailerth his mother.

15 But in mine adversity they reioyced, and gathered themselves together, the abjects assembled themselves against me, and I knew not: they tare me, and ceased not.

16 With the false scoffers at a bankers gnash. ing their teeth against me.

17 Lord, how long wilt thou behold this delinier my soule from their tumult, euen my defolate soule from the lions.

18 So will I giue thee thanks in a great Congregation: I will prayse thee among much people.

19 Let not them that are mine enemies vniustly reioyce ouer me, neither let them p winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull wordes against the quiet of the land.

21 And they gaped on me with their mounthes, saying, Aha, aha, y our eye hath seene.

22 Thou hast seene it, O Lord, keepe not silence: be not farr from me, O Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, y Our soule reioyce: neither let them say, We haue deuoured him.

26 Let them be confounded, and put to shame together, that reioyce as mine hurt: let them be clothed with confusion and shame, that lift vp themselves against me.

27 But let them be ioyfull and glad, y that loue my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, and thy praise euery day.

P S A L. XXXVI.

1 The Prophet grievously vexed by the wicked death complaints of their malicious wickednesse, 6 Then he turneth to consider the unspeakable goodness of Gods reward aduersaries. 9 Burgessely reports, his children, that by the faith they may be comforted and assured of his assurance by this ordinarie course of Gods worke 13 Who in the end destroyeth the wicked, and saue the iust.

¶ To him that excelleth. A Psalm of David, the seruants of the Lord.

Wickednesse faith to the wicked man, y euen in mine heart, that there is no feare of God before his eyes.

2 For he b lattered himselfe in his own eyes, while his iniquity is found worthy to be hated.

3 The wordes of his mouth are iniquity and deceit: he hath left off to vnderstand and to doe good.

4 He d raigneth mischief vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy mercy, O Lord, reacheth vnto the heauens, and thy faithfulness vnto the cloudes.

6 Thy righteousnesse is like the y mightie mountaines: thy iudgements are like a great deepe: thou Lord, dost laue man and beast.

7 How excellent is thy mercy, O God: therefore the children of men trust vnder the shadow of thy wings.

8 They shalbe g satisfied with the fatnesse of the house, y and thou shalt giue them drinke out of the riuier of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that b know thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the foote of pride come against mee, and let not the hand of the wicked men moue me.

12 y There they are fallen that worke iniquity: they are cast downe, and shall not be able to rise.

13 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 14 Let the prosperitie of the wicked diuine me away. 15 That is, in their pride where in they flatter themselves.

P S A L. XXXVII.

1 This Psalm containeth exhortation and consolation for the weake, that are grieved at the prosperitie of the wicked, y the affliction of the good. 7 For how prosperously fauor the wicked doe line for the time, hee death afflicte them their felicity to be vaine y transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies, and haue miserably that the righteous standeth in time in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked y persecuted.

¶ A Psalm of David.

1 Ret not y selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone be cut downe like grasse, and shall wither as the Greene herbe.

3 Trust thou in the Lord and doe good: dwell in the land, and thou shalt be faithfully.

4 And deliue thy selfe in the Lord, and hee shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, y thy iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: yet not thy selfe for him, which prospereth in his way, nor for the man that bringeth his euill prizes to passe.

8 Cease from anger, and leaue of wrath: flet not thy selfe y also to doe euill.

9 For euill doers shalbe cut off, and they that waite vpon the Lord, they shall inherite the land.

10 Therefore yet a little while and the wicked shall not appere, and thou shalt looke after his place, and he shall not be found.

11 But y meeke men shall possesse the earth, and shall haue their delitie in the multitude of peace.

12 y The wicked practiseth against the iust, and gnaweth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his day is coming.

14 The wicked haue drawn their sword and haue bent their bowe, to cast downe the poore

Though the wicked wickednesse seemeth to outshine all the world, yet by them beuently proudness governeth heauen and earth. 15 The manner of Gods punishment is excellent, y it is called. 16 The depth of thy promises is measured all things, and disposeth them, albeit the wicked seems to ouerwhelme the world. 17 Only Gods children haue knowledge of all things both concerning this life and the life to come.

18 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 19 Let the prosperitie of the wicked diuine me away. 20 That is, in their pride where in they flatter themselves.

21 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 22 Let the prosperitie of the wicked diuine me away. 23 That is, in their pride where in they flatter themselves.

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30 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 31 Let the prosperitie of the wicked diuine me away. 32 That is, in their pride where in they flatter themselves.

33 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 34 Let the prosperitie of the wicked diuine me away. 35 That is, in their pride where in they flatter themselves.

36 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 37 Let the prosperitie of the wicked diuine me away. 38 That is, in their pride where in they flatter themselves.

39 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 40 Let the prosperitie of the wicked diuine me away. 41 That is, in their pride where in they flatter themselves.

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69 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 70 Let the prosperitie of the wicked diuine me away. 71 That is, in their pride where in they flatter themselves.

72 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 73 Let the prosperitie of the wicked diuine me away. 74 That is, in their pride where in they flatter themselves.

75 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 76 Let the prosperitie of the wicked diuine me away. 77 That is, in their pride where in they flatter themselves.

78 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 79 Let the prosperitie of the wicked diuine me away. 80 That is, in their pride where in they flatter themselves.

a I see evidently by his deeds, that since pusheth forward the reproba- tion of wickednesse, albeit hee goe about to couer his impietie.

b Though all other deeth his vile sinne, yet he himselfe feeleth in nor.

c The reproba- tion of wickednesse at whose doctrine, and put not difference betweene good and euill.

d By describing a lyge the equare of the uppoate, bread uppoate the gaily so be aware of these vices.

e Meaning, except hee moderate his seruile, he shall be led to do as they do. b Hee correcteth the impatience of our nature, which cannot abide all the fullnesse of Gods grace become. c Martin, s. 1. The proph- et are assured that the power and craft of the wicked shall not prevaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while to keepe their finnes, and after vpon their iudges, is a fac- tice of their obedien.

f Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 81 Let the prosperitie of the wicked diuine me away. 82 That is, in their pride where in they flatter themselves.

83 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues y rightely. 84 Let the prosperitie of the wicked diuine me away. 85 That is, in their pride where in they flatter themselves.

and needy, and to stay such as be of spright con-
fession.

15 But their sword shall enter into their owne
heart, and their bowes shall be broken.

16 A small thing vnto the iust man is better
then great riches to the wicked and mighty.

17 For the armes of the wicked shall be broken:
but the Lord vpholdeth the iust men.

18 The Lord I knoweth the dayes of vpright
men, and their inheritance shall be perperuall.

19 They shall not be confounded in the perillous
time, and in the dayes of famine they shall
haue m^y enough.

20 But the wicked shall perish, and the enemies
of the Lord shall be consumed as the fate of
lambs: euen with the smoke they shall consume
away.

21 The wicked borroweth and payeth not
again: but the righteous is mercifull and gi-
ueth.

22 For such as be blessed of God shall inherit
the land, and they that be cursed of him, shall be
cut off.

23 The pathes of man are directed by the
Lord: for he loueth his way.

24 Though he fall, hee shall not be cast off,
for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde, yet I saw
neuer the righteous forsaken, nor his seede beg-
ging bread.

26 But he is euer mercifull and lendeth, and
his seede enuyeth the blessing.

27 Flee from euill and doe good, and dwell
for euer.

28 For the Lord loueth iudgement, and forsa-
keth not his Saints: they shall be preferred for
euermore: but the seede of the wicked shall be
cut off.

29 The righteous men shall inherit the land,
and dwell therein for euer.

30 The mouth of the righteous will speake
of wisdom, and his tongue will talke of iudge-
ment.

31 For the Law of his God is in his heart, and
his steps shall not slide.

32 The wicked watcheth the righteous, and
seeketh to slay him.

33 But the Lord will not leaue him in his hand,
nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his
way, and he shall exalt thee, that thou shalt in-
herite the land: when the wicked men shall perish,
thou shalt see.

35 I haue seene the wicked strong, and spread-
ing himselfe like a greene bay tree.

36 Yet he is passed away, and hee was gone,
and I sought him, but he could not be found.

37 Marke the vpright man, and behold the
iust: for the end of that man is peace.

38 But the transgressours shall be destroyed
together, and the ende of the wicked shall be cut
off.

39 But the saluation of the righteous men
shall be of the Lord: hee shall be the strength in
the time of trouble.

40 For the Lord shall helpe them, and deliuer
them: hee shall deliuer them from the wicked,
and shall saue them, because they trust in him.

P S A L M XXXVIII.

1 Dauid being sicke of some greuous disease, acknow-
ledgeth himselfe to be chastised of the Lord for his finnes,
and therefore prayeth God to turne away his wrath,
sith vnto: the greatnesse of his griefe by many wordes
and circumstanes, as wounded with the arrowes of
Gods ire, forsaken of his friends, euill intreated of his
enemies. 2. But in the end with firme confidence hee
commendeth his cause to God, and prayeth for speedie
helpe at his hand.

A Psalm of Dauid for
a remembrance.

1 O Lord rebuke me not in thine anger, neither
chastise me in thy wrath,

2 For thine arrowes haue light vpon mee,
and thine hand lieth vpon me.

3 There is nothing found in my flesh, because
of thine anger: neither is there rest in my bones,
because of thy fure.

4 For mine iniquities are gone ouer mine
head, and as a weightie burden they are too hea-
uie for me.

5 My wounds are purified, and corrupt be-
cause of my foolishnesse.

6 I am bowed, and crooked every way: I goe
mourning all the day.

7 For my reins are full of burning, and there
is nothing sound in my flesh.

8 I am weakened and sore broken: I s reare
for the very griefe of mine heart.

9 Lord, I pourre my whole desire before thee,
and my fighting is not hid from thee.

10 Mine heart is pained: my strength faileth
me, and the light of mine eyes, euen they are not
mine owne.

11 My louers and my friends stand aside from
my plague, and my kinsmen stand asse off.

12 They also that seeke after my life, lay snares,
and they that go about to do me euill, talke wick-
ed things and imagine deceit continually.

13 But I as a deafe man heard not, and am as
a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and
in whose mouth are no reproofes,

15 For on thee, O Lord, doe I wake: thou wilt
heare me, my Lord, my God.

16 For I sayd, Heare me, least they reioyce ouer
me: for when my foot slipper, they extol them-
selves against me.

17 Surely I am ready to m^y hair, and my sorrow
is euer before me.

18 When I declare my paine, and am sorie for
my sinne,

19 Then mine enemies are alieue, and are mightie,
and they that hate me wrongfully are many.

20 They also, that reward euill for good, are
mine aduersaries, because I follow a goodnesse.

21 Forsake mee not, O Lord, be not thou
farr from me, my God.

22 Basse thee, to helpe mee, O my Lord, my
P saluation.

30. I am without hope to recover my strength. 31. Hee had rather haue the haire of all the world, then to
faile in any part of his dutie to God ward. P. Which is the labour of my
saluation: and this declareth that he prayed with fure hope of deliuerance,

P S A L M XXXIX.

1 Dauid vntogether with what great griefe and bitter-
nesse of minde hee was diuicted by his outrageous com-
plaints of his infirmities. 2. For hee confesseth that
when he had determined silence, that he brek forth yet
into words, that he would not, through the greatnesse of
his griefe. 3. Then hee rehearseth certaine requests
which issue of the infirmities of man, 4. And mix-
eth with them many prayers: but all doe flowe
munde

4. For they are
daily fed as with
Manna from hea-
uen, and haue suffi-
cient, when the
wicked haue neuer
enough, but euer
longe.
I God knoweth
what dayes hang
ouer his, and say
what meanes to
deliuer them.
m For God will
give them contin-
ent murther, and
that which shall
be necessary.
n They shall vani-
sh away suddenly.
o For they are fed
for the day of
hunger.
p God so furni-
sheth him with his
blessing, that hee
is able to helpe
others.
q God prospereth
the faithfull, he
cause they walke
in his wayes with
an vpright con-
science.
r When God
doeth exercise his
faith with diuers
temptations.
s Though the iust
man is, yet Gods
blessings are ex-
tended to his po-
seriue, and though
God suffer some
ill man to looke
temporal benefit,
hee recompenseth
him with spiri-
tual treasure.
t They shall con-
tinually be pre-
ferred vnder Gods
wings, and haue a
lift toward rest.
u These three
points are requi-
red of the faithfull,
that their talke be
godly, that Gods
law be in their
heart, and that
their life be vpright.
v For though it
be sometime for
expedient heath for
Gods glory and
their saluation, yet
he will approue
their cause, and re-
uenge their
wrong.
w So that the pro-
spect of the wic-
ked is but as a
cloud, which vani-
sheth away in a
moment.
x He exhorteth
the faithfull to
marke diligently
the example both
of Gods mercies,
and also of his iudgements. 2. He sheweth that the patient hope of the godly is
neuer in vaine, but in the end hath good successe, though for a time God prooue
them by sundry temptations.

4. To put himselfe
and others in
munde of Gods
displeasure for
sinne.
b He desired not
to be exempted
from Gods rod,
but that he would
to moderate his
hand, that he
might be able to
bore n.
c They sickeneth,
where with thou
hast visited me.
d Dauid acknow-
ledgeth God to be
iust in his punish-
ments, because his
finnes had delect-
ed much more.
e He confesseth
his finnes, Gods ius-
tice, and maketh
prayer his refuge.
f That rather
grieue place to mine
sore iust, then to
the will of God.
g Or, blacke as one
that is disfigured
and consumed with
ficknesse.
h This example
warneth vs neuer
to admire, but be
torment neuer lo-
great: but alwayes
to cry vnto God
with fure trust for
deliuerance.
i For, runneth
heart, or is tossed to
and fro, meaning,
that he was despi-
sute of all helpe and
runneth.
k My fight faileth
me for very sor-
row.
l Partly for feare
and partly for
pride, they denied
all dutie and
friendship.
m For I can haue
no audience be-
fore me, and there-
fore patiently wait
for the helpe
of God.
n That is, they
see that though suc-
cor me not in iustice,
they will mocke and
triumph, as though
thou hadst forsaken
me.
o To my greatest miserie
of all the world, then to
faile in any part of
my dutie, be the
labour of my
saluation: and this
declareth that he
prayed with fure
hope of deliuerance,

mind wonderfully troubled, that he may plainly appear how he did strive mightily against death & desperation.
 ¶ To the excellent Musician a Ledaubun.

A Psalm of David.

I Thought, ^b I will take heed to my wayes, that I lin not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumb and spake nothing: I kept silence even from god, ^c and my sorow was more stirred.

3 Mine heart was hote within me, and while I was musing, the fire kindled, and I ^d spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let mee know how long I have to live.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely every man in his best state is altogether vanity. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuere me from all my transgressions, and make me not a rebuke vnto the foolish.

9 I should haue bene dumbe, and not haue opened my mouth, because thou didst it.

10 Take thy plague away from me: for I am confounded by the stroke of thine hand.

11 When thou wilt rebukee doost chastise man for iniquity, thou as a moth ^b makest his beauty to consume: surely every man ^b is vanity. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recover my strength, ^b before I go hence and be not.

a This was one of the chiefe fingers, ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

the worst signified all that he had in him, as in a moth, although beauty, & in whatsoeuer he hath delight: for the rod of God telleth away all that is desired in this world. ^b For his sorow caused him think that God would destroy him utterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 David deliuered from great danger, dunt magnifice and praise the grace of God for his diuinitie, and commendeth his prouidence to all mankind. ^g Then doeth he promise to give himselfe wholly a Gods service, and so declareth how God is truly worshipped. ^h Afterwards he gureth thanks, and praeseth God, and hauing complained of his enemies, with god courage hee callen for ayde and succour.

¶ To him that excelleth. A Psalm of David.

I Waited ^a patiently for the Lord, & hee enclined vnto me, and heard my cry.

2 He brought mee also out of the ^b horrible pit, out of the myrie clay, and set my feet vpon the rocks, and ordered my goings.

3 And he hath put in my mouth ^c a new song of praise vnto our God: may shall feel it & feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth ^d not the proud, nor such as turne aside to lies.

5 O Lord God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towards vs: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: of his prouidence ouer all, & confesteth that his counsels towards vs are far above our capacities: we cannot so much as tell them in order,

(for mine eares hath thou prepared) burnt offering and sinne offering hath thou not requied.

7 ¶ Then said I, Lo, I come: for in the rolle of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousness in ^b great Congregation: loe, I will not refrain my lips: O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy and thy truth from the great Congregation.

11 Withdraw not thy tender mercie from me, O Lord, let thy mercy and thy truth alway preferre me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number then the haire of mine head: therefore mine heart hath ^c failed me.

13 Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe me.

14 Let them be confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be ^d destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, ^e The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no taryng.

Gods mercy may comfort d for him against the rage of his enemies. M Let him vpon mine shame and confusion light vpon them, which they intended to haue brought vpon mee. ⁿ As the faithful alwayes praye God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLII.

1 David being grievously afflicted, blest them that pity him, and complaineth of the reason of his own friends, and familiars, as came to pisse in bed. ^h Ieh-
 13 18. After hee feels: the great mercie of God gently chasping him, and not suffering his enemies to triumph against him, 13 gureth most heauily thanks to God.

¶ To him that excelleth. A Psalm of David.

Blessed is he that ^a iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preferre him aliae, hee shall be blessed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the bed of sorow: thou hast turned all his ^b bed in his sicknes.

4 Therefore I said, Lord haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies ^c speake euill of mee, saying, When shall he die, and his name perish?

6 And if he come to see me, hee speaketh ^d lies, but his heart heareth iniquitie within him, and when hee cometh forth, he telleth it.

7 All they that hate me, whisper together against me: euen against me do they imagine mine hurt.

8 If a Michiefe is light vpon him, and hee tellyeth, shall no more rise.

9 Yea, my familiar friend, whom I trusted, which did eat of my bread, & hath lifted vp the heele against me.

If The enemies thought by his sharpe punishments that God was become his mortal enemy. ⁱ For the man of my peace. ^j As David felt this fallshood, and as it was chiefly accomplished in Christ, Iohn 13.18. so shall his members continually proueth.

If Thou hast opened mine eyes, to vnderstand the spirituall meaning of the facities, and here David esteemeth the ceremonies of the law notwithstanding the end of the spirituall service. ^g When thou haddest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for his end. ^h In the Church assembled in the Sanctuary.

Do I haue counted my falsion in Gods mercy, whereby he hath: his: his righteousness, which signifieth a continual protection, and a truth, whereby appeareth his continual favour: so that hereof proceedeth our saluation.

As touching the content of the field, I was inwardly desirous of all counsel, yet hath inwardly moued mine heart to pray.

I desire that Gods mercy may comfort d for him against the rage of his enemies. M Let him vpon mine shame and confusion light vpon them, which they intended to haue brought vpon mee. ⁿ As the faithful alwayes praye God for his benefites: so the wicked mocke Gods children in their afflictions.

Not condemning as he is accused, a worm and flesh vnto, knowing that there are diuers causes why God layeth his hand vpon vs, yea and after we haue been thus vnto vs.

When for sorow and griefe of minde be callest himselfe vpon his bed, ^c Thou hast restored him in his sick bed, and thou hast comforted him.

For preuening, ^d For preuening, ^e For preuening, ^f For preuening, ^g For preuening, ^h For preuening, ⁱ For preuening, ^j For preuening, ^k For preuening, ^l For preuening, ^m For preuening, ⁿ For preuening, ^o For preuening, ^p For preuening, ^q For preuening, ^r For preuening, ^s For preuening, ^t For preuening, ^u For preuening, ^v For preuening, ^w For preuening, ^x For preuening, ^y For preuening, ^z For preuening, ^{aa} For preuening, ^{ab} For preuening, ^{ac} For preuening, ^{ad} For preuening, ^{ae} For preuening, ^{af} For preuening, ^{ag} For preuening, ^{ah} For preuening, ^{ai} For preuening, ^{aj} For preuening, ^{ak} For preuening, ^{al} For preuening, ^{am} For preuening, ^{an} For preuening, ^{ao} For preuening, ^{ap} For preuening, ^{aq} For preuening, ^{ar} For preuening, ^{as} For preuening, ^{at} For preuening, ^{au} For preuening, ^{av} For preuening, ^{aw} For preuening, ^{ax} For preuening, ^{ay} For preuening, ^{az} For preuening, ^{ba} For preuening, ^{bb} For preuening, ^{bc} For preuening, ^{bd} For preuening, ^{be} For preuening, ^{bf} For preuening, ^{bg} For preuening, ^{bh} For preuening, ^{bi} For preuening, ^{bj} For preuening, ^{bk} For preuening, ^{bl} For preuening, ^{bm} For preuening, ^{bn} For preuening, ^{bo} For preuening, ^{bp} For preuening, ^{bq} For preuening, ^{br} For preuening, ^{bs} For preuening, ^{bt} For preuening, ^{bu} For preuening, ^{bv} For preuening, ^{bw} For preuening, ^{bx} For preuening, ^{by} For preuening, ^{bz} For preuening, ^{ca} For preuening, ^{cb} For preuening, ^{cc} For preuening, ^{cd} For preuening, ^{ce} For preuening, ^{cf} For preuening, ^{cg} For preuening, ^{ch} For preuening, ^{ci} For preuening, ^{cj} For preuening, ^{ck} For preuening, ^{cl} For preuening, ^{cm} For preuening, ^{cn} For preuening, ^{co} For preuening, ^{cp} For preuening, ^{cq} For preuening, ^{cr} For preuening, ^{cs} For preuening, ^{ct} For preuening, ^{cu} For preuening, ^{cv} For preuening, ^{cw} For preuening, ^{cx} For preuening, ^{cy} For preuening, ^{cz} For preuening, ^{da} For preuening, ^{db} For preuening, ^{dc} For preuening, ^{dd} For preuening, ^{de} For preuening, ^{df} For preuening, ^{dg} For preuening, ^{dh} For preuening, ^{di} For preuening, ^{dj} For preuening, ^{dk} For preuening, ^{dl} For preuening, ^{dm} For preuening, ^{dn} For preuening, ^{do} For preuening, ^{dp} For preuening, ^{dq} For preuening, ^{dr} For preuening, ^{ds} For preuening, ^{dt} For preuening, ^{du} For preuening, ^{dv} For preuening, ^{dw} For preuening, ^{dx} For preuening, ^{dy} For preuening, ^{dz} For preuening, ^{ea} For preuening, ^{eb} For preuening, ^{ec} For preuening, ^{ed} For preuening, ^{ee} For preuening, ^{ef} For preuening, ^{eg} For preuening, ^{eh} For preuening, ^{ei} For preuening, ^{ej} For preuening, ^{ek} For preuening, ^{el} For preuening, ^{em} For preuening, ^{en} For preuening, ^{eo} For preuening, ^{ep} For preuening, ^{eq} For preuening, ^{er} For preuening, ^{es} For preuening, ^{et} For preuening, ^{eu} For preuening, ^{ev} For preuening, ^{ew} For preuening, ^{ex} For preuening, ^{ey} For preuening, ^{ez} For preuening, ^{fa} For preuening, ^{fb} For preuening, ^{fc} For preuening, ^{fd} For preuening, ^{fe} For preuening, ^{ff} For preuening, ^{fg} For preuening, ^{fh} For preuening, ^{fi} For preuening, ^{fj} For preuening, ^{fk} For preuening, ^{fl} For preuening, ^{fm} For preuening, ^{fn} For preuening, ^{fo} For preuening, ^{fp} For preuening, ^{fq} For preuening, ^{fr} For preuening, ^{fs} For preuening, ^{ft} For preuening, ^{fu} For preuening, ^{fv} For preuening, ^{fw} For preuening, ^{fx} For preuening, ^{fy} For preuening, ^{fz} For preuening, ^{ga} For preuening, ^{gb} For preuening, ^{gc} For preuening, ^{gd} For preuening, ^{ge} For preuening, ^{gf} For preuening, ^{gg} For preuening, ^{gh} For preuening, ^{gi} For preuening, ^{gj} For preuening, ^{gk} For preuening, ^{gl} For preuening, ^{gm} For preuening, ^{gn} For preuening, ^{go} For preuening, ^{gp} For preuening, ^{gq} For preuening, ^{gr} For preuening, ^{gs} For preuening, ^{gt} For preuening, ^{gu} For preuening, ^{gv} For preuening, ^{gw} For preuening, ^{gx} For preuening, ^{gy} For preuening, ^{gz} For preuening, ^{ha} For preuening, ^{hb} For preuening, ^{hc} For preuening, ^{hd} For preuening, ^{he} For preuening, ^{hf} For preuening, ^{hg} For preuening, ^{hh} For preuening, ^{hi} For preuening, ^{hj} For preuening, ^{hk} For preuening, ^{hl} For preuening, ^{hm} For preuening, ^{hn} For preuening, ^{ho} For preuening, ^{hp} For preuening, ^{hq} For preuening, ^{hr} For preuening, ^{hs} For preuening, ^{ht} For preuening, ^{hu} For preuening, ^{hv} For preuening, ^{hw} For preuening, ^{hx} For preuening, ^{hy} For preuening, ^{hz} For preuening, ^{ia} For preuening, ^{ib} For preuening, ^{ic} For preuening, ^{id} For preuening, ^{ie} For preuening, ^{if} For preuening, ^{ig} For preuening, ^{ih} For preuening, ⁱⁱ For preuening, ^{ij} For preuening, ^{ik} For preuening, ^{il} For preuening, ^{im} For preuening, ⁱⁿ For preuening, ^{io} For preuening, ^{ip} For preuening, ^{iq} For preuening, ^{ir} For preuening, ^{is} For preuening, ^{it} For preuening, ^{iu} For preuening, ^{iv} For preuening, ^{iw} For preuening, ^{ix} For preuening, ^{iy} For preuening, ^{iz} For preuening, ^{ja} For preuening, ^{jb} For preuening, ^{jc} For preuening, ^{jd} For preuening, ^{je} For preuening, ^{jf} For preuening, ^{jj} For preuening, ^{jk} For preuening, ^{jl} For preuening, ^{jm} For preuening, ^{jn} For preuening, ^{jo} For preuening, ^{jp} For preuening, <

b Meaning, either in propriety of life, or in the true feare of God against all tentations. i Shewing me euident signes of thy fatherly prouidence. k By thy repetition he stirreth vp the faithfull to pray for God.

h As a treasure to be kept of them, which were of the number of the Teuites.

k By these similitudes of thirbt and panting, he sheweth his feruent desire to serue God in his Temple. c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I fed the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorrow. e Though he sustained grievous assaults of the flesh to call him into despayre, yet his faith grounded on Gods accustomed mercies getteth the victory.

f That is, when I remember thee in this load of my bawmness among the mountains. g Afflictions came to thee vpon me, but I felt my selfe as overwelmed: whereby he sheweth there is need of our misery till God be pacified and send remedy.

h I am most grieuouly did not overcome at last, but he gently deliuer his.

i He desired God to vnderake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.

k That is, the cruel company of mine enemies. c To wit, thy fauour, which appeareth by the performance of thy promises.

d The promitteth to asse & comforte facit

10 Therefore, O Lord, haue mercy vpon mee, and raise me vp: for shall I reward thee.

11 By this I know that thou fauourest me, because mine enemy doth not triumph against me.

12 And as for me, thou vpholdest me in mine integrity, & doest set me before thy face for euer.

13 Blessed be the Lord God of Israel world without end. k So be it, euen so be it.

PSAL. XLII.

i The Prophet grievously complained, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was still united & affectioned. 7 And last of all he sweareth, that hee was not so far overcome with these sorrows & thoughts, as that he continually put his confidence in the Lord.

f To him that excelleth. A Psalm to give instruction, & committed to the sonnes of Korah.

AS the hatt brayeth for the sinners of water, so I will pante my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 My teares haue bene my meate day and night, while they dayly say vnto me, Where is thy God?

4 When I remembered these things, I powred out my very heart, because I had gone with the multitude, and ledde them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? e wait on God: for I will yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remembered thee, from the land of Iordan, and Hermonim, and from the mount Mizar.

7 One g deepe calleth another deepe by the noise of thy water spouts: at all thy waues and thy floods are gone ouer me.

8 The Lord will grant his louing kindnes in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten me? why goe I mourning, when the enemy oppresseth me?

10 My i bones are cut aunder, while mine enemies reproach me, saying dayly vnto me, Where is thy God?

11 Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks: hee is my present helpe, and my God.

He assureth himselfe of Gods help in time to come. i That is, I am most grieuouly did not overcome at last, but he gently deliuer his.

k This repetition doth declare that David once, to teach vs to be constant, for as much as God will create.

PSAL. XLIII.

i He prayeth to be deliuered from them that conspire against him, that he might ioyfully praise God in his holy congregation.

Yudge me, O God, and defend my cause against the vnmereifull b people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppressed me?

3 Send thy light and thy truth: let them lead mee: let them bring me vnto thine holy Mountaine, and to thy Tabernacles.

4 Then will I goe vnto the altar of God, euen vnto the God of my ioy and gladnes: and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? e waite on God: for I will yet giue him thanks, hee is my present helpe and my God.

PSAL. XLIV.

i The faithfull remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the covenant made with Abraham, for the keeping whereof they shew what grievous things they suffered. 23 Finally, they pray vnto God not to extenuate their affliction, seeing the same redoundeth to the contempt of his honour.

f To him that excelleth. A Psalm to give instruction, committed to the sonnes of Korah.

WE haue heard with our eares, O God: our fathers haue told vs the workes that thou hast done in their dayes, in the old time:

2 How thou hast drinen out the heathen with thine hand, and planted c them: how thou hast destroyed the d people, and caused e them to grow.

3 For they inherited not the lande by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst f fauour them.

4 Thou art my king, O God: I send helpe vnto Iakob.

5 Through thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

6 For I doe not trust in my bow, neither can my sword saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will we prayse God continually, and will confesse thy Name for euer. Selah.

9 But now thou art farre off, and putteth vs to i confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe from y aduersary, and they, which hate vs, spoile f for themselves.

11 Thou givest vs h as sleepe to be eaten, and doest scatter vs among the nations.

12 Thou sellest thy people i without gaine, and doest not increase their price.

13 Thou makest vs a reproach to our neighbours, a left and a laughing stocke to them that are round about vs.

14 Thou makest vs a proverb among the nations, and a nodding of the head among the people.

15 My confusion is dayly before me, and the shame of my face hath couered me,

16 For the voyce of the slanderer and rebuker, for the enemy and o auenger.

17 All this is come vpon vs, yet doe we not o forget thee, neither deale we falsly concerning thy covenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths.

19 Albeith thou hast smitten vs downe into the place of d dragons, and covered vs with the shadow of death.

20 If we haue forgotten the Name of our God, and holden vp our hands to a p strange god,

21 Shall not God q search this out? for hee knoweth the secrets of the heart,

Shame, n Meaning, the proud and cruel tyrant. o They boast not of their victories, but declare that they rely vpon God in the midst of their afflictions: but by hard afflictions called c the beauty of ones life. l Or, whole; meaning, the bottom. m The fear of temptation: here we see the power of faith, which can be overcome by no perils. p They shew that they honoured God aright, because they trusted in him alone. q They shew God to winne: that they were vpright to himward.

Whereby he admonisheth the faithfull not to relent, but continually to waite on the Lord, though their troubles be long and great.

i This Psalm seemeth to haue bene made by some excellent Prophet for the vie of the people, when the Church was in extreme misery, either at their restoration from Babylon, or vnder Antiochus, or in such like affliction.

k That is, the Canaanites.

c To wit, our fathers.

d Of Canaan.

e That is, our fathers.

f Gods free mercy and loue is the only fountaine and beginning of the Church, Deut. 4. 37.

g Because thou are our king, therefore doeth the people from their misery.

h Because they and their forefathers made both one Church, they apply that to themselves which before they did attribute to their fathers.

i As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

j Or, their pleasure.

k Rom. 9. 36.

l Knowing God to be author of this calamity, they murmure not, but seeke remedy at his hands, who wounded them.

m As flauers which are sold for a low price, neither looke they about for redemption, that offereth most, but take the first chapman.

n I dare not lift vp my head for

o Afflictions: who punished not their iniquities, but by hard afflictions called c the beauty of ones life.

p They shew that they honoured God aright, because they trusted in him alone.

q They shew God to winne: that they were vpright to himward.

e The faithfull
make this their
comfort, that the
wicked punish
them not for their
sins, but for
Gods sake. Mar.
5.10. 1. Pet. 1.4.
f There is no
hope of recovery,
except thou put
to thine hand and
raise up vs.

g Which is the one
kind of slavery and

22 Surely for thy sake we are slain continually, and are counted as sheepe for the slaughter.
23 Vp, my sleepesth thou, O Lord: awake, be not farre off for euer.
24 Wherefore hidest thou thy face? and forgettest our misery and our afflictions?
25 For our soules is beaten downe vnto the dust: our belly cleaueth to the ground.
26 Rise vp for our succour, and redeeme vs for thy mercies sake.

h sufficient ransom to deliuer both body and soule from all
kind of slavery and misery.

PSAL XLV.

a The maiestie of Solomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptian being an heathen woman, is blessed, so that hee can renounce her people and the love of her country, and give her selfe wholly to her husband. Vnder the which figure, the wonderfull maiestie and increase of the Kingdome of Christ and his Church his spouse, now taken of the Gentiles, is described.

q To him that excelleth on a Shoshannim, a song of b love to giue instruction, committed to the sonnes of Korah.

Mine heart will utter forth a good matter: I will intreat in my works of the King: my tongue is as the pen of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glory.

4 And prosper with thy glory: ride vpon the word of truth and of meekenes and of righteousness: so thy right hand shall reach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer and euer: the scepter of thy kingdome, is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednesse, because God, euen thy God, hath acknowledged thee with the oyle of gladnesse about thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the yuory palaces, where they haue made thee glad.

9 Kings daughters were among thine honorable mistes: vpon thy right hand shal stand the Queene in a vesture of gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine care: for aye also thine owne people and thy fathers house.

11 So shall the King haue pleasure in thy beauty: for he is thy Lord, and reuerence thou him.

12 And the daughter of i Tyrus with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious i with-in: her clothing is of brodered gold.

14 She shall be brought vnto the King in raiment of fine woole: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnes shall they be brought, that God can and will defend his Church from all dangers and enemies: h To wit, how oft he hath destroyed his enemies, and delivered his people: i Here warneth them that persecute the Church, to cease their cruelty: for else they shall feele that God is too strong for them against whom they fight.

and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes through all thy earth.

17 I will make thy Name to be remembered through all generations: therefore shall the people give thanks vnto thee world without end.

h sufficient to enrich all his members. o This onely must and not to Salomons.

PSAL XLVI.

a A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his army was driven away, or some other like sudden and marvellous deliuerance by the mighty hand of God. b Whereby the Prophet commending this great benefit, doeth exhort the faithfull to give themselves wholly into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies: because this is his delight in against the rage of the wicked, when they conspire but against the iust.

c To him that excelleth on a Alanseth, a song committed to the sonnes of Korah.

GOD our hope and strength, and helps in troubles, readie to be found.

2 Therefore will not wee feare, though the earth be mooued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof d rage and be troubled, and the mountaines shake at the furies of the same. Selah.

4 Yet there is a River, whose streame shall make glad the Citie of God: euen the Sanctuarie of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it very earely.

6 When the nations rage, and the kingdomes were mooued, God thundered, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

8 Come and behold the workes of the Lord, how delatations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bow, and cutteth the speare, and burneth the chariots with fire.

10 Be still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

that God can and will defend his Church from all dangers and enemies: h To wit, how oft he hath destroyed his enemies, and delivered his people: i Here warneth them that persecute the Church, to cease their cruelty: for else they shall feele that God is too strong for them against whom they fight.

PSAL XLVII.

a The Prophet exhorteth all people to the worship of the true and euerlasting God, commending the mercie of God toward the posteritie of Iacob. b And after praise of the Kingdome of Christ in the time of the Gospel.

c To him that excelleth. A Psalm committed to the sonnes of Korah.

All people clap your hands: sing loud vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen our inheritance for vs: euen the glory of Iakob whom he loued. Selah.

of the Lawe and Prophet, schoolmasters to the Gentiles, that they should be glad to obey them. e God hath chosen vs above all other nations, to enjoy his most glorious name.

in Thry shall haue greater graces then their fathers. f Hee signifieth the great compasse of Christs kingdome, which shall be referred to Church.

a Which was a threat of a musical instrument as a solemnity, vnto the which this Psalm was sung.

b Or, protection. b In all manner of troubles God heareth his speedie mercie and power in defending his.

c This is, we will not be overcome with feare.

d Though the afflictions rage about so much, yet the rivers of Gods mercies bring sufficient cumulators to his.

e The river of Shiloah, which passed through Ierusalem, meaning though the defence seeme strait so small, yet if God haue appointed it, it is sufficient.

f Alwayes when neede requireth.

g Here, gave his voice.

h They are assured.

i Here warneth them that persecute the Church, to cease their cruelty: for else they shall feele that God is too strong for them against whom they fight.

j Here is figured Christ, vnto whom all his should give willing obedience, and who would know himselfe terrible to the wicked.

k He hath made the leues, who were the keepers of the Lawe and Prophet, schoolmasters to the Gentiles, that they should be glad to obey them.

l God hath chosen vs above all other nations, to enjoy his most glorious name.

d He doeth also
lude vnto the
trumpets, that
were blown at
solemne feasts:
but he doeth fur-
ther figure the
trumpet of Christ
and his glorious
ascent into the
heavens.
e He requirith
that vnderstand-
ing be ioynt
with figure, least
the Name of God be
prophaned with vaine crying. f He prayeth Gods bignes,
for that he ioyntly be great princes of the world (where he callen shields) to
the fellowship of his Church.

5 God is gone vp with triumph, *even* the Lord,
with the 4 sound of the trumpet.
6 Sing prayes to God, sing prayes: sing prayes
vnto our King, sing prayes.
7 For God is the king of all the earth: sing
prayes *euery* one that hath vnderstanding.
8 God reigneth ouer the heauen: God sitteth
vpon his holy Throne.
9 The princes of the people are gathered vnto
the people of the God of Abraham: for the
shield is of the world belong to God: he is greatly
to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hands of
m kings is mentioned, for the which thanks are
giuen to God, and the state of that citie is praised, that
hath God for perfectly as all times ready to defend them.
This Psalm is cometh to be made in the time of Abaz,
1. h. s. phat. Asa or Ezrahiah: for in their times chiefly
was the citie by foreign princes assailed.

2 A song or Psalm committed to the
singers of Korah.

Great is the Lord, and greatly to be prayed in
the Citie of our God, *even* vpon his holy
Mountaine.

2 Mount Zion, lying Northward, is saide in si-
tuation: it is the joy of the whole earth, and the
Citie of the great king.

3 In the palaces thereof God is knowne for a
refuge.

4 For lo, the kings were gathered, and went
together.

5 When they saw it, they marvelled: they were
astounded, and suddenly driuen backe.

6 Feare came there vpon them, and sorrow, as
vpon a woman in trouble.

7 As with an East winde thou breakest the
ships of Tarshish, *so* were they destroyed.

8 As we haue heard, so haue we seene in the
Citie of the Lord of hostes, in the citie of our
God: God will establish it for euer. Selah.

9 We waite for thy louing kindeesse, O God,
in the middes of thy Temple.

10 O God, according to thy Name, so is thy
praise vnto the worlds ende: thy right hand is
full of righteousnesse.

11 Let mount Zion reioyce, and daugh-
ters of Iudah be glad, because of thy iudgements.

12 Compassion about Zion, and goe round
about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her
towers, that ye may tell your posteritie.

14 For this God is our God for euer and euer,
he shall be our guide vnto the death.

PSAL. XLIX.

1 The holy Ghost exhorteth all men to the consideration of
mans life. 2 Shewing thim not to be moued with
deuotion, and therefore not to be feared: but
contrariwise he lifteth vp our minds to consider how
all things are ruled by Gods prouidence: 34 Who as he
suffereth their worldly misers to reueling themselves.
35 So doeth he promise he will reward them in
the day of the resurrection, and the final

3 To him that excelleth. A Psalm com-
mitted to the singers of Korah.

Hear a this, all ye people: giue eare, all ye that
dwell in the world.

2 As well low as high, both rich and poore.

3 My mouth shall ipeake of wisdom, and the
meditation of mine heart of knowledge.

4 I will incline mine eare to a parable, and
utter my graue matter vpon the harpe.

5 Wherefore should I feare in the euill dayes,
when iniquitie shall compass me about, as at mine
heelies?

6 They trust in their goods, and boast them-
selves in the multitude of their riches.

7 Yet a man can by no means redeeme his
brother: he cannot giue his ransom to God,

8 (So d precious is the redemption of their
soules, and the continuance for euer.)

9 That hee may liue still for euer, and not fee
the graue.

10 For hee seeth that wife men die, and also
that the ignorant and foolish perish, and leaue
their riches for others.

11 Yet they thinke their houses and their ha-
bitations shall continue for euer, *even* from gene-
ration to generation, and call their lands by their
names.

12 But man shall not continue in honour; he
is like the beasts that die.

13 This their way uttereth their foolishnesse:
yet their posteritie i delight in their talke. Selah.

14 Like sheepe they lie in graue: I death de-
uoureth them, and the righteous shall haue do-
mination ouer them in the morning, for their
beauty shall consume, when they shall go from their
house to graue.

15 But God shall deliuer my soule from the
power of the graue: for he will reueile mee. Selah.

16 Be not thou afraid when one is made rich,
and when the glory of his house is increased.

17 For he shall take nothing away, when he
die, neither shall his pompe descend after him.

18 For while he liueth, he reioyced himselfe;
and men will praye thee, when thou wast
much of thy selfe.

19 He shall enter into the generation of his
fathers, and they shall not lue for euer.

20 Man is in honour, and vnderstandeth not:
he is like to beasts that perish.

they be brought to the graue. 1 Because they haue no part of life everlasting, m
Christs comming is at the morning, when the elect shall reigne with Christ
their head ouer the wicked. Or, because he hath receiued mee. * 10. 27. 19. 1. 11. 11.
6. 7. 2. hee blessed his soule. o The sateries pryseth them that liue in delights
and pleasures. l Or, his soule. a And not passe the terme appointed for life.
p Both they and their fathers shall liue here but a while, and at length die for euer.
q The commendeth mans ingratitude, who haue receiued excellent gifts of God,
abused them like a beast to his owne condemnation.

PSAL. L.

2 Because the Church is alway full of hypocrites, 3 which
doe imagine that God will be worshipped with outward
ceremonies only, without the heart: and especially the
Iewes were of this opinion, because of their figures and
ceremonies of the Law, thinking that their sacrifices
were sufficient. 21 There are the Priests doth reposit
thir confidence, and vnunderstand the Name of God to be
blasphemous more to himselfe, as in ceremonies. 23 For
hee delueth the worship of Gods to be seruile, whereof
are two principal parts, adoration and thanksgiuings.

4 A Psalm of Asaph.

The God of gods, *even* the Lord hath spoken
and called the earth from the rising vp of
the Sunne, vnto the going downe thereof.

b To plead against his dissembling people before heauen and
earth.

a He will increate
bow. God govern-
eth the world by
his prouidence,
which cannot be
peruaded by the
vngement of
the li. li. b
Though wicked
men reigne, and
reueren rage, see-
ing God will exe-
cute his iudge-
ment against the
wicked in time
conuenient. c
To trust in ri-
ches is mere
madnesse, seeing
that we cannot
reueren life, nor
prolong it. d
That is, so rare
or not to be
found. e, as proph-
cy was precious in
the days of Eli.
f. Sam. 3. 1.
g Meant, it is
impossible to liue
for euer: also that
life and death are
only in Gods
hands. h
In that that
death murther no
distinction be-
tweene the pec-
cors. i That is, not
to their children but
to strangers. k Yet
the wicked prou-
ide by these ex-
amples, one still
dreams an im-
mortalitie in
earth. l Or, I labo-
r that name may be
famous. m earth.
n As touching
the death of the
body. o They speake
and doe the same
thing that their
fathers did. p
As I suppose are
gathered into the
folde. q I shall

Because God had chosen it to have his Name there called upon, and also his image shined there in the doctrine of the Law. As when God gave his Law in Mount Sinai, he appeared terrible with thunder and tempest, so will he appear terrible to the keeping thereof. As witnesseth against hypocrites. God in respect of his elect, calleth the whole body holy, Saints, and his people. Which should know that sacrifices are feasts of the covenant between God and his people, and not for religion therein. For I passe not for sacrifices, except the true vie be there, which is to confirm my faith to my promises. I thought he did delight in sacrifice, yet had no need of man's help thereunto. Though man's life for the infirmity thereof had need of food, yet God whose life quickeneth all the world, hath no need of such meaner. I shew by selfe manifold of Gods benefits by thanksgiving. Why doest thou take to be of my people, and talk of my covenant, seeing thou art but an hypocrite? And to live according to my word. Or see how they what are the fruits of them that continue Gods word.

2 Out of Zion; which is the perfection of beauty, hath God shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, & a mighty tempest shall be moored round about him.

4 He shall call the heaven about, and e earth to judge his people.

5 Gather my Saints together vnto me, those that make a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himselfe. Selah.

7 Heare, O my people and I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.

8 I will not b reprooue thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goats out of thy folds.

10 For all the beasts of the forest are mine, and the beasts on a thousand mountains.

11 I know all the foules on the mountaines, and the wilde beasts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine and all that therein is.

13 Will I eat the flesh of bulles? or drinke the blood of goats?

14 Offer vnto God praise, and I pay thy vows vnto the most High.

15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked fall God's wrath. What hast thou to do to declare mine ordinances, that thou shouldst take my covenant in thy mouth,

17 Seeing thou hatest to be reformed, and hast cast my words behind thee?

18 For when thou seest a thiefe, o thou runnest with him, and thou art partaker w the adulterers.

19 Thou giest thy mouth to euill, and with thy tongue thou forgett deceit.

20 Thou p sittest, and speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprooue thee, and I set them in order before thee.

22 Oh consider this yee that forget God, least I teate you in pieces, and there be none that can deliuer you.

23 He that offereth praye, shall glorifie me: and to him, that I dispoiseth his way aright, will I shew the saluation of God.

Hee noteth the cruelty of hypocrites, which seare not in their hearts their owne troubles. I will write all thy wicked deeds in a booke, and make thee to reade and acknowledge them, whether thou wilt or no. Under the which is contained faith and inuocation. As God hath appointed: I That is, declare my selfe to his Sauiour.

PSAL. LI.

When David was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God, with protestation of his naturall corruption and iniquity, but also left a memoriall thereof to his posterity. Therefore first he desireth God to forgive his sinnes, and then to renew in him his holy Spirit, with promise that he will not be remiss of faith of those great graces.

Finally, fearing that God would punish the whole Church for his fault, he requesteth that he would rather increase his graces vnto all the same.

To him that excelleth, A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bathsheba.

H Aue mercy vpon me, O God, b according to thy louing kindnes: according to the multitude of thy mercies, and bountie.

As his benefices were manifold and great, so he requirith him the feeling of his excellent and abundant mercies,

inde of thy compassions put away mine iniquities.

2 Wash me thoroughly from mine iniquities, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is euil before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudgest.

Behold, I was borne in iniquity, and in sinne hath my mother conceiued me.

6 Behold, thou louest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge mee with hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.

8 Make me to heare joy and gladnesse, that the b bones, which thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 Create in mee a cleane heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Refraine to me the ioy of thy saluation, and stablish me with thy free Spirit.

13 Then shall I teach thy lawes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuer me from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnesse.

15 Open thou my lips, O Lord, and my mouth shall shew forth thy praye.

16 For thou desirest no sacrifice, though I would giue it: thou delitest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation; then shall they offer calves vpon thine altar.

20 Sin not, 17. b By giuing me occasion to praise thee, when thou shalt forgive my iniquities. O which is a wounding of the heart, proceeding of faith, which feeleth vnto God for mercy. P He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgements. O That is, to praise and lawfull, applying to the right end, which is the exercise of faith and repentance.

PSAL. LII.

David describeth the arrogant tyrannie of his aduersary David, who by false iurymen casteth him out of the house of the priests to be stoned. A Psalm propheticall of his destruction, and encouragement the faithful to put their confidence in God, whose iudgements are most true against his aduersaries. And finally, he rendereth thanks to God for his deliuerance. In this Psalm is lively set forth the kingdom of Antichrist.

To him that excelleth, A Psalm of David to giue instruction. When David the Edomite came and smothered Saul, and said to him, David is come to the house of Achimelech.

Why boastest thou thy selfe in thy wickednesse, O man of power: the louing kindnesse of God endureth daily.

2 Thy tongue imagineth mischief, and is like a sharpe razor, that cutteth deceitfully.

3 Thou doest loue euill more then good, and lies more then to speake the truth. Selah.

4 Thou louest all words that may destroy: O deceitfull tongue!

5 So shall God destroy thee for euil: he shall recompense thy fall.

6 Though God forbear for a time, yet at length he will take

c My sinnes thicke to lalt to me, that I haue need of some lingua: kind of washing.

d My confidence according to me, that I can haue no rest till I be reconciled.

e When thou giuest sentence against sinners, they must needs confesse their guilt, and be iust, and themselves sinners.

f He confesseth that God who looueth purenesse of heart, may iustly deliuey man, who of nature is a sinner, much more him, whom he ha

g He is instructed in his heavenly wisdom, Zeph. 14. 6.

h He meaneth Gods mercies to be remembered sinners, b By the bones he vnderstandeth all strength of foule and body which by tears and mourning are conformed.

i He confesseth that when Gods Spirit is cold in us, to haue it againe renewed, is a new creation.

k He desireth me to assure me that I am drawn out of the slavery of inno

l He promisseth to endure that others by his example may reioyce in God.

m From the murder of Uriah, and the others that were done with him,

n O David, which hath catted with the tyrant Saul, and hath power to smother the Sain

o Thy malice moueth thee by false flatteries and lies to a vile and detestable know

yes, at length he will

a To reprooue him because he had committed so horrible sinnes, and here in the same without repentance more than a whole year, that God would giue

after he had gone in to Bathsheba.

H Aue mercy vpon me, O God, b according to thy louing kindnes: according to the multitude of thy mercies, and bountie.

As his benefices were manifold and great, so he requirith him the feeling of his excellent and abundant mercies,

6 Though God forbear for a time, yet at length he will take

7 Ely righteousnesse. Though God forbear for a time, yet at length he will take

8 recompense thy fall.

h He beareth that is to enter now time or never that God help him, for all the world is against him and ready to devour him. c He layeth his confidence upon Gods promise, though he be not present helpe. d All my counsels have euill success, and turne to mine euill sorrow. e As all the world against one man, and cannot be satiate, except they haue my life. f They thinke not onely to escape punishment, but also more wicked they are, the more impudent they waxe.

g If God keepe the teares of his Saints in store, much more will he remember their blood, to avenge it: and though they burne as the bones, yet can they not blot the teares and blood out of Gods register. h Having received that which I requested, I am bound to pay my vowes of thanksgiving, as I promised. i As mindful of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the sunne.

PSAL. LVII.

1 David being in the desert of Zaph, where the inhabitants did betray him, and at length in the same came with Saul. a Callest most earnestly vnto God, with full confidence, that he will performe his promise, and take his soules in hand. b Also that hee will free his glory in the heauens, and the earth against his cruel enemies. c Therefore doeth hee render land and praise.

2 To him that exalteth. a Destroy not. A Psalm of David on Michiam. When hee fleade from Saul in the cave.

HAUE mercie vpon mee, O God, I haue mercie vpon mee; for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions ouerpasse.

3 I will call vnto the most high God, when the God that performeth his promise toward me. He will lend from heauen, and saue mee from y reproche of him that would swallow me. Selah. God will lend his mercie, and his strength.

4 My soule is among lions; I lie among the children of men, that are set on fire, whose teeth are speares and arrowes, and their tongue a sharpe sword.

5 Exit thy selfe, O God, above the heauen, and let thy glory be vpon all the earth.

6 They haue laide a net for my steps; my soule is pressed downe; they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared; I will sing and giue praise.

8 Awake my tongue, awake viose and harpe: I will awake early.

9 I will pray thee, O Lord, among the people, and I will sing vnto thee among the nations.

h That is, wholly bent to giue thee praise for my deliuerance. i Hee sheweth that both his heart shall praise God, and his tongue shall confesse him, and also he will vnto other meane to promote himselfe forward to the same.

10 For thy mercies is great vnto the heauens, and thy strength vnto the cloudes.

11 Exit thy selfe, O God, above the heauens, and let thy glory be vpon all the earth.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement, shewing that the iust shall reuenge, when they see the punishment of the wicked to the glory of God.

2 To him that exalteth. Destroy not. A Psalm of David on Michiam.

1 Is it true? O congregation, speake ye iustly? O founteyns of men, iudge ye rightely.

2 Yea, rather yee imagine mischief in your heart: b your handes execute crueltie vpon the earth.

3 The wicked are strangers from the wombe; euen from y belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent; like the deafe adder that stoppeth his care.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Breake their teeth, O God, in their mouthes: break the lawes of the yong lions, O Lord.

7 Let them melt like the water, let them passe away: when hee shooteth his arrowes, let them be as broken.

8 Let them consume like a snail that roseth, and like the vniuersally fruit of a woman, that hath not seene the sunne.

9 As raw flesh before your pots seeth the fire of thornes; so let them carie them away as with a whirlewind in his wrath.

10 The righteous shall b reioyce when hee seeth the vengeance; he shall walke in his feete in the blood of the wicked.

11 And men shall say, b Verely there is fruit for the righteous; doubtlesse there is a God that iudgeth in the earth.

h With a pious affection. i Their punishment and slaughter shall be so great. k Seeing God goereth all by his prouidence, hee must needs put difference betwene the goodly and the wicked.

PSAL. LIX.

1 David being in great danger of Saul, who sent to slay him, sheweth, prayeth vnto God. c Describeth his enemies, and then proueth. d Describeth his enemies, and then proueth. e Describeth his enemies, and then proueth. f Describeth his enemies, and then proueth. g Describeth his enemies, and then proueth. h Describeth his enemies, and then proueth. i Describeth his enemies, and then proueth. k Describeth his enemies, and then proueth.

2 To him that exalteth. Destroy not. A Psalm of David, on Michiam. When Saul sent and they did watch the house to kill him.

O My God, b deliuer me from mine enemies, defend me from them that rise vp against me. **2** Deliuer me from the wicked doers, and laue me from the bloodie men.

3 For loe, they haue laide wait for my soule, the mightie men are gathered against me, not for mine offence, nor for my sinne, O Lord.

4 They runne and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hosts, O God of Israel, awake to visite all the heathen, and be not d mercifull vnto al y transgreffe maliciously. Selah.

h Hee desireth God to execute his vengeance on the probate y seate his Church.

k Thy mercies do not see, y appeare to the lesser, but also to the greater, the Gentiles.

a Ye counsellors of Saul, whoe desire the presence of deliuerance from the common wealth, couetise my death being an innocent.

b Ye are not attached to execute that crueltie publicly, which ye haue imagined in your hearts.

c That is, enemies to the people of God euen from their birth.

d They put in malice and subtiltie the craftie serpent which could preuise himselfe by stopping his ears from the exhortation.

e They away all occasions and excuses whereby they hurt.

f Considering Gods diuine power, be sheweth that God in a moment can destroy their force wherof they bragge.

g As flesh is taken rawe out of the pot before the water be so he desireth God to destroy their enterprise before they bring them to pass.

h With a pious affection. i Their punishment and slaughter shall be so great.

k Seeing God goereth all by his prouidence, hee must needs put difference betwene the goodly and the wicked.

a Read Psal. 16. b. 1. Sam. 19. 12.

b Though his enemies were earth as he did destroy him, yet he affluently himselfe that God had a way open in hand to deliuer him.

c For I am innocent to them, and haue not offended them.

d Seeing it apperaineth to Gods iustgement to punish the wicked, who maliciously pre-

He compareth their cruelty to hungry dogges, howling that they are ouerwreie in doing euill, & they boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.

Though Saul haue ouer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.

h He will not faile to succour me when neede requireth.

l Altogether, but by lies and litle, that the people bring oftentimes any iudgements, may be misdall of thee.

k That in their miseries and thame they may be as gladders and exam- ples of Gods vengeance.

l When thy time shall come, and, when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.

n Which didd vnto the police of a weakie woman to confound the enemies strength, as 1. Sam. 19. 12. o Confessing himselfe to be void of all vertue and strength, he attributeth the whole to God.

PSAL. LXX.

David being now King over Iudah, and having had many victories, sheweth his contentment, that God elected him King, assuring the people that God will prosper them, if they approve the same.

q To him that excelleth upon a Soudan Eduth, or Michiam. A Psalm of David to teach, * When he fought against Aram Naharaim, and against Aram & Zobab, when Toab returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the lande to tremble, and hast made it to d gape: heale the breaches thereof, for it is shaken.

3 Thou hast c shewed thy people heauy things: thou hast made vs to drinke the wine of giddines.

4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth, Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shall be mine, and Manassah shall be mine: Ephraim also shall be the strength of mine head: i Iudah is my law-giuer.

8 Moab shall be my wash-pot: ouer Edom

will I cast out my shoe: Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the strong city? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and diddest not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall do valiantly: for he shall tread downe our enemies.

PSAL. LXI.

Whether that he were in danger of the Ammonites, or being pursued by the Syrians, here hee crieth to be heard and deliuered. 7 And confirmed in his kingdom.

8 He promisheth perpetuall praise.

9 To him that excelleth on Neginoth. A Psalm of David.

Hear me cry, O God: giue care vnto my prayer.

2 From a the ends of the earth will I cry vnto thee: when mine heart is opprest, bring mee vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong tower against the enimie.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life; his yeeres shall be as many ages.

7 He shall dwell before God for euer; prepare mercie and faithfulness, that they may preferre him.

8 So will I alway sing praye vnto thy Name; in performing daily my vowes.

PSAL. LXII.

This Psalm partly containeth meditations, whereby David encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawn from God by the allurements of the world, he prayeth vpon this vanitie, to the intent he might cleane fast to the Lord.

To the excellent Musician Ieduthum. A Psalm of David.

YEt my soule keepeth silence vnto God; of him cometh my saluation.

2 Yet he is my strength and my saluation, and my defence; therefore I shall not be moued.

3 How long will yee imagine mischief against a man? yee shall be as dust: yee shall be as bowed wall, or as a wall shaken.

4 Yet they confult to cast him downe from his dignitie, their delight is in lies; they blesse with their mouths, but curse with their hearts. Selah.

5 Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yer he is my strength and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my glory, the rocke of my strength; in God is my trust.

8 Trust in him alway, ye people; & powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the

l For thou wilt dissemble, and faile as though thou werest glad. m He was assured, that God would giue him the strong cities of his enemies, where in they thought themselves sure.

a From the place where I was besieged, being driven out of the cite and Temple by my soune Absalom. b Vnto the which without thy helpe I cannot attaine. c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past. d This chiefly is referred to Christ, who liueth eternally not only in himselfe, but also in his members. e For the stability of my kingdom standeth in thy mercie and truth.

* 1. Chron. 16. 42

a Though Satan tempted him, he did not murmur against God, yet he bridged his afflictions, and resting vpon Gods promise, search his crosse patiently. b It appereth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God, and by patience he overcame them all. c He meaneth himselfe, being the man whom God had appointed to the kingdom. d Though yee seeme to be in bondage, yet God will suddenly deliuey

you. e David was greatly moured with these troubles, therefore he directeth himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g He admonisheth vs of our wicked nature, which other aide our sorrow and grieue on the bridle, then vnto our griefe to God to obtaine remedie.

b Give your felous wholly to God by putting away all things that are contrary to his Law.
i He hath plainly borne witness of his power, & that none need doubt thereof.
k So that the wicked

chiefe men are liars: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robbery: he not vaine, if riches increase, let not your heart thereon.

11 God spake i once or twice, I have heard it, that power belongeth vnto God.

12 And to thee, O Lord, mercy: for thou ke-wardest euery one according to his worke.

shall feelethy power, and the godly thy mercy.

P S A L. LXIII.

1 David after he had bene in great danger by Saul in the desert of Ziph, made this Psalm. 2 Wherein he giveth thanks to God for his wonderful deliverance, on whose mercies he trusted, even in the middle of his miseries. 3 Propheying the destruction of Gods enemies: 4 And contrariwise happinesse to all them that trust in the Lord.

1 A Psalm of David, when he was in the wilderness of Iudah.

O God, thou art my God, early will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus I behold thee as in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindeesse is better then life: therefore my lips shall praye thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shalbe satisfied, as with marrow and fattenesse, and my mouth shall praye thee with ioyfull lips.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore that they seeke my soule to destroy it, they shall goe into the lowest parts of the earth.

10 They shall cast him downe with the edge of the sword, and they shalbe a portion for foxes.

11 But the king shall reioyce in God, and all that sware by him shall reioyce in him; for the mouth of them that speake lies, shalbe stopped.

He shall reioyce in this worthy king.

P S A L. LXIII.

1 David prayeth against the false and false reports of his enemies. 2 He declareth their punishment and destruction. 3 For the comfort of the iust and the glory of God.

1 To him that excelleth. A Psalm of David.

Hear me a voyce, O God, in my prayer: preserve my life from feare of the enemye.

2 Hide me from the conspiracie of the wicked, & from the rage of the workers of iniquity.

3 Which haue whet their tongue like a sword, and thor for their arrowes d bitter words:

4 To shoote at the vpright in secret; they shoote at him suddenly and s feare not.

5 They encourage themselves in a wicked purpose; they commune together to lay snares piously, and say, Who shall see them?

6 They haue fought out iniquities, and haue accomplished that which they fought out, even euery one o his secret thoughts, and the depth of his heart.

children in miserie, the more bold and impudent are they g There is no way so secret and subtile to doe hurt, which they intended not for his destruction.

7 But God will shoote an arrow at them suddenly: their strokes shalbe as once.

8 They shall cause their owne tongue to fall vpon them; and whosoever shall see them, shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

P S A L. LXV.

1 A praye and thanksgiving vnto God by the faithfull, who are signified by Zion, 2 For the choyse, preferencie, and generosities of thou, 3 And for the plentiful blessings poured forth vpon all the earth, but especially towards his Church.

1 To him that excelleth. A Psalm of song of David.

O God, a praye waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

3 Wicked deedes e haue preailed against me; but thou wilt be mercifull vnto our transgressions.

4 Blessed is hee, whom thou chusest and causest to come to thee: he shall dwell in thy courts, and wee shall be satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt answer vs with fearefull signers in thy righteousness. O thou the hope of all the ends of the earth, and of them that are fatte off in the sea.

6 Hee stablisheth the mountaines by his power: it is girded about with strength.

7 Hee appealeth the noyse of the seas, and the noyse of the waues thereof, and the tumults of the people.

8 They also that dwell in the uttermost parts of the earth, shalbe afraid of thy signes; thou shalt make t the East and the West to reioyce.

9 Thou visitest the earth, and waterest it: thou makest it very rich: the brier of God is full of water: thou preparest them corne; for so thou appointest it.

10 Thou waterest abundantly the furrowes thereof; thou causest the raine to descend into the valleys thereof; thou makest it fult with flowers, and bleisest the bud thereof.

11 Thou crownest the yeere with thy goodness, and thy steps drop fattenesse.

12 They drop vpon the pastures of the wilderness: and the his shalbe compassed with gladnes.

13 The pastures are clad with sheepe; the valleys also shalbe couered with corne; therefore they flourish for ioy, I and sing.

that all the order of nature is a testimony of Gods loue vnto vs, who as such all creatures to seue our necessitie. 1 That is, the diuine creatures shall not only reioyce for a time for Gods benefice, but shall continually sing.

P S A L. LXVI.

1 Hee prouoketh all men to praise the Lord and to confesse his works. 2 Hee sheweth forth the power of God to as- suage the rebell, 3 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 Hee prouoketh to giue sacrifice. 16 And prouoketh all men to heare what God hath done for him, and to praise his Name.

1 To him that excelleth. A song or Psalm.

R Eioyce in God, all ye inhabitants of s earth:

2 Sing forth the glory of his Name: make his praye glorious.

3 Say vnto God, How terrible art thou in thy workes: through the greatnesse of thy power shall

b To see Gods heavy iudgements against them, and how he hath caught them in their owne snares. c When they shall consider that hee will be fauourable to them as he was to his seruant David.

a Thou giest daily new occasions to thy Church to praise thee.

b Not onely the Iewes but also the Gentiles in the kingdom of Christ.

c He importeth it to his honour and to the honour of the people, that God

who was accustomed to assist them with diuine his succour from them.

d Thou wilt declare thy felicity to be the preference of thy Church

destroying thine enemies, as thou diddest in the red Sea

e As of all barbarous nations and fere off.

f He sheweth that there is no part nor creature in the world which is not governed by Gods power and providence.

g Thy going forth with the meaning and of the teaching.

h To wit, with raine.

i That is, Shileth on the sea.

k Thou hast appointed the earth to bring forth food to man vnto.

l By this description he sheweth

a He prophesieth that all nations shall come to the knowledge of God, when hee

was onely known in Iuda.

b As the faithfull
shall obey God
willingly, so the
faithfull to leave
shall detestable
themselves to be
subiect.

c He toucheth
the faithfull
dullness of man, who
is sold in the con-
sideration of Gods
works.

d His providence
is wonderful in
maintaining their
estate.

e He prometh
that God will ex-
tend his grace also
to the Gentiles,
because he puni-
sheth among them
such as will not
obey his calling.

f He figurati-
vely some specially be-
lieving, that God
had shewed to his
Church of the
Heaves, in deli-
vering them from
some great dan-
ger, whereof or
the like he promi-
sheth that the Gen-
tiles shall be par-
takers.

g The condition
of the Church is
here described,
which is to be led
by Gods promi-
se into trou-
bles, to be subiect
under tyrants, and
not enter into ma-
nifold dangers.

h The duties of
the faithfull is
here described,
which are never
prouidfull to
mender God praye
for his benefits.

i It is not enough to
have received Gods benefits,
and to be
mindfull thereof, but also
we are bound to waite
others to profit thereby
and praye God. k If I
delight in wickedness,
God will not heare me,
but if I con-
fesse it, he will receiue me.

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others to profit thereby
and praye God. af If I
delight in wickedness,
God will not heare me,
but if I con-
fesse it, he will receiue me.

shall thine enemies be in subiection vnto thee.

4 All the world shall worshipping thee, and sing vnto thee, *even* singing of thy Name. Selah.

5 Come and behold the workes of God: he is terrible in his doings toward the sonnes of men.

6 He hath turned the sea into dry land: they passed through the river on foote; there did wee reioyce in him.

7 Hee ruleth the world with his power; his eyes behold the nations; the rebellious shall not exalt themselves. Selah.

8 Prayse our God, yee people, and make the voyce of his prayse to be heard.

9 Which I holdeth our soules in life, and sustereeth our feete to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as silver is tried.

11 Thou hast brought vs into the snare, and laid a snare for our loynes.

12 Thou hast caused men to ride ouer our heads; we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will goe into thine house, and worship thee with burnt offerings, and will pay thee my vows.

14 Which my lippes have promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incense; I will prepare bullocks and goats. Selah.

16 Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Prayed he for God, which hath not put backe my prayer, nor his mercy from me.

It is not enough to have received Gods benefits, and to be mindfull thereof, but also we are bound to waite others to profit thereby and praye God. k If I delight in wickedness, God will not heare me, but if I confesse it, he will receiue me.

PSALM LXXVII.

A prayer of the Church to vntune the fauour of God, and be lightened with his countenance. 2 To the end that his mercy and iudgement may be knowne throughout the earth. 3 And finally be declared the kingdom of God, which should be universally erected at the coming of Christ.

To him that excelleth on Neginths.

A Psalm or song.

God be mercifull vnto vs, and blesse vs, and cause his face to shine among vs. (Selah.)

2 That they may know thy way upon earth, and thy saving health among all nations.

3 Let the people praye thee, O God; let all the people praye thee.

4 Let the people be glad and reioyce; for thou shalt iudge the people righteously, and gouerne the nations upon the earth. Selah.

5 Let the people praye thee, O God; let all the people praye thee.

6 Then shall the earth bring forth her increase, and God, *euery* our God shall blesse vs.

7 God shall blesse vs, and all the ends of the earth shall feare him.

He sheweth that where God fauoureth, there shall be abundance of all other things. 8 When they see his great benefits both spirituall and corporall to vs and to them.

PSALM LXXVIII.

In this Psalm David testifieth forth as in a glasse the wonderful mercies of God toward his people: 1 Who by all means and most strange wayes declared himselfe to them. 2 And therefore Gods Church by reason of his promises, graces, and culture, doeth exult within, com-
proueth all worldly things. 34 He exhorteth therefore all men to praye God for euery.

To him that excelleth. A Psalm or song of David.

God will arise, and his enemies shall be scattered; they also that hate him, shall flee before him.

2 As the smoke vanisheth, so shalt thou drive them away; and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioyce before God; yea, they shall leape for ioy.

4 Sing vnto God, and sing prayse vnto his name; exalt him that rideth upon the heauens, in his Name. Iah, and reioyce before him.

5 He is a Father of the fatherlesse, and a Iudge of the widowes, *euery* God in his holy habitation.

6 God maketh the solitary to dwell in families, and deliuereth them that were prisoners in stocks; but the rebellious shall dwell in a drie land.

7 O God, when thou wentest forth before thy people; when thou wentest through the wilderness, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God; *euery* Sinai was moued at the presence of God, *euery* the God of Israel.

9 Thou, O God, sentest a gracious raine upon thine inheritance, and thou didst refresh it when it was wearie.

10 Thy Congregation dwelled therein; for thou, O God, hast of thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great myrie.

12 Kings of the armies did flee; they did flee, and the that remained in the boule, diuided the spoile.

13 Though ye haue lien among pots, yet shall ye be as the wings of a dove that is couered with silver, and whose feathers are like yellow gold.

14 When the Almighty scattereth kings in it, it was white as the snow in Zalmon.

15 The mountaine of God is like the mountaine of Balhan: it is an high mountaine, as mount Balhan.

16 Why leape yee, yee high mountaine? as for this Mountaine, God delighted to dwell in it; yea, the Lord will dwell in it for euery.

17 The charnets of God are twentie thousand thousand Angells, and the Lord is among them, as in the Sanctuary of Sinai.

18 Thou art gone vp on high; thou hast led captiuitie captiue, and receiued gifts for men; yea, *euery* the rebellious hast thou led, that the Lord God might dwell there.

19 Prayed be the Lord, *euery* the God of our saluation, which ladeth vs dayly with benefites. Selah.

He sheweth that where God fauoureth, there shall be abundance of all other things. 8 When they see his great benefits both spirituall and corporall to vs and to them.

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The Prophet sheweth that albeit God suffereth the wicked ioyants to oppress his Church for a time, yet at length hee will be reuenged of them.

b Hee sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which prayse him thereore.

c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared that all idoles are but vaine, and that the God of Israel is the only true God.

d Hee sheweth that hee giueth children to them that be childlesse, and increaseth their families.

e Why is barren of Gods bles-
sings, which be-
fore they had
abused,
f Hee teacheth
that Gods fauour
peculiarly be-
longeth to his
Church, as appea-
reth by their won-
derfull deuotione
out of Egypt.

g God blesed the land of Canaan, because hee had chosen that place for his Church.

h The fauour
then was that wo-
men sang songs
after the voyce,
as Miriam, Deo-
rah, Iudith, and
others.

i The prayer was so great, that not on-
ly the sunbeams,
but women also
had part thereof.

k Though God
suffer his Church
for a time to lie in
blacke darkness,
yet he will redire
it, and make it full
shining and white.

l In the land of
Canaan, where his Church was, in Zion the Church of God, doeth excell all worldly things, not to pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.

m The strength and beauty against this Mountaine of God, O As God ouer-
came the enemies of his Church, tooketh prisoners, and made them tributaries
to Christ, which is God manifested in the flesh, subdued Satan and sinne
vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephes. 4. 8.

He sheweth that where God fauoureth, there shall be abundance of all other things. 8 When they see his great benefits both spirituall and corporall to vs and to them.

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p Is most extreme
daughters God hath
infinite ways to
deliuer his.

q As he deliuered
his Church once
from Og of Bashan,
and other tyrants,
and from the dan-
ger of the red Sea,
so will he still doe
as oft as necessity
requireth.

r That is, in the
blood of that
great daughter,
where dyes shall
laye blood.

s That is, how
thou which art
chiefe King goest
out with thy pro-
ple to warre, and
giueth them the
victory.

t He describeth
the order of the
people, when they
went to the Tem-
ple to giue thanks
for the victorie.
u Which come
of the Patriarch
Iacob.

x Benjamin is cal-
led little, because
he was the youngest
sonne of Iacob.

y Who was some
chiefe ruler of the
tribe.

z Declare out of
thine holy place
the power for the
deliuee of thy
Church Ierusalem.
a He telleth that
the pride of the
mighty may be
deuoyed, which
accustomed to
garnish their
shoes with siluer,
and therefore for
their glittering
pompes thought
themselves aboue
all men.

b He pro-
phesieth that the Gentiles shall come to the true knowledge
and worship of God. c By his terrible thunders he will make himselfe to be
knowne of God of all the world. d In iudging fearful iudgements against
thine enemies for the salvation of thy people. e He alludeth to the Tabernacle
which was divided into three parts.

20 This is our God, *even* the God that saith
us: and to the Lord God *belong* the praises of
death.

21 Surely God will wound the head of his e-
nemies, and the hairy pate of him that walketh
in his finnes.

22 The Lord hath said, I will bring *my people*
again from *a* Babylon: I will bring them againe
from the depths of the Sea:

23 That thy foute may be dipped in blood,
and the tongue of thy dogges in the blood of the
enemies, *even* in it.

24 They haue feene, O God, thy goings, the
goings of *my* God, and *my* King: *which art* in the
Sanctuary.

25 Thy fingers went before, the players of
instruments after: in the maidens *were* the maides
playing with timbrels.

26 Praise ye God in the assemblies, and the
Lord, *ye that are* of the fountaine of Israel.

27 There *was* a little Benjamin with their ruler,
and the princes of Iudah with their assembly,
the princes of Zebulun, and the princes of Naphtali.

28 Thy GOD hath appointed thy strength;
stablish, O God, that *which* thou hast wrought
in vs,

29 Out of thy Temple vpon Ierusalem, and
Kings shall bring presents vnto thee.

30 Destroy the company of the spearmen, and
multitude of the mighty bulles with the calves
of the people, that tread vnder feete pieces of
siluer: scatter the people that desire in warre.

31 Then shall the princes come out of E-
gypt: Ethiopia shall haste to stretch her hands
vnto God.

32 Sing vnto God, O ye kingdoms of the
earth: sing praise vnto the Lord. (Selah)

33 To him that rideth vpon the most high hea-
uens, *which were* from the beginning: behold, he
will send out by his voyce a mighty sound.

34 Ascribe the power to God: for his main-
tie is vpon Israel, and his strength is in the cloudes.

35 O God, thou art terrible out of thine ho-
ly places: the God of Israel is hee that giueth
strength and power vnto the people: prayed be
God.

He pro-
phesieth that the Gentiles shall come to the true knowledge
and worship of God. c By his terrible thunders he will make himselfe to be
knowne of God of all the world. d In iudging fearful iudgements against
thine enemies for the salvation of thy people. e He alludeth to the Tabernacle
which was divided into three parts.

PSAL. LXIX.

The complaint, prayer, fervent zeale and great anguish
of David vsing forth in affliction. *Clend* and all his
members. 2. The malice and crueltie of the enemies. 3. And
their punishment also. 4. Where Iudas and Iush
sons are deified. 5. The gathering together in his
affliction. 6. and offering praise vnto God. 7. Which are
more acceptable then all sacrifices: whereof all the ef-
fused may take comfort. 8. Finally, he doth preache all
adventures to praise, prophesying of the time of
Christ, and the resurrection of his Church, which all the
faithfull, 37 And their feide shall dwell for ever.

To him that excelleth vpon *a* Shoshannim.

A Psalm of David.

S Aue mee, O God: for the waters are entred
euē to my soule.

2 I sicke fast in the deepe myre, where no
stay is: I am come into deepe waters, and the
streames ranne ouer me.

3 I am weary of crying: my throat is dry;
mine eyes faile, while I waite for my God.

4 They that hate me without a cause, are more
then the haies of mine head; they that would
deceiue mee, and are mine enemies: falsely are
mighty, so that I reuered that which I tooke
not.

5 O God, thou knowest my foolnesse, and
my faults are not hid from thee.

6 Let not them that trust in thee, O Lord
God of hostes, be ashamed for me: let not those
that seeke thee, be confounded through mee, O
God of Israel.

7 For my sake haue I suffered reproofe: shame
hath couered my face.

8 I am become a stranger vnto my brethren,
euē an allant vnto my mothers sonnes.

9 For the zeale of thine house hath eaten me,
and the rebukes of them that rebuked thee, are
fallen vpon me.

10 I wept and my soule fasted, but that was
to my reproofe.

11 I put on a sacke also; and I became a pro-
uerbe vnto them.

12 They that I sate in the gate, spake of mee,
and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in
an acceptable time, *euē* in the multitude of
thy mercy: O God, heare me in the truth of thy
saluation.

14 Deliuer mee out of the myre, that I sink
not; let me be deliuered from them that hate me,
and out of the deepe waters.

15 Let not the water flood drown me, neither
let the deepe swallow me vp; and let not the pit
hut her mouth vpon me.

16 Heare me, O Lord, for thy leuing kinde-
nesse is good; turne vnto mee according to the mul-
titude of thy tender mercies.

17 And hide not thy face from thy ser-
uant, for I am in trouble; make haste and heare
mee.

18 Draw neere vnto my soule and redeeme
me because of mine enemies.

19 Thou hast known my reproofe and my
shame, and my dishonour; all mine iniquities
are before thee.

20 Rebuke hath broken mine heart, and I am
full of heauinesse, and I looked for some to haue
pity on me, but there was none; and for comfort-
ers, but I found none.

21 For they gaue me gall in my meate, and in
my thirst they gaue me vinegar to drinke.

22 Let their table be a snare before them, and
their prosperity their mine.

23 Let their eyes be blinded that they see not:
and make their stoyes alway to seeke.

24 Powe out thine anger vpon them, and let
thy wrathfull displeasure take them.

25 Let their habitation be voyde, and let
none dwell in their tents.

26 For they persecute him, whom thou hast
smitten: and they adde vnto the sorrow of him,
whom thou hast wounded.

27 Lay *a* iniquity vpon their iniquity, and
that our comfort only dependeth of God: for man is
as a flower, which flourisheth for a day. 28 He deli-
ueth his Church to see an in-
iudgements against the reprobate, which are by any means be-
ruined. Rom.
11. 9. I take back iudgements and power from them. Ailes 1. 2. Parviti
not only them but their posteritie: which shall be the vnto them. O by the
continuance and increasing in their sinnes, let it be knowne that they be
reprobate.

d Though his
feet be in a snare,
yet his faith was
confirmed: who in-
courage him still
to pray.

e O welcoming
me, as I
I say and
my pure inno-
cent as a childe,
and gently
good to others
as though I had
sinned in them.

f Though the
guiltie to ther-
ward, yet am I
nearer toward
them.

h Let not mine
enemies be
of the enemies be
in occasion, that
the faultfull fall from
them.

i When I sate
in the enemies
city, and they
society in me, but
and in they also
denie the same.

j This holy spirit
will me to ward
to requite them
and dried a dry
place.

k My zeale mou-
ed me to lament
and pray for my
flourishing.

l The more hee
thought to ven-
geance to God,
the more they
were against him.

m Knowing that
alway I suffer new
trouble, yet then
hath a time when
I shall appeare
and my deuote-
ness.

n He sheweth
his faith, in
that that de-
sires him, and
that he is
fearful of him,
which he
seemeth to be an-
gry: and at last
when hee is
to be fare off.

o Not that he
feared that God
would forsake
him, but that
care made him
to thinke that
God deferred
long.

p Thus fast was
I and troubled
in him, which
was a great
maye of his
griefe.

q He sheweth
that it is in
power to put
out from in-
ward in a great
necessity.

r He sheweth
that our com-
fort only dependeth
of God: for man
is as a flower,
which flourisheth
for a day.

s He deli-
ueth his Church
to see an in-
iudgements
against the re-
probate, which
are by any means
be-ruined.

t I take back
iudgements and
power from them.
Ailes 1. 2. Parviti
not only them
but their poster-
itie: which shall
be the vnto them.

u O by the
continuance
and increasing
in their sinnes,
let it be knowne
that they be
reprobate.

Of Shoshannim,
reale Psalm 47.
b David signi-
fied by the wa-
ters, in what
great dangre
he was, out of
the which God
did deliuer him, c No sin-
nitie or flaknesse to
fille my festie.

x They which feared by their professed to have been written in thy booke, yet by their fruits prove the contrary, let them be known as reprobate.
y There is no sacrifice, which God move ethem, then thanksgiving for his benefits.
z For as hee delivered his servant David, so will hee doe all that are in distresse, and call upon him.
a Under the temporary promise of the land of Canaan, he comprehended the promise of life everlasting to the faithful and their posterity.

a Which might put him to remember of his deliverance.

* Psal. 40. 13.
b He reareth vs to be earnest in prayer, though God seems to say: for at his time he will heare vs.
c Hee was assured that the more they raged, the more they were to destruction, and hee the nearer to his deliverance.
d Hereby we are taught not to mocke our officers in their misery, least the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience, and boldly seeketh vnto him for succour.

* Psal. 31. 12.
a He prayeth to God with full assurance of faith, that he will deliver him from his adversities.
b By declaring vs his true promise.

c Thou hast infinite means, and all creatures are at thy commandment therefore draw close unto me, whereby I shall be delivered.
d That is, from Absalom, Ahitophel and that conspiracy.
e Hee threateth him with faith by the experience of Gods benefits, who did not onely preserve him in his mothers belly, but took him thence, and ever since hath preferred him. f All the world wondereth at mee because of my miseries, as well they in authority as the common people, yet being assured of thy favour, I remayned stedfast.

let them not come into thy righteousness.

28 Let them be put out of the * booke of life, neither let them be written with the righteous.
29 When I am poore and in heaviness, thine helpe, O God, shall exalt me.
30 I will praye the Name of God with a song, and magnifie him with thanksgiving.
31 This also shall please the Lord better than a yong bullocke that hath horns and hooves.
32 The humble shall see this, and they that seeke God shall be glad, and your heart shall live.
33 For the Lord heareth the poore, and despiseth not his prisoners.
34 Let heaven and earth praye him: the seas and all that moveth in them.
35 For God will save Zion, and build the cities of Iudah, that men may dwell there and have it in possession.
36 The seed also of his servants shall inherit it, and they that love his name shall dwell therein.

PSAL. LXX.

a He prayeth to be right speedily delivered, a Hee desireth the forme of his enemies, a And the desired comfort of all those that seeke the Lord.

q To him that excelleth. A Psalm of David, to put a in remembrance.

O God, haste thee to deliver mee; make haste to helpe me, O Lord.
2 Let them be confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.
3 Let them be turned backe for a reward of their shame, which sayd, Aha, aha.
4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy salvation, say alwayes, God be prayd.
5 Now I am poore and needy: O God, make haste to me: thou art my helper, and my deliverer: O Lord, make no taryng.

PSAL. LXXI.

a He prayeth in faith, established by the word of promise.
b And confirmed by the worke of God from his youth.
c Hee complaimes of the enuities of his enemies, and desireth God to continue his graces toward him. 2d. Promising to be mindfull and thankfull for the same.

IN * a thee, O Lord, I trust: let mee neuer be ashamed.

2 Rescue mee and deliver mee in thy righteousness: incline thine eare vnto me and save me.
3 Be thou my strong rocke, whereunto I may alway resort: thou hast giuen commandment to save mee: for thou art my rocke, and my fortress.

4 Deliver me, O my God, out of the hand^d of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, euen my trust from my youth.

6 Vpon thee haue I bene stayed from the wombe: thou art he that took me out of my mothers bowels: my praye shall be alwayes of thee.
7 I am become as it were a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praye, and with thy glory euer day.

9 Call me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of me, & they that lay wait for my soule, take their counsell together.

11 Saying, b God hath forsaken him: pursue and take him, for there is none to deliver him.

12 Goe not farre from me, O God: i my God halts thee to helpe me.

13 Let them be confounded and confumed that are against my soule: let them be covered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praye thee more and more.

15 My mouth shall dayly rehearse thy righteousness, and thy saluation: k for I know not the number.

16 I will I goe forward in the strength of the Lord God, and will make mention of thy righteousness, euen of thine only.

17 O God, thou hast taught mee from my youth euen vntill now: therefore will I tell of thy wonderous worke.

18 Yea euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto thy generation, and thy power to all them that shall come.

19 And thy righteousness, O God, I will exalt on high: for thou hast done great things: o O God, who is like vnto thee!

20 Which hast shewed me great troubles and p aduersities, but thou wilt returne and reuise me, and wilt come againe, and take mee vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praye thee for thy righteousness, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my soule which thou hast delivered.

24 My tongue also shall talke of thy righteousness dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

God performed his promise. x For there is no true praying of God, except it come from the heart: and therefore he prometh to delight in nothing but what is in God may be glorified.

PSAL. LXXII.

a He prayeth for the precious estate of the Kingdom of Salomon, who was the figure of Christ. 4 Under whom shall be righteousness, peace, and felicity. 10 Vnto whom all Kings and nations shall doe homage, 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

q A Psalm of a Salomon.

Give thy iudgements to the King, O God, and thy righteousness to the Kings sonne.

2 Then shall hee iudge thy people in righteousness, and thy poore with equity.

3 The mountains, and the hills shall bring peace to the people by iustice.

4 Hee shall iudge the poore of the people; hee shall save the children of the needy, and shall subdue the oppressor.

5 They shall feare thee as long as the sunne shall be enriched with thy blessings. e Hee sheweth therefore the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked. f The people shall imbrace thy true religion, when thou giuest a King that ruleth according to thy word,

g Thou that diddest helpe me in my youth, when I had more strength, helpe me now in mine olde age and weakness.
h Thus the wicked both blasphemous God, and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands.
i In calling him his God, he reueth backe the false reports of the aduersaries, that sayd, God had forsaken him.
k Because thy benefits toward mee are innumerable, I cannot but continually meditate and rehearse them. I will remoue stedfast, being vpon holden with the power of God.
l He desireth that as he hath begun, he would so continue his benefits, that his liberality may haue perfit praye.

i In thy list performe many of thy promises.
o His faith breake through all tribulations, and by this exclamation he prayeth the power of God.

a Hee confesseth that God is the only author of his deliverance: so be acknowledge that these evils were sent vnto him by Gods providence.
q Hee confesseth that his long continuance was well recompensed, when

nothing but what is in God may be glorified.

a Composed by David as touching the reign of his sonne Salomon.
b Eudge the king with the Spirit of wisdom and iustice, that he teigne not as doe the worldly tyrants.
c To wit, to his minister.
d When iustice reigne, euen the places most barren shall be enriched with thy blessings.

g As this is true in all godly kinges, so it is chiefly verified in Christ, who was with his heavenly dew, mitted his Church euer to flourish.
h That is, from the red sea to the sea called Syriae, and from Euphrates forth, meaning, that Christ's Kingdome should be large and vniuersall.
i Of Galicia, and of all other countries, beyond the sea, which be meaneth by the yles.
k That is, of Arabia that rich country, whereof Sheba was a part bordering vpon Ethiopia.
l Though tyrants passe not to third blood: yet this godly king shall preserve his subjects from all kind of wrong.
m God will both prosper his life, and also make the people most willing to obey him.
n Under such a king shall be great plenty, both of fruit and also of the increase of mankind.
o They shall pray to God for his continuance, and know that God doth prosper them for his sake.
p Hee confesseth that hee is a sinner, and that hee is not the king.

and moone endureth, from generation to generation.
6 He shall come downe like the raine vpon the mowen grasse, and as the showres that water the earth.
7 In his dayes shall the righteous flourish, and abundance of peace shall be for as long as the moone endureth.
8 His dominion shall be also from sea to sea, and from the river vnto the ends of the land.
9 They that dwell in the wilernes, shall kneele before him, and his enemies shall like the dust.
10 The kings of Tarsith &c. of the yles shall bring presents: the kings of Seba and Seba shall bring gifts.
11 Yea, all kings shall worship him: all nations shall be true him.
12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.
13 He shall be mercifull to the poore and needie, and shall preserve the foules of the poore.
14 Hee shall redeeme their soules from deceit and violence, and deere shall their blood be in his sight.
15 Yea, hee shall liue, and vnto him shall they giue of the m^g golde of Seba: they shall also pray for him continually, and daily beseech him.
16 An handful of corne shall be sown in the earth, euen in the top of the mountaines, and the fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.
17 His name shall be for euer: his name shall endure as long as the Sunne: all nations shall beseech him, and be blessed in him.
18 Blessed be the Lord God, euen the God of Israel, which only doth wondrous things.
19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE prayers of David the sonne of Ithai.
ex. p^t God miraculously preserve his people, that neither some can continue. q. Concerning his sonne Salomon.

PSAL. LXXXIII.

The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, nor yet the affliction of the godly ought to discourage Gods children: but rather such to moue vs to consider our Fathers providence, and to sanctify vs to reverence Gods iudgements, as first touch as the wicked way away, and the godly enter into life everlasting, as in hope whereof hee refresheth his life into Gods hands.

A Psalme committed to Asaph.
YEs God is good to Israel: euen to the pure in heart.
2 As for me, my feete were almost gone: my steps had well nere slipped.
3 For I fretted at the foolish, when I saw the prosperitie of the wicked.
4 For there are no bands in their death, but they are lustie and strong.
5 They are not in trouble as other men, neither are they plagued with other men.
6 Therefore pride as a chaine vnto them, and crucie couereth them as a garment.
7 Their eyes stand out for fatnesse: they haue more then heart can w^h sh.
8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

a As it were betweene hope and despair hee bursteth forth into this affection, being assured that God would continue his fauour toward such as were godly indeed, and not hypocrites.
b The wicked in this life liue at pleasure and are not drawen to death like vngodly ones: that is, by sicknes which is deaths messenger.
c They glory in their pride as some doe in their chastitie, and in crueltie, as some doe in apparell.

9 They set their mouth against heaven, and their tongue walketh thow the earth.
10 Therefore his people turne hinder: for waite of a full cup are wrung out to them.
11 And they say, How doeth God know? or is there knowledge in the most High?
12 Loe these are the wicked, yet prosper they alway, and increase in riches.
13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.
14 For dayly haue I bene punished, and chastened euery morning.
15 If I say, I will iudge thus, behold the generation of thy children, I haue repaisled.
16 Then thought I to know this, but it was too painefull for mee,
17 Vntill I went into the Sanctuary of God: then vnderstood I their end.
18 Surely thou hast set them in slippery places, and castest them downe into desolation.
19 How suddenly are they destroyed, perished and horribly consumed,
20 As a dreame when one awaketh! O Lord, when thou raisest vs vp, thou shalt make their image despid.
21 Certainly mine heart was vexed, and I was pricked in my reines.
22 So foolish was I & ignorant: I was a beast before thee.
23 Yet I was alway with thee: thou hast holden mee by my right hand.
24 Thou wilt guide mee by thy counsell, and afterward receive me to glorie.
25 Whom haue I in a heaven but thee? and I haue desired none in the earth with thee.
26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for euer.
27 For loe, they that withdrawe themselves from thee, shall perish: thou destroyest all them that goe a whoring from thee.
28 As for mee, it is good for me to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare althy workes.

d They blasphem God, and tear out his power and saye vpon eare, because they esteeme thine Chaires about altars.
e Not only the reprobates, but also the people of God esteemeur fall backe, seeing the prosperitie of the wicked, and are ouerwhelmed with sorrowe, thinking that God considereth not aught the estate of the godly.
f Thus the flesh moueth euen the godly to dispute with God touching their poore estate and the power of the wicked.
g If I giue place to this wicked thought, I offend against thy providence, seeing thou disposhest all things most wisely, and preferrest thy children before their greater dangers.
h Vntill I entered into thy school and learned by thy word and holy Spirit, that thou orderdest all things most wisely and wisely.
i By thy fearfull iudgement.
k When thou openedst our eyes to consider hee becausely let us, wee congregate all their traine together.
l For the more that man goeth about by his owne reason to seeke

out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy providence did watch alwayes ouer mee, to preserve mee. n Hee teacheth neither help nor comfort of any fauor of God. o Hee teacheth vs to desire our felicitie, to haue God our whole sufficiency, as only contentment. p That is, forsake thee to seeke others. q Thoughall the world shoud from God, yet be promissed to trust to him, and to magnifie his workes.

PSAL. LXXXIII.

The faithfull complaint of the destruction of the Church and of the religion, under the Name of Zion, and the Temple destroyed: as and trauelling in the night and free mercies of God, as Lybia, enemies, as they require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants, as and the confusion of his proud enemies.

A Psalme to giue instruction, committed to Asaph.
O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?
2 Thinke vpon the congregation, which thou hast possessed of olde, and on the brod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.
3 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doeth euill to the Sanctuary.

a The Church of God being oppressed by the tyrannie, either the Babylonians of Antiochus, or march to God by whose hand they were laye vpon them for their sinnes, which which inuention thou

hast measured out for thy selfe as with a line or rod. b Or there

e They have destroyed by true religion, and spread their banners in signe of defiance. f He commeth the temple for the filthy matter, the excellent wickedness, and beauty thereof, which notwithstanding the enemies dia delroy.

g They encouraged one another to crueltye, that not only God people might be destroyed, but also his religion utterly in all places kuffed.

h They lamented that they have no Prophet among them to free them both long their misery should endure. i They joine their desire with Gods glorie and power, knowing that the punishment of the enemy should be their deliverance. k Meaning, in the sight of all the world.

l To wit, Pharaohs armie. m Which was a great monster of the sea, or whale, meaning, Pharaoh. n His destruction did reioyce them as most refresheth the body.

o Setting that God by his providence governeeth and disposeth all things, he garbereth that he will take care chiefly for his children.

p He meaneth the Church of God, which it exposed as a pray to the wicked.

q That is, all places where thy word shineth not, those reigneth tyrannie and ambition. r He sheweth that God cannot suffer his Church to be oppressed, except he looke his owne right.

s Or, increase mine and mine.

a Reader Psal. 57. 1.

b He declareth how the faithful shall ever have just occasion to praye God, forasmuch as in their need they shall feele his power at hand to helpe them. c When I see my time (saith God) to helpe your miserie, I will come and set all things in good order.

4 Thine adversaries roare in the mids of thy congregation, and set vp thy banners for signes.

5 He that lifted the axe upon the thicke trees, was renowned as one that brought a thing to perfection :

6 But now they breake downe the carved work thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.

8 They sayd in their hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, how long shall the aduersarie reproach thee? shall the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, even thy right hand? draw it out of thy bosome, and consume them,

12 Euen God is my king of olde, working salvation in the mids of the earth.

13 Thou diddest diuide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of Liathan in pieces, and gauest him to be meat for the people in wilderness.

15 Thou brakest vp the fountaine and riuier: thou driedst vp mightie fluers.

16 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

18 Remember this, that the enemy hath reproached the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy turtle dove vnto the beast, and forget not the Congregation of the poore for euer.

20 Consider thy covenant: for the darke places of the earth are full of the habitations of the cruell.

21 O let not the oppressed returne ashamed, but let the poore and needy praye thy Name.

22 Arise, O God: maintain thy owne cause: remember thy daily reproach by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them that rise against thee, ascendeth continually.

PSAL. LXXV.

a The faithful doe praye the Name of the Lord, which shall come to iudge at the time appointed, b when the wicked shall be put to confusion, and drinke of the cup of his wrath. c Their pride shall be abased, and the righteous shall be exalted to honour.

q To him that excelleth Destroy nos. A Psalm, or song committed to Asaph.

WE will praye thee, O God, we will praye thee, for thy Name is nere: therefore we will declare thy wondrous workes.

2 When I shall take a convenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof

are dissolued: but I will establish the pillars of it. Selah.

4 I layd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your horne on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge; he maketh lowe, and he maketh high.

8 For in the hand of the Lord is a cup, and the wine is red: it is full mixe, and hee powreth out of the same: surely all the wicked of the earth shall bring out and drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Isaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted.

PSAL. LXXVI.

a This Psalm setteth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Sancherib: and exhorteth the faithful to be thankfull for the same.

q To him that excelleth on Neginoth. A Psalm, or song committed to Asaph.

GOD is known in Iudah: his Name is great in Israel.

2 For in Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battell. Selah.

4 Thou art more bright and puissant, then the mountaines of pray.

5 The stout hearted are spoiled: they haue slept their sleepe, and all the men of strength haue not found their hands.

6 At thy rebuke, O God of Isaakob, both the chariet and horse are cast asleepe.

7 Thou, euen thou art to be feared; and who shall stand in thy sight, when thou art angrie!

8 Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared, and was still.

9 When thou, O God, arose to iudgement, to helpe all the meeke of the earth. Selah.

10 Surely the rage of man shall turne to thy praye; the remnant of the rage shalt thou restrain.

11 Vowe and performe vnto the Lord your God, all ye that be round about him; let them bring presents vnto him that ought to be feared.

12 He shall consume off the spirit of princes: he is terrible to the kings of the earth.

Leuites that dwell about the Tabernacle, or the people among whom he doeth dwell. i The Hebrew word signifieth to visitage, or gather together: meaning, that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

a The Prophet in the Name of the Church rehearseth the grates of his affliction, and his grievous tentations. b whereby he was driven to this end to consider his former confessions, and the continuall course of Gods workes in the preservation of his servants, and so he confirmeth his faith against these tentations.

q For the excellent Musician. A Psalm, or song committed to Asaph.

MY voice came to God, when I cried: my voice came to God; and he heard me.

d Though all things be brought to ruine, yet I can restore and preserve them.

e The Prophet warneth the wicked that they would not set themselves against Gods people, knowing that God at his time destroyeth them that rule wickedly.

f Gods wrath is compared to a cup of strong and delicate wine, whereby the wicked are made to drunke, thereby drinking till they come to the very dregs they are utterly destroyed.

g The godly shall enter prosper by their innocent simplicity, then the wicked shall be all their craft and subtiltie.

h He declareth that Gods power is suddenly seene in preserving his people and destroyeing his enemies.

i Which afterward was called Ierusalem.

k He compareth the kingdoms full of extortion and rapine to the mountaints that are full of rauening beasts.

l God hath taken their spirit and strength from them, as though their hands were cut off.

m God with a looke is able to destroy all the power and activity of the enemies, where they neuer loe may, or might.

n To reuenge the wrongs done to thy Church.

o For the end shall shew that the enemies were able to bring nothing to passe: also that shall bridle their rage that they shall not compasse their purpose.

p To wit, the

q To reuenge the wrongs done to thy Church.

r For the end shall shew that the enemies were able to bring nothing to passe: also that shall bridle their rage that they shall not compasse their purpose.

s To wit, the

t To reuenge the wrongs done to thy Church.

u For the end shall shew that the enemies were able to bring nothing to passe: also that shall bridle their rage that they shall not compasse their purpose.

v To wit, the

w To reuenge the wrongs done to thy Church.

x For the end shall shew that the enemies were able to bring nothing to passe: also that shall bridle their rage that they shall not compasse their purpose.

1 Or, mine hand was stretched out.
b He beweth that we must patiently abide, although God deliver us not out of our troubles at the first cry.
c Meaning, that his forerovers were as we were then that kept his eyes from sleeping.
d Of thanksgiving, which I was accustomed to sing in my prosperity.
e Both the causes why I was chastened, and when my forerovers should have an end.
f As if he should say, It is impossible whereby he exhorted himself to patience.

2 In the day of my trouble I sought the Lord: my fore ran & ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepst mine eyes waking: I was astonished, and could not speake.

5 Then I considered the dayes of old: and the yeeres of ancient time.

6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.

7 Will the Lord absent himselfe for ever? and will he shew no more fauour?

8 Is his mercy cleane gone for ever? doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my death: yet I remembered the yeeres of the right hand of the most High.

11 I remembered the works of the Lord: certainly I remembered thy wonders of old.

12 I did also meditate all thy workes, and did deuile of thine acts, saying,

13 Thy way, O God, is in the Sanctuary: who is so great a God, as our God!

14 Thou art the God that doest wonders; thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, when the sonnes of Iakob & Ioseph. Selah.

16 The waters saw thee, O God: the waters saw thee, and were afraide: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a sound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about; the lightnings lightened the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy paths in the great waters, and thy footstepps are not known.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

1 That is, thundered and lightened. **m** For when thou hadst people, the water returned to her course, and the enemies that followed them, could not pacifie thine. Exod. 14, 25, 19.

PSAL. LXXVIII.

1 He sheweth how God of his mercie chise his Church of the posteritie of Abraham, & Reparaeth the shamefull rebellion of their fathers, that the children might not openly understand, **2** That God of his free mercie made his Covenants with their ancestors, **3** But also seeing them so malicious and perverse, might be abused, & so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefits, to the intent the ignorant & simple people might see in few words the effect of the whole histories of the Bible.

4 A Psalme to giue a instruction, committed to Asaph.

Hear me thy doctrine, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare brief sentences of old.

3 Which we haue heard and knownen, and our fathers haue told vs.

4 We will not hide them from their children, but to the generation to come we will shew the prayse of the Lord, his power also, and his wonderful workes that he hath done:

5 How he established a foundation in Iakob,

and ordeined a Law in Israel, which he commanded our fathers, that they should teach their children:

6 That the posteritie might know it, and the children, which should be borne, should stand vp, and declare it to their children.

7 That they might fear their hope on God, and not forget the workes of God, but keepe his commandments:

8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aight, and whole spirit was not faithfull vnto God.

9 The children of Ephraim being armed and shooting with the bow, turned backe in the day of battell.

10 They kept not the Couenant of God, but refused to walke in his Law.

11 And forgate his actes, and his wonderfull workes that he had shewed them.

12 Hee did maruellous things in the sight of their fathers in the land of Egypt; euen in the field of Zoan.

13 He diuided the Sea, and led them through: he made also the waters to stand as an heape.

14 In the day time also hee led them with a cloud, and all the night with a light of fire.

15 He clane the rocks in the wilderness, and gaue them drinke as of the great depths.

16 Hee brought floods also out of the stonie rocke, so that he made the waters to defende like the riuers.

17 Yet they sinned still against him, and provoked the Highest in the wilderness,

18 And tempted God in their hearts in requiring meate for their lust.

19 They spake against God also, saying, Can God prepare a table in the wilderness?

20 Behold, he smote the rocke, that the water gusheth out, and the streames ouerflowed: can hee giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard, and was angry, and the fire was kindled in Iakob, and also wrath came vpon Israel,

22 Because they beleueed not in God, and trusted not in his helpe.

23 Yet hee had commanded the cloudes above, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 Man did eate the bread of Angels: he sent them meate enough.

26 He caused the East winde to passe in the heauen: and through his power hee brought in the South winde.

27 He rained flesh also vpon them as dust, and feathered fowle as the sand of the sea.

28 And he made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate, and were well filled: for he gaue them their desire.

30 They were not turned from their lust, but the meate was yet in their mouths,

31 When the wrath of God came euen vpon

1 Hee sheweth wherein the children should be like their fathers: that is, in maintaining Gods pure Religion.

2 Hee sheweth wherein the life of this doctrine standeth in faith, in the meditation of Gods benefits, and in obedience.

3 Though these fathers were the seede of Abraham and the chosen people, yet hee sheweth by their rebellion, provocation, falsehood, and hypocisie, that the children ought not to follow their example.

4 By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishments declareth that they were unfaithfull to God, and by their multitude and authority had corrupted all others.

5 He prooueth that not only the posteritie, but also their forefathers were wicked and rebellious to God.

6 Exod. 14, 25.
7 Exod. 14, 24.
8 Exod. 17, 6.
9 Num. 10, 12.
10 Psal. 104, 4.
11 Psal. 114, 4.

12 Their wicked malice could be overcome by no benefits, which were great and many.

13 Then to require more time is necessary, and to see how Gods power from his will, is to tempt God.

14 Num. 11, 7.
15 That when we giue place to sinne, we are mooued to doubt of Gods power, except we will alwayes be ready to see our fault.

16 Exod. 17, 6.
17 Num. 10, 11.
18 Psal. 104, 4.
19 Num. 10, 12.

20 That is, in his fatherly prouidence, whereby he careth for his, and prouideth faithfully.

21 So that they had that, which was necessary and sufficient: but their lust made them to count that which they knew God had denied them.

22 Psal. 6, 1.
23 1 Cor. 10, 3. God vied the meanes of the winde to reach them, that all elements were at his commandement, and that no distance of place could let his working: such is the nature of conuiscience, that the more it be, the more is it increasing them.

1 Hee Psal. 33.
2 The Prophet vnder the came of a teacher calleth the people his, and the co-streine him, as Paul calleth the Golpes his, whereof he was but the preacher, as Rom. 1, 16, and 16, 25.

3 Which were the people of God, by the testimonie and law, hee meaneth the law written, which they were commanded to teach their children, Deu. 6, 7.

them, and flew the strongest of them, and smote downe the chosen men of Israel.

32 For all this, they sinned still, and beleueed not his wonderous works.

33 Therefore their dayes did he consume in vanity, and their yeeres hastily.

34 And when he saw how they fought him, and they returned, and fought God early.

35 And they remembered that God was their strength, and the most hie God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not vpwith him: neither were they faithfull in his covenant.

38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, and did not stir vp all his wrath.

39 For hee remembered that they were flesh: yea, a winde that passeth and cometh not againe.

40 How oft did they prouoke him in the wilderness, and grieve him in the desert?

41 Yea, they returned and tempted God, and limited the Holy one of Israel.

42 They remembered not his band, nor the day when he deliuered them from the enemy,

43 Nor him that for his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He gaue also their fruits vnto the caterpillar, and their labour vnto the grasshopper.

47 Hee destroyed their vines with haile, and their wild figge trees with the hailstone.

48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 Hee cast vpon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of euill angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence.

51 And smote all the first borne in Egypt, even the beginning of their strength in the tabernacles of Ham.

52 But hee made his people to goe out like sheepe, & led them in the wilderness like a focke.

53 Yea, hee caried them out safely, and they feared not, and the Sea covered their enemies.

54 And he brought them vnto the borders of his Sanctuary: even to this Mountain, which his right hand purchased.

55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies.

57 But turned backe, and dealt falsly like their fathers: they turned like a deceitfull bow.

58 And they prouoked him to anger with their high places, and moued him to wrath with their graven images.

59 Therefore, as much as God destroyed their enemies, and deliuered them, so hee will destroy them, and deliuer his people. * 1st. 11. 6. and 13. 6. Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begu.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that he forsooke the habitation of Shilo, euen the Tabernacle where hee dwelt among them.

61 And deliuered his power into captiuitie, and his beauty into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire deuoured their chosen men, and their maidens were not prayed.

64 Their Priests fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after him quene cryeth out,

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yet hee refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which hee loued.

69 And hee built his Sanctuary as an high place, like the earth, which hee stablished for euer.

70 Hee chose David also his servant, and tooke him from the sheepefolds,

71 Euen from behind the ewes with young, brought he him to feed his people in Iakob, and his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

73 Awake and take sudden vengeance. * Showing that he spared not altogether the Israelites, though he punished their enemies. 1 By building the Temple, and establishing the kingdom, he declared that his favour was among them. 2 He sheweth wherein a kings charge standeth: to wit, to provide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaint to God for the great calamitie and prison that they suffered by Gods enemies, and confessing their finnes, see to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyed with the contempt of his Name, 13 for the which they promise to be thankfull.

2 A Psalm committed to Asaph.

3 O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

4 The dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen: and the flesh of thy saints vnto the beasts of the earth.

5 Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.

6 We are a reproach to our neighbours, euen a scorn and derision vnto them that are round about vs.

7 Lord, how long wilt thou be angry, for euer? shall thy ielousie be burne like fire?

8 Powre out thy wrath vpon the heathen that haue not knownen thee, and vpon the kingdoms that haue not called vpon thy Name.

9 For they haue deuoured Iakob, and made his dwelling place desolate.

10 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.

11 Helpe vs, O God of our saluation, for the finnes, before thou talkest vs to mercy? * Iere. 10. 27.

12 And say not to our fauers haue committed. g And say not to our fauers haue committed. h Seeing we haue none other Suiour, neither can we helpe our felues, and also by our saluation thy Name shall be prayed: therefore, O Lord, helpe vs.

1 For their ingratitude he suffered the Philistines to take the Arke, which was the signe of his presence, from among them.

2 The Arke is called his power and beautie, because thereby hee defended his people, and beautifully appeared vnto them.

3 They were suddenly destroyed, 1 Sam. 4. 10.

4 They had no marriage long: that is, they were not married.

5 Either they were fine before, or taken prisoners of their enemies, and so were forbidden.

6 Because they were drunke in their finnes, they indged Gods patience to be a stumbling, as though he were drunke, therefore hee answered by his finally judgement, wrath.

7 Hee will awake and take sudden vengeance.

8 A Psalm committed to Asaph.

9 O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

10 The dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen: and the flesh of thy saints vnto the beasts of the earth.

11 Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.

12 We are a reproach to our neighbours, euen a scorn and derision vnto them that are round about vs.

13 Lord, how long wilt thou be angry, for euer? shall thy ielousie be burne like fire?

14 Powre out thy wrath vpon the heathen that haue not knownen thee, and vpon the kingdoms that haue not called vpon thy Name.

15 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.

16 Helpe vs, O God of our saluation, for the finnes, before thou talkest vs to mercy? * Iere. 10. 27.

17 And say not to our fauers haue committed.

18 Seeing we haue none other Suiour, neither can we helpe our felues, and also by our saluation thy Name shall be prayed: therefore, O Lord, helpe vs.

19 Wilt thou utterly consume vs for our finnes, before thou talkest vs to mercy? * Iere. 10. 27.

20 And say not to our fauers haue committed.

21 Seeing we haue none other Suiour, neither can we helpe our felues, and also by our saluation thy Name shall be prayed: therefore, O Lord, helpe vs.

22 Wilt thou utterly consume vs for our finnes, before thou talkest vs to mercy? * Iere. 10. 27.

23 And say not to our fauers haue committed.

24 Seeing we haue none other Suiour, neither can we helpe our felues, and also by our saluation thy Name shall be prayed: therefore, O Lord, helpe vs.

1 Who though in
respect of God
they were iustly
punished for their
sins, yet in con-
sideration of their
crueltye was va-
riously numbered,
k Which were
captives among
their enemies, and
could be ke for
nothing but death.
l We ought to
desire no benefite
of God, but on this
condition to praye
his name, Isa. 43. 21.

glory of thy Name, and deliuer vs, be mercifull vnto our finnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our fight by the vengeance of the blood of thy seruants that is shed.

11 Let the signing of the prisoners come before thee: according to thy mighty arme preferue the children of death.

12 And render to our neighbours seven fold into their beforeme their reproach, wherwith they haue reproached thee, O Lord.

13 O sweet thy people, and sleepe of thy pasture shall pray thee for euer: and from generation to generation I will be with thy praye.

P S A L L X X X.

1 A lamentable prayer to God to help the miseries of his Church. 2 Desiring him to consider their present state, when his fauour is turned toward them, so that they may be mightie in the world which he had begun.

3 To him that excelleth on Shihannim Eduth. A Psalme committed to Asaph.

Hear O thou that heard of Israel, thou that leadest Ioseph like sheepe: shew thy brightness, thou that sittest betweene the Cherubims.

2 Before Ephraim and Benjamin and Manasse stirre vp thy strength, and come to helpe vs.

3 Turne vs againe, O God, and cause thy face to shine that we may be saved.

4 O Lord God of hostes, I ow long wilt thou be angry against the prayer of thy people?

5 Thou hast made them with the bread of teares, and giuen them teares to drink with great measure.

6 Thou hast made vs as a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest rouse for it, & diddest cause it to take root, and it filled the land.

10 The mountains were covered with the shadowe of it, and the boughs thereof were like the goodly cedars.

11 Slee stretched out her branches vnto the Sea; and her boughes vnto the River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde bore out of the wood hath destroyed it, and the wilde beafts of the field haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe from heauen and behold, and visit this vine.

15 And the vineyard, that thy right hand hath planted, and the young vine, which thou madest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the rebuke of thy countenance.

17 Let thine hand bee vpon the man of thy right hand, and vpon the sonne of man, whom thou madest strong for thine owne selfe.

1 This Psalme was made as a prayer for to desire God to be mercifull to the two tribes, b Moue their hearts, that they may returne to worshipping God aright: that is, in the place where thou hast appointed. c Ioyne thy whole people, and all they tribes together againe. d The faithfull feare Gods anger, when they perceive that their prayers are not forthwith heard. e Our neighbours bise continual strife and warre against vs. f Because that repentance onely commeth of God, they most instantlie call to God for it as a meane, wherby they shall be saved. g Seeing that of thy mercy thou hast made vs a most deare possession to thee, and wee through our finnes are made open for wild beafts to deuoure vs, declare againe thy loue, and visit the vine that thou hast begun. h Ez. 34. 12. O woe, kaphraes. i That is, avenge them that hate our religion, as they that hate our person. k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to fauour them from heauen. l So that no power can preuaile against it, and which as a young bud thou hast set vp against us of the barren after. m Onely without any attacking, and on with the sword of the cormorant. n That is, vpon this vine or people, whom thou hast planted with thy right hand, that they should be as one man or one body.

18 So will not we go backe from thee, O reuiue thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shall be lauded.

P S A L L X X X I.

1 An exhortation to praise God within heart and voyce for his benefits, 2 and to worship him only. 3 God commendeth their ingratitude. 4 and powereth what great benefits they haue left through their owne malice.

5 To him that excelleth vpon Gihon. A Psalme committed to Asaph.

Sing b ioyfully vnto God our strength: sing loud vnto the God of Iakob.

2 Take the sung and bring forth the timbrell, the psalter harpe with the viole.

3 Blow the trumpets in the new moone, euen in the time appointed at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iakob.

5 He testifies in Ioseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I understood not.

6 I haue withdrawn his shoulder from the burden, and his hands haue left the pots.

7 Thou caldest in affliction, and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of J Meibah. Selah.

8 Hear O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me.

9 And wilt haue no strange god in thee, neither worship any strange god.

10 For I am the Lord thy God, which brought thee out of the land of Egypt: I open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gave them vp vnto the hardness of their heart, and they haue walked in their owne counsels.

13 Oh that my people had hearkened vnto me, and Israel had walked in my ways!

14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, and their time should haue endured for euer.

16 And God would haue fed them with the faire of wheate, and with hony out of the rocke would I haue sufficed thee.

17 I would haue given them victory against their enemies, n That is, with most fine wheate and abundance of hony.

P S A L L X X X I I.

1 The Prophet declaring God to be present among the Judges and Magistrates, 2 Representing their partialitie, 3 And exhorteth them to do iudice. 4 But seeing none amendment, 5 He desireth God to undertake the matter, and execute iudice himselfe.

6 A Psalme committed to Asaph. G O Iudith in the assembly of a gods: hee iudgeth among gods.

2 How long wilt ye iudge vnjustly, and accept the persons of the wicked? Selah.

3 Doe right to the poore and fatherlesse: do iudice to the poore and needy.

4 Deliuer the poore and needy: saue them

murderers finde fauour in iudgement, when the cause of the poore is heard. c Not only when they cry for helpe, but when their cause requireth alde and supports.

1 For none can call vpon God, but such as are raised vp, as it were from death to life, and regenerate to the holy Spirit. 2 An instrument of much k brought from Geth b It is meet that in the Psalme was appointed for solemn feast and assemblies of the people to whom for a time these ceremonies were ordered, but now vnder the Gospell are abolished. c Vnder this fast he comprehended all other solemne dayes. d That is, in Israel, for Ioseph was not vnto the chief before that Iudah was preferred. e God speaketh in the person of the people, because he was their leader. f If they were neuer able to giue sufficient thanks to God for this deliuerance from bondage, how much more are we indebted to him for our spiriual deliuerance from the tyranny of Satan and sinne. g By a strange and wonderfull fashion, 1 Or, contention, Exod. 17. 7. h He commendeth assemblies, where the people are not attentive to heare Gods voyce, and to giue obedience to the same. i God accuser their incredulitie, because they opened not their mouth to receive Gods benefits in such abundance as hee poweth them out. k God by his word called albut his secret election appointed him first heare with fauour. l If their sins had not leued, m If the Israelites had not broken covenants with God, he would haue giuen them victory against their enemies. n That is, with

d That all things are out of order by their tyranny or careless negligence.
e No title of honour shall exalte you, but you shall be judged of Gods judgement, and render account as well to other men.
f To excuse no tyrant shall please thy right ad authoritie from thee.

from the hand of the wicked.

5 They know not and vnderstand nothing: they walke in darknes, albeit all the foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 But ye shall die as a man, and ye princes shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou hast inherited all nations.

PSAL. LXXXIII.

a The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and fauer off, which imagined nothing but their destruction. b And they desire that all such wicked people may, according as God was accustomed, be stricken with the wrath of his wrath. c That they may know that the Lord is most high vpon the earth.

d A Song or Psalm committed to Asaph.
K Eepe not thou silence, O God; be not still, and cease not, O God.

2 For loe, thine enemies make a tumult, and they that hate thee, lifted vp the head.

3 They haue taken crafty counsell against thy people, and haue consulted against thy secret ones.

4 They haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee.

6 The tabernacles of Edom; and the Ishmaelites, Moab and the Agarims;

7 Gaba and Ammon, and Amalech the Philistims, with the inhabitants of Tyus.

8 Ashtur also is ioyued with them; they haue bene an arme to the children of Lot Selah.

9 Doe thou to them as vnto the Midianites; as to Siser and as to Iabin at the iouer of Kishon.

10 They perished at Endor, and were i dung for the earth.

11 Make them, euen their princes, like Oreb and like Zeeb; yea, all their princes like Zeeb and like Zalunna.

12 Which haue sayd, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the fubble before the wind.

14 As the fire burneth the forrest, and as the flauie fethereth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may seek thy Name, O Lord.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish.

18 That they may know that thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

PSAL. LXXXIV.

a David desires forth of his country. b Desires most ardently to come againe to the tabernacle of the Lord and the assembly of the Saints to praise God, pronouncing them blessed that may so doe. c Then he praiseth the courage of the people, that pass through the wilderness to assemble themselves in Zion. d Finally, with praise of this matter and confidence of Gods goodnes, he endeth the Psalm.

To him that excellet vpon Gittith. A Psalm committed to the Iannes of Korah.

O Lord of hostis, how amiable are thy Tabernacles?

2 My soule longeth, yea, and fainteth for the courts of the Lord: for my heart, and my flesh reioyce in the liuing God.

3 Yea, the figurath haue found her an house, and the swallow a nest for her, where she may lay her yong: euen by thine altars, O Lord of hostis, my king and my God.

4 Blessed are they that dwell in thine house: they will euer prayse thee, Selah.

5 Blessed is the man whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make welles therein: the raine also couereth the pooles.

7 They go from strength to strength, till entry one appeare before God in Zion.

8 O Lord God of hostis, heare my prayer, hearken, O God of Iakob, Selah.

9 Behold, O God, our shield, and looke vpon the face of thine Anoynted,

10 For a day in thy courts is better then a thousand other where: I had rather be a doore keeper in the house of my God, then to dwell in the tabernacles of wickednes.

11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glory, and no good thing will he withhold from them that walke vpon righty.

12 O Lord of hostis, blessed is the man that trusteth in thee.

a That is, for Christs sake, whose figure I represent. b He would wille to live but one day rather to Gods Church, then a thousand. c But will from time to time increase his blessings toward his more and more.

PSAL. LXXXV.

a Because God withdrew not his rois from his Church after their returne from Babilon. first they put him in mind of their disobedience, is the intent that he should not cease the work of his grace vpon them. c Next they complaine of their long affliction. d And thirdly, they reioyce in hope of felicity promised. e For their deliniance was a figure of Christs kingdom, vnder the which should be perfect felicity.

To him that excellet, A Psalm committed to the Iannes of Korah.

Lord, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iakob.

2 Thou hast forgiven the iniquity of thy people, and couered all their finnes. Selah.

3 Thou hast withdrawn all thine anger, and hast turned backe from the fiercenes of thy wrath.

4 Turne vs, O God of our saluation, and releaue thine anger towards vs.

5 Wilt thou be angry with vs for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and graunt vs thy saluation.

8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that

a David complaine that he cannot haue access to the Church of God to make profession of his faith, and to proceed to religion. b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts.

c So that the people there haue more liberty then I.

d Whotrueh nothing in himselfe, but in thee only, and learneth of thee to rule his life.

e That is of multitudes, which was a barren place: so that they which passed through, must dig pits for water: signifying that no les can binder them that are fully bent to come to Christs Church, either yet that God will not fail them.

f They are weary, but increase in strength and courage till they come to Gods house.

g That is, for Christs sake, whose figure I represent. h He would wille to live but one day rather to Gods Church, then a thousand.

i But will from time to time increase his blessings toward his more and more.

a They confesse that Gods free mercy was the cause of their deliuerance, because he loued the land which he had choise.

b Thou hast buried them that they shall not come in to iudgement.

c Not only in withdrawing thy rod, but in forgiving of finnes.

d And in touching our hearts to confesse them.

e As in times past they had felt Gods mercie, so by being oppressed by the long continuance of euils, they pray vnto God that according to his nature

he would be mercifull vnto them. f He confesse that our saluation cometh only of Gods mercy. g He will end his propitiety to his Church, when he hath sufficiently corrected them, afo by his punishments the faithful shall learne to beuare that they returne not, to like offences.

h He would wille to live but one day rather to Gods Church, then a thousand.

i But will from time to time increase his blessings toward his more and more.

a They confesse that Gods free mercy was the cause of their deliuerance, because he loued the land which he had choise.

b Thou hast buried them that they shall not come in to iudgement.

c Not only in withdrawing thy rod, but in forgiving of finnes.

d And in touching our hearts to confesse them.

e As in times past they had felt Gods mercie, so by being oppressed by the long continuance of euils, they pray vnto God that according to his nature

a This Psalm seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iehoshaphat.

b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preferreth them from all dangers.

d They were not content to take the Church as prisoners: but fought vnto the death to destroy it.

e By all these means

they haue subuerted thy counsell where the persecutie of the Church was established.

f Or, Zeeb.

g The wickednes of the Ammonites and Moabites is described in that they prouoked the other nations.

h To fight against the iustice of their brethren.

i By these examples they were comforted, that God would not suffer his people so to be vnto the destroyed. Iud. 7. 25. and 4. 17.

k Troden vnder feet as myre. Iud. 7. 25. and 8. 21.

l That is, Iudea, for where his Church is, there dwelleth be among them.

m Because the reprobate could by no means be amended, he prayeth y they may vnto be destroyed. b Vnto, as led with a wind.

n That is, he is compelled by thy plagues to confesse thy power.

o Though they beleeue not, yet they may proue by experience, that it is in value to resist against thy counsell.

p Establishing thy Church.

q Finally, with praise of this matter and confidence of Gods goodnes, he endeth the Psalm.

^a Though for a time God thus exercises them with his rods, yet under the kingdom of Christ they should have peace and joy. ^b Justice shall then flourish, and have free course and passage in every place.

fear him, that glory may dwell in our land.
10 Mercie and truth shall meete, righteousness and peace shall kinde one another.
11 ^a Truth shall bud out of the earth, and righteousness shall looke downe from heauen.
12 Yea, the Lord shall giue good things, and our land shall giue her increase.
13 ^b Righteousnesse shall goe before him, and shall set her steps in the way.

P S A L. LXXXVI.

^a David for afflicted & forsaken of all, prayeth fervently for deliverance: sometimes rehearsing his miseries, sometimes the mercies received. ^b Define afflicto to be unsifted of the Lord, that he may see him, and glorifie his Name. ^c See commended God of his adversities, and request to be delivered from them.

^a Prayer of David.

1 ^a Uplift^a thine ear, O Lord, and heare me: for I am poore and needie.

2 ^a Preferre thou my soule, for I am ^b mercifull: my God, save thou thy servant, that trusteth in thee.

3 ^a Be mercifull vnto mee, O Lord; for I cry vpon thee continually.

4 ^a Reioyce the soule of thy servant; for vnto thee, O Lord, doe I lift vp my soule.

5 ^a For thou, Lord, art good and d^a mercifull, and of great kindeesse vnto all them that call vpon thee.

6 ^a Giue ear, Lord, vnto my prayer, and ^a hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee; for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none ^a that can doe like thy works.

9 All nations whom thou hast made, shall come and g^a worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great and doest wonderous things; thou art God alone.

11 ^a Teach me thy way, O Lord, and I will walke in thy truth; for thou hast made mine heart true, that I may feare thy Name.

12 I will praye thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for ever.
13 For great is thy mercie toward me, and thou hast delivered my soule from the lowest graue.

14 O God, the proud are riled against me, and the assemblies of violent men haue ^a sought my soule, and haue not set thee before them.

15 But thou, O Lord, art pitifull God and mercifull, slow to anger, and great in kindeesse and truth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy servant, and save the soule of thine handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

P S A L. LXXXVII.

^a The holy Ghost promitteth, that the condition of the Church which is in misery after the captiuitie of Babylon, should be delivered to great excellencie, & so that there should be nothing more comfortable, then to be numbered among the members thereof.

A Psalm or song committed to the Synnagoga of Korah.

^a GOD layd his foundations among the holy mountaines.
2 The Lord Ioueth the gates of Zion about all the habitations of Iacob.

3 ^a b Glorious things are spoken of thee, O ciue of God. Selah.

4 I will make mention of Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia, ^a There is he borne.

5 And of Zion it shall be said, ^a Many are borne in her: and hee, euen the most High shall stablish her.

6 The Lord shall count, when hee writeth the people, He was borne there. Selah.

7 ^a b Awfull the fingers as the players on instruments shall praye thee: all my springs are in thee.

^a was borne in the Church. ^b Out of all quarters they shall be counted as citizens. ^c When hee called by his Church, because he had elected and written in his booke, & his whole actions and comfort in the Church.

P S A L. LXXXVIII.

^a Agriuous complaints of the faithful, first afflicted by p^assion, & afterwards by adversity. ^b Being as it were left of God without any assistance. ^c Yet he saith of God by faith, and strength against desperation.

8 ^a Complaining himselfe to be forsaken of all earthly helpe.

^a A song or psalm of Heman the Ekrahite to giue instruction, committed to the Synnagoga of Korah for him that excelleth upon Malathi.

^a Leannoth.

O Lord God of my saluation, I cry day and night before thee.

2 Let my prayer enter into thy presence: incline thine ear vnto my crye.

3 For my soule is filled with euils, and my life draweth neere to the grane.

4 I am counted among them that go downe vnto the pit, and am as a man without strength:

5 ^a Free among the dead, like the flaine lying in the graue, whom thou rememberest no more, and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit in darkness, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy waues. Selah.

8 Thou hast put away mine acquaintance farre from mee, and made mee to be abhorred of them: ^a I am shut vp, and cannot get forth.

9 Mine eye is sorrowfull through mine affliction; Lord, I call dayly vpon thee; I stretch out mine hands vnto thee.

10 Wilt thou shew ^a a miracle to the dead? or shall the dead rise and praye thee? Selah.

11 Shall thy louing kindeesse be declared in the graue? or thy faithfullnesse in destruction?

12 Shall thy wonderous workes be knowne in the deepe? and thy righteousness in the land of obliuion?

13 But vnto thee, haue I cryed, O Lord, and early shall my prayer come before thee.

14 Lord, why dost thou reiect my soule, and hidest thy face from me?

15 I am afflicted and at the point of death;

^a Mine eyes and face declare my sorowes. ^b Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. ^c The Lord is in the graue, wherye ocely the body lieth without all sense and remembrance.

C C 2

^a from

^a God did chuse the hill, to establish Ierusalem and his Temple.
^b Though thy glory increase, yet we will not be p^assion, and God will accomplish his promise.
^c That is, Egypt and the other countries shall come to the Church, to the knowledge of God.
^d It shall be said of him that is regenerate and come to the Church that he is as one that come to the Church, to the knowledge of God.
^e The Prophet saith.

^a King. 4. 7. psalm 13.

^a That is, to humble. It was the beginning of a long day, the care of this psalm was sung.

^b Though many cry in their sorowes, yet they cry out earnestly to God for remission, as he did whom he confided to be the author of his saluation.

^c For he that is dead, it free from all care and burden of this life; and thus he faith, because he was not profitable for all matters concerning man's life, and it is overcast from this world.

^d That is, from thy promise and care, which is meant according to the iudgement of the dead.

^e The storme of thy wrath haue overwhelmed mee. Hee attributeth the losse and displeasure of his friends to Gods punishment, where by he partly p^assion, and partly trieth his.

^f I see none end of my sorowes.

^g Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe.

^h The Lord is in the graue, wherye ocely the body lieth without all sense and remembrance.

ⁱ from

^j from

^k from

^l from

^m from

ⁿ from

^o from

^p from

^q from

^r from

^s from

^t from

^u from

^v from

^w from

^x from

I am ever in great danger and forewarned, as though my life should've been cut off every moment.

† Ebr. were in darkness.

from my youth I suffer thy terrors doubting of my life.

16 Thine indignations goe over me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My lovers and friends hath thou put away from me, and mine acquaintance hid themselves.

PSAL. LXXXIX.

With many words doth the Prophet praise the goodness of God, 35 For his testament and covenant, that he had made between him and his elect by Jesus Christ the sune of David. 38 Thou doest see the complainte of the great ruine, and desolation of the kingdom of David so that to the outward appearance the promise was broken. 46 Finally, he prayeth to be delivered from his afflictions, making mention of the flourishing of mans life, and confirming himselfe by Gods promise.

¶ A Psalm to give instructions of Ethan the Ezrahite.

I will sing the mercies of the Lord for ever: with my mouth will I declare thy truth from generation to generation.

2 For I have said, Mercy shall be set up for ever: thy truth shall thou establish in the very heavens.

3 I have made a covenant with my chosen: I have sworn to David my servant.

4 Thy seed will I establish for ever, and set up thy throne from generation to generation, Selah.

5 O Lord, even the heavens shall praise thy wonderous worke: yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the heaven? and who is like the Lord among the fountes of the gods?

7 God is very terrible in the assemblie of the Saints, and to be reuerenced above all that are about him.

8 O Lord God of hosties, who is like vnto thee, which art a mighty Lord, and thy truth is above thee?

9 Thou rulest the raging of the Sea: when the waves thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heavens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: † Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

14 Righteousnesse and equitie are the establishment of thy throne: mercie and truth goe before thy face.

15 Blessed is the people that can reioyce in thee: they shall walke in the light of thy countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousness shall they exalt themselves.

17 For thou art the God of their strength,

and by thy fauour our hornes shall be exalted.

18 For our shield appertaineth to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision vnto me: Holy one, and saidst, I have layd help vpon one that is mighty: I have exalted one chosen out of the people.

20 I have found David my seruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My truth also and my mercie shall be with him, and in my Name shall his home be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 He shall cry vnto mee, Thou art my Father, my God, and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercy will I keepe for him for euermore, and my Covenant shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the dayes of heauen.

30 But if his children forsake my Law, and walke not in my iudgements,

31 If they breake my statutes, and keepe not my commandments:

32 Then will I visite their transgression with the rod, and their iniquitie with the scourge.

33 A Yet my loving kinde will I not take from him, neither will I falsifie my truth.

34 My Covenant will I not breake, nor alter the thing that is gone out of my lips:

35 I haue sworn once by mine holines, that I will not faile David, saying,

36 His seed shall endure for ever, and his throne shall be as the sunne before me.

37 He shall be established for euermore as the moon, and as a faithfull witness in the heauen, Selah.

38 But thou hast reioiced and abhorred, thou hast bene angry with thine anointed.

39 Thou hast broken the Covenant of thy seruant, and prophanted his crowne, casting it on the ground.

40 Thou hast broken downe all his wallies: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoyle him: he is a rebuke vnto his neighbours.

42 Thou hast set up the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and covered him with shame, Selah.

46 O Lord, how long wilt thou hide thy face, for ever? shall thy wrath burne like fire?

47 By this meaneth the horrible disposition and reuelling of the kingdom, which was vnder ferobab, or else by the spirit of propheticall Ethan speaketh of those great miseries, which came soone afterwarde to passe at the captiuitie of Babylon.

48 He sheweth that the kingdom fall before it came to perfection, or was ripe. The Prophet in ioyning prayer with his complaints, sheweth that his faith neuer failed.

¶ In that that our King hath power to defend vs, it is the gift of God.
¶ To Samuel and to others, to assure that David was thy chosen one.
¶ Whom I haue both chosen and giuen him strength to execute his office, as verbe at f. Thugh there should be euermore enemies against Gods kingdom, yet he prometh to ouercome them.
¶ I will mercifully perforce my promise to him, so withstanding his infirmities and offences.
¶ His power, glory and estate.
¶ He shall enjoy the land round about.
¶ His excellent dignitie shall appeare herein, that he shall be named the sonnes of God, and the first borne, wherein he is a sune of Christ.
¶ Though for the finnes of the people the itate of the kingdom decayed: yet God referred till a rooe, will be accomplished this promise in Christ.
¶ 2 Sam. 7. 14.
¶ A Though the faithful anwer not is all points to their profession, yet God will not breake his Covenant with them.
¶ For Gods promise, he hath respect to his iustice, and to mans poeuer to permit.
¶ Ebr. it is I will destroy: which is a min of earth.
¶ As long as the Sonne and the anointed, they shall be in the power of the promise.
¶ Because of the horrible confusion of things, the Prophet complaineth to God, as though he was not the performance of the promise. And thus discharging his cares on God, he resteth about.

h Seeing mans life is short, and thou hast created man to be before thy bow fix upon him, except thou hate to help, death will present thee. i I meaneth that Gods enemies did not only stand him behind his back: but also mocked him to his face, and as it were cast their imities in his bosome. k So he calleth them that persecute the Church. l They laugh at which patiently wait for the coming of thy Christ.

47 Remember ^o of what time I am: wherefore shouldst thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto David in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mighty people.

51 For ^a thine enemies haue reproched thee, O Lord, because they haue reproched the footsteps of thine Anointed.

52 Prayed ^b be the Lord for us more. So be it, euen so be it.

P S A L. XC.

^a Moses in his prayer saith before vs the eternal fauour of God toward him, ^b who are neither admonished by the crime of their life, nor by his plagues to be thankful, ^c therefore Moses prayeth God to loose their hearts, and continue his mercies toward them and their posterity for euer.

^c A prayer of Moses, a the man of God.

L Ord, thou hast bene our ^a habitation from generation to generation.

2 ^b Before ^c the mountaines were made, and before thou hadst formed the earth, and the world, euen from euertlasting to euertlasting thou art our God.

3 Thou ^d turnest man to destruction: againe thou sayest, Remaine ye lonnes of Adam.

4 ^e For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast ^f overflowed them, they are as a sleepe, in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we are ^g consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast ^h for our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue ⁱ spent our yeeres as a thought.

10 The time of our life is threescote yeeres and ten, and if they be of strength, ^j fourescore yeeres: yet their strength ^k is but labour and sorrow: for it is cut off quickly, and we flee away.

11 ^l Who knoweth the power of thy wrath for according to thy feare ^m is thine anger.

12 Teach vs so to number our dayes, that we may apply our hearts vnto ⁿ wisdom.

13 Returne (O Lord, = how long?) and be ^o pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes:

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue sene euill.

16 ^p Let thy worke be sene toward thy seruants, and thy glory vpon their children.

17 And let ^q the beauty of the Lord our God be vpon vs, and direct thou ^r y^e worke of our hands vpon vs, euen direct the works of our hands.

a Thus the Scripture vs to call the Prophetes. b Thou hast bene as an house and defence vnto vs in all our troubles and troubles now this foure hundred yeeres. c Thou hast chosen vs to be thy people before the foundations of the world were layd. d Moses by lamenting the frailtie and thorne of mans life moueth God to pray. e Though man thinke his life long, which is indeed most short, yet, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres. f Thou tellest them away suddenly as with a flood. g Thou callest vs by thy todos consider the shoomes of our life, and for our finnes thou abidest our dayes. h Our dayes are not only short, but terrible, for as much as our finnes daily promote thy wrath. i Meaning, according to the common state of life. k If mans life be as a thought, hee shall be miserable, much more if thy wrath lie vpon it, as they which feare thee, onely know. l Which is, by considering the thorne of our life, and by meditating the beauty of thy mercies. m Euen thy mercy, which is thy chiefest worke. n As God promises apperaiued as well to their posterity, as to them, for Moses prayeth for the posterity. o Meaning, that it was obsequious, when he desired to doe good to his Church. p For except thou guide vs in thine holy Spirit, our enterprises can haue no good successe.

P S A L. XCI.

^a Here is described in what assurance he liueth, that putteth his whole trust in God, and committeth himself wholly to his protection in all temptation. b A promise of God to those that loue him, know him, and trust in him to deliuer them, and give them most tall glory.

W Ho so dwelleth in the secret of the most High, shall abide in the shadowe of the Almighty.

2 ^c I will say vnto the Lord, O my hope, and my fortress: ^d hee is my God, in him will I trust.

3 Surely I will deliuer thee from the snare of the hunter, and from the noyome perfillence.

4 Hee will couer thee vnder his wings, and thou shalt be free vnder his feathers: his ^e d^e truth shall be thy shield and buckler.

5 ^f Thou shalt not be afraid of the feare of the night: nor of the arrow that flieth by day:

6 Nor of the pestilence that walketh in the darkenesse: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tene thousand at thy right hand, but it shall not come neere thee.

8 Doublelesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou ^g hast said, The Lord is mine hope: thou shalt for the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 ^h For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke vpon the lyon and asper the young lyon, and the dragon shall thou tread vnder feet.

14 ⁱ Because he hath loved me, therefore will I deliuer him: I will exalt him because hee hath known my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him and glorifie him.

16 With ^j long life will I satisfie him, and shew him my saluation.

17 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him and glorifie him.

18 With ^k long life will I satisfie him, and shew him my saluation.

19 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him and glorifie him.

20 With ^l long life will I satisfie him, and shew him my saluation.

21 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him and glorifie him.

22 With ^m long life will I satisfie him, and shew him my saluation.

23 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him and glorifie him.

24 With ⁿ long life will I satisfie him, and shew him my saluation.

25 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him and glorifie him.

26 With ^o long life will I satisfie him, and shew him my saluation.

27 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him and glorifie him.

28 With ^p long life will I satisfie him, and shew him my saluation.

29 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him and glorifie him.

30 With ^q long life will I satisfie him, and shew him my saluation.

31 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him and glorifie him.

a He that maketh God his defence and trust, shall need no feare of his enemies. b He that putteth his trust in God, shall be as a rock in the sea. c Being assured of Gods protection, he shall be as a rock in the sea. d He shall be as a rock in the sea. e He shall be as a rock in the sea. f He shall be as a rock in the sea. g He shall be as a rock in the sea. h He shall be as a rock in the sea. i He shall be as a rock in the sea. j He shall be as a rock in the sea. k He shall be as a rock in the sea. l He shall be as a rock in the sea. m He shall be as a rock in the sea. n He shall be as a rock in the sea. o He shall be as a rock in the sea. p He shall be as a rock in the sea. q He shall be as a rock in the sea.

foole doeth not vnderstand this.

7 (When the wicked grow as the graffe, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perishe: all the workers of iniquitie shall be destroyed.

10 & But thou shalt exalt mine horne, like the unicorne, and I shall be annoynted with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.

12 The righteous shall flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the boufe of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruit in their age: they shall be fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquity is in him.

PSAL XCIII.

Hee prayseth the power of God in the creation of the world, and beateh downe all people which lift them vp against his maiesty, & and prometh to consider his promises.

The Lord reigneth, and is clothed with maiesty: the Lord is clothed, and girded with power, the world also shall be established, that it cannot be moued.

2 Thy throne is established of old: thou art from euerlasting.

3 The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea are marueilous through the noise of many waters, yet the Lord on high is more mighty.

5 Thy testimonies are very pure: holinesse becommeth thine house, O Lord, for euer.

PSAL XCIV.

He prayseth vnto God against the violence and arrogancie of tyrants, to rewarding them of Gods iudgements, & that hee do comfort the afflicted by the good life of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, & whom the Lord will destroy.

O Lord God the auenger, O God the auenger, shew thy selfe clearly.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquity vaunt themselves.

5 They desire downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 Yet they say, The Lord shall not see: neither will the God of Iakob regard it.

8 Vnderstand, yee vnwise among the people: and yee fooles, when will ye be wise?

9 Hee that planted the eare, shall hee not heare? or he that formed the eye, shall hee not see?

10 Or be that chastiseth the nations, shall hee

not correct? he that teacheth man knowledge, shall hee not know?

11 The Lord knoweth the thoughts of man, that they are vanities.

12 Blessed is the man whom thou chastisest, O Lord, and reachest him in thy law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pitte is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpright in heart shall follow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not holpen me, my soule had almost dwelt in silence.

18 When I said, My foot slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie fellowship with thee, which forgoeth wrong for a law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompense them their wickednesse, and destroy them in their owne malice, yea, the Lord our God shall destroy them.

of Gods iudgement, when the purpose of the wicked is broken, they are destroyed in their owne malice.

PSAL XCV.

An earnest exhortation to prayse God, & for the government of the world, and the election of the Church. An admonition not to follow the rebellion of the idle fathers, that tempted Gods in the wilderness, & for the which they might not enter into the land of promise.

Come, let vs reioyce vnto the Lord: let vs sing a slowe vnto the rocke of our salvation.

2 Let vs come before his face with praise: let vs sing lowd vnto him with Psalmes.

3 For the Lord is a great God, and a great King aboue all gods.

4 In whose hand are the deepe places of the earth, and the heights of the mountaines are his.

5 To whom the Sea belongeth, for he made it, and his hands formed the dry land.

6 Come, let vs worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: so day, if ye will heare his voyce.

8 Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness.

9 When your fathers tempted mee, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not known my wayes.

11 Wherefore I sweare in my wrath, saying, Surely they shall not enter into my rest.

if they heare his voyce, & by the contemning of Gods word, of the place wast called. Or, in synne, where of the place wast called. Or, in synne, where of the place wast called. Or, in synne, where of the place wast called.

h God hath care ouer his, and chastiseth them, and chastiseth them, that they should not perishe for euer with the wicked.

God will restore the state and gouernment of things to their right vyle, and of thee the Godly shall follow him cherfully.

h Hee implorath of them which would not helpe him to resist the enemies: yet was assured, that Gods helpe would not faile.

h When I thought there was no waye for me in my trouble, and didd see found thy present helpe.

h Though the wicked iudged preiudice in oppressing the Church, yet theye of the Church, thorow of God, it is a great token

, but mult, when

a He sheweth that Gods seruice thereto is not in dead ceremonies, but chiefly in the facillity of prayse and thanksgiving.

b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight, much lesse the idoles, which many braue inuention.

c All things are gouerned by his providence. d By these three words he signifieth one thing: meaning that they must wholly giue themselves to serue God.

e That is, the flocke, whom he gouerneth with his owne hand. He sheweth where they are: Gods flocke, that is,

Or, in synne: where of the place wast called. Or, in synne, where of the place wast called.

** Exod. 17. 2. num. 14. 23. g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.*

P S A L. XCIV.

a An exhortation both to the Jewes and Gentiles to praye for his mercie. And this specially ought to be referred to the kingdom of Christ.

Sing vnto the Lord a newe song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praye his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great and much to be praised: he is to be feared above all gods.

5 For all the gods of the people are idols: but the Lord made the heavens.

6 Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

8 Giue vnto the Lord the glory of his Name: bring an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the Nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people in righteousness.

11 Let the heavens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lord: for hee commeth, for hee commeth to iudge the earth; he will iudge his world with righteousness, and the people in his truth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praye the Lord for the reaching of his Gospel.
b Seeing he will reueale himselfe to all nations contrary to their own expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.
c *Or, vanities.*
d Then the idolos, or whatt euer made out of the heauens, are not God.
e God cannot be knowne, but by his strength and glory, the lightes whereof appeare in his Sanctuary.
f As by experience.
g For hee that it is onely due vnto him.
h By offering vp your fleshe wholly vnto God, declare that you worship him onely.
i Hee prophesieth that the Gentiles shall be partakers with the Jewes of Gods promise.
k He shall reioyce with his Spirit, and reforme them to the image of God. If the intemperate creatures shall haue cause to reioyce, when God appeareth, much more we, from whom hee hath taken malediction and sinne.

P S A L. XCVII.

a The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ, 7 deadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom hee exhorteth to intemperance, 11 to reioicing and thanksgiving.

The Lord reigneth: let the earth reioyce: let the multitude of the Isles be glad.

2 Cloudes and darkness are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall go a fire before him, and burne vp his enemies round about.

4 His lightninges gaue light vnto the world: the earth saw it and was afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue graven images, and that glory in idols: worship him all ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High above all the earth: thou art much exalted above all gods.

10 Ye that love the Lord, hate euill; hee preferreth the soules of his Saints; hee will deliuer them from the hand of the wicked.

11 Light is shewn for the righteous, and ioy

a He sheweth that where God reigneth, there it is felicitie, and spiritual ioy.
b For the Gospel shall not be onely preached in Iudea, but thorough all yles and countreies.
c He is thus described to keepe his enemies in feare, (which commonly contemne Gods power).
d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.
e Hee signifieth that Gods iudgements are ioia iudiciall to the rebellous.
f Let all that which is eiermed in the world fall down before him.
g The Jewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour.
h He requesteth two things of his children: the one that they sheweth due respect, that they put their trust in God for their continuance. 17 though Gods deliuerance appeare not suddenly, yet it is sure and laid vp to ayle for them.

for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy remembrance.

P S A L. XCVIII.

a An earnest exhortation to all creatures to praye the Lord for his power, mercie and iudgement in his promise by Christ, so by whom he hath communicated his saluation to all nations.

A Psalm.

Sing vnto the Lord a new song: for hee hath done marvellous things: his right hand, and his holy arme haue gotten him the victory.

2 The Lord declared his saluation: his righteousness hath hee reuealed in the sight of the nations.

3 Hee hath remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue sene the saluation of our God.

4 All the earth, sing ye loud vnto the Lord: cry out and reioyce, and sing praises.

5 Sing praye to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With flammes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before the Lord: for he is come to iudge the earth: with righteousness shall hee iudge the world: and the people with equitie.

P S A L. XCIX.

a Hee commendeth the power, equitie and excellencie of the kingdom of God by Christ ouer the Jewes and Gentiles, 1 And prometheth them to magnifie the same, and to serue the Lord, 6 following the example of the ancient fathers, Moyses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the people tremble: hee sitteth betweene the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high above all the people.

3 They shall praye thy great and fearefull Name (for it is holy.)

4 And the Kings power, that loneth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iakob.

5 Exalt the Lord our God, and fall downe before his footstool: for he is holy.

6 Moses and Aaron were among his Priests, and Samuel among such as call vpon his Name, these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudy pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast fauourable God vnto them, though thou diddest take vengeance for their inuentions.

9 Exalt the Lord our God and fall downe before his holy Mountaine: for the Lord our God is holy.

e For the more liberally that God dealeth with his people, the more doth hee punish them that abuse his benediction.

P S A L. C.

a He exhorteth all to serue the Lord, 3 who hath chosen vs, and preferred vs, 4 and to enter into his offices to praye his Name.

A Psalm of praye.

Sing ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnesse, come before him with ioyfullnesse.

3 Hee that shall haue wonderful occasion to praye his mercie & reioyce.

4 Hee that shall haue wonderful occasion to praye his mercie & reioyce.

5 Hee that shall haue wonderful occasion to praye his mercie & reioyce.

6 Hee that shall haue wonderful occasion to praye his mercie & reioyce.

k Be mindefull of his benediction and ouerly trust in his defence.

a That is, some good or euill made in token of their wonderful deliuerance by Christ.
b Ps. 99, 16.
c Hee preferreth his Church miraculously.

d For the deliquence of his Church, God was moued by none other means to gather his Church of the Jewes and Gentiles, but because he would performe his promise; by this repetition and earnest exhortation to giue praises with instruments, and also of the dumbe creatures, hee signifieth that the world is reuerent to the power of God, sufficiently for their deliquence.

a When God dwelleth in his Church, all the enemies shall haue cause to tremble.

b Exod. 15, 22.
c Though the wicked rage against God, yet the godly shall praye his Name and mightie power.

d That is, before his Temple or Ark, where hee promise to heare when they worshipped him, as now hee promise his spiritual presence, where-soeuer his Church is assembled.

e Under these names hee comprehendeth the whole people of Israel, with whom God made his promise.

f The more doth hee punish them that abuse his benediction.

g Hee prophesieth that Gods benediction in calling the Gentiles, shall be the cause of their mercie & reioyce.

h Hee prophesieth that Gods benediction in calling the Gentiles, shall be the cause of their mercie & reioyce.

i Hee prophesieth that Gods benediction in calling the Gentiles, shall be the cause of their mercie & reioyce.

j Hee prophesieth that Gods benediction in calling the Gentiles, shall be the cause of their mercie & reioyce.

b He chiefly mea-
neth touching the
fructuall regene-
ration, whereby
we are his sheepe
and people.
c He sheweth
that God will not
be worshipped
but by that
meanes which he
hath appointed.
d Thus seeing his

3 Know yee that euen the Lord is God; hee
hath made vs, and not we our selues: we are his
people, and the sheepe of his pasture.
4 Enter into his gates with prayse, and into
his courtes with reioycing: prayse him and ble-
sse his Name.
5 For the Lord is good: his mercie is d enlar-
geling, and his trust a from generation to ge-
neration.

He declareth that we ought neuer to be wearie in prayeing
towards vs laid for euer.

PSAL C I.

2 David describeth what gouernment hee will haue
in his house and kingdom. 3 He will punish
and ouerthrow, by voting forth the wicked, and cherishing
the godly persons.

A Psalm of David.

Will sing mercie and iudgement: vnto thee,
O Lord, will I sing.

2 I will doe wisely in the perfect way, I will
thou compest to me: I will walke in the vpright-
nesse of mine heart in the middes of my house.

3 I will not be wicked thing before mine eyes:
I hate the worke of them that fall away: it shall
not cleaue vnto me.

4 A froward heart shall depart from mee; I
will know none euill.

5 Him that prauely d slandereth his neigh-
bour, will I destroy: him that hath a proud looke
and his heart, I cannot suffer.

6 Mine eyes shall be vnto the faithfull of the
land, that they may dwell with me: he that wal-
keth in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell with-
in my house: hee that telleth lies, shall not re-
maine in my fight.

8 Bytimes will I destroy all the wicked of
the land, that I may cutt off all the workers of in-
iquitie from the Citie of the Lord.

King, he declareth that he will punish all. c He sheweth what is the true vse of
the sword: to punish the wicked, and to maintain the good. f Magistrates must
immediately punish vice, least it growe to further incontinence: and if heauen
magistrates are bound to doe this, how much more they that haue the charge of
the Church of God.

PSAL CII.

It is from that this prayer was appointed to the faith-
full to pray in the captiuitie of Babilon. 15 A con-
solation for the building of the Church: 16 Whereof fol-
loweth the praise of God to be published vnto all people.
17 The conuersion of the Gentiles, 18 and the
stability of the Church

A prayer of the afflicted, when hee shall be in
distresse, and praye for his mediator before
the Lord.

O Lord heare my prayer, and let my cry come
vnto thee.

2 Blie not thy face from mee in the time of
my trouble: incline thine eares vnto me, when I
call, make haste to heare me.

3 For my dayes are consumed like smoake,
and my bones are burnt like an hearth.

4 Mine heart is smitten, and withered like
grasse, because I forgotte to eare my bread.

5 For the voyce of my groning, my bones doe
cleaue to my skinne.

6 I am like a pellicane of the wilderness:
I am like an owle of the desertis.

7 I watch, and am as a sparrow alone vpon the
house top.

8 Mine enemies reuile me dayly, and they that
hate against me, haue sworn against me.

Ever mourning and solitary, casting out fearfull cries. f Haue
conspired my death.

9 Surely I haue eaten ashes as bread, and
mingled my drinke with weeping.

10 Because of thine indignation and thy
wrath: for thou hast heaued me vp, and callt me
downe.

11 My dayes are like a shadowe that passeth,
and I am withered like grasse.

12 But thou, O Lord, dost I remaine for euer,
and thy remembrance from generation to ge-
neration.

13 Thou wilt arise and haue mercie vpon
Zion: for the time to haue mercie thereon, for
the appointed time is come.

14 For thy seruants delight in the stones
thereof, and haue pitie on the dust thereof.

15 Then the heathen shall seue the Name of
the Lord, and all the kings of the earth thy glory,

16 When the Lord shall build vp Zion, and
shall appeare in his glory,

17 And shall turne vnto the prayer of the de-
solate, and not despise their prayer.

18 This shall be written for the generation to
come: and the people which shall be created,
shall praise the Lord.

19 For he hath looked downe from the height
of his Sanctuary: out of the heauen did the Lord
behold the earth,

20 That he might heare the mourning of the
prisoner, and deliuer the children of death;

21 That they may declare the Name of the
Lord in Zion, and his prayse in Ierusalem.

22 When the people shall be gathered to-
gether, and the king comes to serue the Lord.

23 Hee e abated my strength in the way, and
shortned my dayes.

24 And I said, O my God, take me not away
in the midst of my dayes: thy yeeres endure from
generation to generation.

25 Thou hast aforetime layd the foundation
of the earth, and the heauens are the worke of
thine hands.

26 Thy shall perish, but thou shalt endure:
euen they all shall waxe old as doeth a garment:
as a vesture shalt thou change them, and they shall
be changed.

27 But thou art the same, and thy yeeres shall
not fail.

28 The children of thy seruants shall continue,
and their seed shall stand in thy sight.

Christ & the Church I mean that they see not the time of Christ, which was pro-
mised, but haue borne many years & short dayes. 17 If heauen and earth perish,
much more man shall perish: but the Church by reason of Gods promise endureth
for euer. f Seeing thou hast chosen thy Church out of the world, and ioyed in
to thee, it cannot but continue for euer: for thou art euerming.

PSAL CIII.

He praueth him to prayse the Lord, which hath
pardoned his sinnes, deliuered him from destruction,
and giuen him sufficient of all good things: 10 Then hee
maketh the tender mercies of God, which he sheweth
like a most tender Father towards his children. 14 The
salutacion of man. 20 An exhortacion to men and
Angels to prayse the Lord.

A Psalm of David.

My soule, prayse thou the Lord, and all that
is within me, prayse his holy Name.

2 My soule, prayse thou the Lord, and forget
not all his benefites.

3 Which b forgueth all thine iniquitie, and
healeth all thine infirmities.

4 Which redeemeth thy life from the grave,
and crowneth thee with mercie and compassions.
of all benefites I remitt in of siene. e For before that wee
sinners, we are as dead men in the graue.

g I haue not re-
fused out of my
mourning to take
my refection,
h He sheweth
that the afflictions
did not ouerthrow
me, but haue
chiefly the ben-
efit of Gods dis-
pleasure
i Howeuer we
be made, yet thy
promise is true,
and the remem-
brance thereof
shall comfort vs
for euer.

k Thus, the fe-
uerie yeres
which by the Pro-
phet Ieremie thou
didst appoint,
Iere 25, 38.

l The more that
the Church is in
misericorde and de-
olation, the more
ought the faithfull
to loue and pitie it.
m Thus, when
he shall haue
dauen his church
out of the dark-
nesse of death.

n The deliuerance
of the Church is a
most excellent be-
nefit, and therefore
he comprehend it
to a new creation:
for in their ba-
ptism the body
of the Church
seemed to haue
bene dead, which
benefit is more
valuable than
created a new.

o Who ouer
in their birthright
could looke for
nothing but death.
p He sheweth that
Gods mercie is
more prayseful
then when reli-
gion flourisheth
and the church in-
creaseth: which
thing is chiefly ac-
complished vnder
the long time of

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a As the eagle,
when he brake
overtwoyng, such
keeth blood, and
soo receiveth
strength, even so
God miraculously
giveth strength
to his Church above
all mans expecta-
tion.

e As to his chief
minister, and next
to his people.
f He sheweth first
his favour judge-
ment, but so loose
as the finger is
bumped, bereave-
ment him to
mercie.

g Who have pro-
duced by continual
experience, that
his mercy hath
ever prevailed a-
gainst our offen-
ces.

h As great as the
world is, so full
it is of figures of
Gods meritt to-
ward his fafull;
when he hath re-
moued their
floures.

i He declar-
eth that man hath
no thing in him-
self to allure God
to meritt, but only
the confession of
his infirmity and
miserie.

k He saith and
saithfull keeping
of his pr. mis-
e. To whom he
giveth grace to
see a himc and to
obey his w. r. m.

l In this that we
know to praye God,
exhort the Angels,
which willingly doe
us to consider our
cudrney, and awake out
of our slouthe.

5 Which satisfied thy mouth with good things: and thy ^d mouth is renewed like the eagles.

6 The Lord exorcist righteousness and iudgment unto all that are oppressed.

7 He made his wayes known unto ^e Moses, and his workes unto the children of Isael.

8 The Lord is full of compassion and mercy, slow to anger and of great kindnesse.

9 He will not alway ^f chide, neither keepe his anger for ever.

10 He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities:

11 For as high as the heaven is above the earth, so great is his mercie toward them that feare him.

12 As farre as ^h the East is from the West, so farre hath he remoued our finnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The dayes of ⁱ man are as grass: as a flower of the field, so flourisheth he.

16 For the wind goeth over it, and it is gone, and the place thereof shall know it no more.

17 But the loving kindnes of the Lord endureth for ever, and ever upon them that feare him, and his ^k righteousness upon childrens children.

18 Unto them that keepe his ^l covenant, and thinke upon his commandments to doe them.

19 The Lord hath prepared his throne in heaven, and his kingdom ruleth over all.

20 Praise the Lord, ye ^m his Angels, that excell in strength, that doe his commandment in obeying the voyce of his word.

21 Praise the Lord all ye his hosts, ye his seruants that doe his pleasure.

22 Praise the Lord all ye his works, in all places of his dominion: my soule, praise thou the Lord.

a The Prophet
sheweth that we
need not, to meritt
to the heave
to seeke God, for
as much as all the
order of nature,
with the proprie-
tie, and placing of
the element, are
miraculously mi-
nistrors to fr his
maie in.

b As the Prophet
hath sheweth that
all visible powers
are ready to serue
God: so the Apo-
stle to the Hebr.
1.7. sheweth in
this glasse how
thevery Angels
also are obedient
to his commande-
ment.

c Toon maketh
the fact to be an
example unto the
earth. *d* If by thy power thou diddest once bide the rage
of the waters, it was not possible, but the whole world should be destroyed.

e An excellent Psalm to praise God for the creation of the world, and the governance of the same by his marvellous providence. *f* Wherein the Prophet prayeth against the wicked, who are enemies that God diminisheth his blessings.

g My soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.

2 Which covereth himselfe with light, as with a garment, and spreadeth the heavens like a curtain.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh upon the wings of the wind.

4 Which ^h maketh the spiritus his messengers, and a flaming fire his ministers.

5 He setteth the earth upon her foundations, so that it shall never mooue.

6 Thou coverest it with the deepe as with a garment: the waters wound stand about the mountains.

7 But as thy rebuke they flee: at the voyce of thy thunder they haue away.

8 And the mountaines ascend, and the valleys descend: to the place which thou hast established for them.

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b If by thy power thou diddest once bide the rage of the waters, it was not possible, but the whole world should be destroyed.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys; which runne betweene the mountaines.

11 They shall giue drinke to all the beastes of the field, and the wilde asses shall quench their thirst.

12 By these springs shall the fowls of the heaven dwell, and sing among the branches.

13 Hee watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

14 Hee causeth grass to grow for the cattell, and herbe for the vse of ^b man, that he may bin-
d forth bread out of the earth.

15 And vine that maketh glad the heart of man, and oyle to make his face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, even the cedars of Lebanon, which he hath planted.

17 That the birds may make their nests there: the stork dwelleth in the fire trees.

18 The high mountaines are for the ^g goates: the rocks are a refuge for the conies.

19 He appointed ⁱ the moone for certaine seasons, ^k the sunne knoweth his going downe.

20 Thou maketh darkness, and it is night, wherein all the beasts of the forest creepe forth.

21 The lions roare after their pray, and seek their meate ^l to God.

22 When the sunne riseth, they retire, and lie couch in their dens.

23 ^m Then goeth man forth to his worke, and to his labour vntill the evening.

24 O Lord, how ⁿ manifold are thy workes: in wisdom hast thou made them all: the earth is full of thy riches.

25 So is the sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea that ^o Leviathan, whom thou hast made to play therein.

27 ^p All these wait upon thee, that thou mayest giue them foode in due season.

28 Thou givest it to them, and they gather it, thou openest thy hand, and they are filled with good things.

29 But if thou ^q hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 Again if thou ^r send forth thy spirit, they are created, & thou renewest the face of the earth.

31 Glory be to the Lord for ever: let the Lord reioyce in his workes.

32 He looketh on the earth and it trembleth, he toucheth the mountaines, and they smoke.

33 I will sing to the Lord all my life: I will praise my God, while I live.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be confirmed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lord. Waise ye the Lord.

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▲ For as much as the Israelites were exempted from the common vexation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselves unfaithful by their ingratitude. b By the strength and face he meaneth the Ark where God declared his power and his preference. c Which he hath brought in the delivance of his people. d Because his power was thereby as lively declared, as if he should have declared it by mouth. e The promise which God made to Abraham to be his God, and the God of his feed after him, he renewed and repeated it againe to his feede after him. f He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers. g That is, the King of Egypt and the King of Gerar, Geo. 12. 17. and 20. 34. h The God whom I have fastidied to be my people. i Meaning, the old fathers, to whom God shewed himselfe plainly, and who were fathers for his word. k Either by forcing fecundity, or by a king away the strength and nourishment thereof. l So long he suffered achisite to be G. d. d. appointed, and still he had tried faithfully his patience. m That the very princes of the countrey should be of the same commandments, and learne wisdom at him. n So it is in God, either to move the hearts of the wicked to love, or to hate Gods children. o Meaning, Moses and Aaron. p Exod. 7. 30. q Exod. 8. 6. r So that this vengeance came upon his servants, but as God had appointed, and his prophet Moses spake. q It was strange to see alive in Egypt, much more it was fearful to see alive.

P Rayle the Lord, and call vpon his Name : a declare his worke among the people.
 2 Sing vnto him, sing prayle vnto him, and talke of all his wondrous workes.
 3 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.
 4 Seeke the Lord and his strength : seeke his face continually.
 5 Remember his marvellous workes that he hath done, his wonders, and the iudgements of his mouth.
 6 Ye feed of Abraham his seruant, ye children of Iakob, which are his elect.
 7 Hee is the Lord our God : his iudgements are through all the earth.
 8 He hath alway remembered his covenant, and promise, that he made to a thousand generations,
 9 Euen that which he made with Abraham, and his oath vnto Izhak :
 10 And since hath confirmed it to Iakob for a law, and to Israel for an everlasting covenant,
 11 Saying, I vnto thee will I giue the land of Canaan, the lot of thy inheritance.
 12 Albeit they were few in number, yea very few, and strangers in the land,
 13 And walked about from nation to nation, from one kingdom to another people,
 14 Yet suffered he no man to do them wrong, but reprobued Kings for their sakes, saying,
 15 Touch not mine anoynted, and doe my Prophets no harme.
 16 Moreover, hee called a famine vpon the land, and vterly brake the staffe of bread,
 17 But he sent a man before them: Ioseph was sold for a slave.
 18 They held his feet in the stocks, and he was layd in yrons,
 19 Vntill his appointed time came, and the counsell of the Lord had tried him.
 20 The King sent and loosed him; euen the Ruler of the people deliuered him.
 21 He made him lord of his house, and ruler of all his substance,
 22 That he should binde his princes vnto his will, and teach his Ancients wisdom.
 23 Then Israel came to Egypt, and Iakob was a stranger in the land of Ham.
 24 And hee increased his people exceedingly, and made them stronger then their oppressors.
 25 He turned their heart to hate his people, and to deale craftily with his seruants.
 26 Then sent he Moses his seruant, and Aaron whom he had chosen.
 27 They sheweth among them the message of his signes, and wonders in the land of Ham.
 28 He sent darkness, and made it darker: and they were not disobedient vnto his commission.
 29 He returned their waters into blood, and slew their fish.
 30 Their Land brought forth frogs, euen in their Kings chambers.
 31 Hee spake, and there came swarms of flies and lice in all their quarters.
 32 He gaue them hail for raine, and flames offrein their land.
 33 Hee smote their vines all, and their figge

trees, and brake downe the trees in their coasts.
 34 He spake and the grasshoppers came, and cate pillers innumerable,
 35 And did eate vp all the graffe in their land, and denoured the fruit of their ground.
 36 He smote also all the first borne in their land, euen the beginning of all their strength.
 37 Hee brought them forth also with silver and golde, and there was none feeble among their tribes.
 38 Egypt was glad at their departing: for the feare of them had fallen vpon them.
 39 He spread a cloud to be a covering, and fire to giue light in the night,
 40 They asked, and he brought quails, and heilled them with the bread of heauen.
 41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a riuier.
 42 For hee remembered his holy promise to Abraham his seruant,
 43 And hee brought forth his people with joy, and his chosen with gladnesse,
 44 And gaue them the lands of the heathen, & they tooke the labors of y people in possession,
 45 That they might keepe his statutes, and obserue his Lawes. Prayse ye the Lord.

PSAL. CVI.

The people dispersed vnder Antiochus, doe magnifie the goodness of God among the wit and repentant : a Deferring to be brought againe into the land by Gods merciful assistance. b And after the manifold mercies of God wrought in their deliuerance forth of Egypt, and the great magnitude of the people increased. c They do pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Prayse ye the Lord.

P Rayle ye the Lord because he is good, for his mercy endureth for euer.
 2 Who can expresse the noble actes of the Lord, or shew forth all his prayle?
 3 Blessed are they that keepe iudgement, and doe righteousness at all times.
 4 Remember mee, O Lord, with the fauour of thy people : visit me with thy saluation,
 5 That I may see the felicity of thy chosen, and reioyce in the joy of thy people, and glory with thine inheritance.
 6 Wee haue sinned with our fathers : wee haue committed iniquity, and done wickedly.
 7 Our fathers vnderstood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red sea.
 8 Nevertheless hee saved them for his Names sake, that he might make his power to be knowne.
 9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wilderness.
 10 And hee saved them fro the aduersaries hand, and deliuered them from the hand of the enemy.
 11 And the waters covered their oppressors: not one of them was left.
 12 Then beleued they his wordes, and sang prayle vnto him.
 13 But incontinently they forgate his workes: they waited not for his counsell.

of nature, rather then his people should not be deliuered. Exod. 14. 27. The wonderful workes of God became so time, and to prayse him. g They would prevent his wisdom and providence.

h He sheweth that the Israelites are armed against man, when God is his enemy, as archis commanded the grasshoppers destroyed the land. i Exod. 12. 29. k When their enemies felt Gods plagues, his children by his providence were exempted. l For Gods plagues caused them rather to depart with the Israelites, then with their liues. m Not for necessity, but for satisfying of their loit. n Which hee confirmed to the posterity, in whom after a sort the dead live and reioyce the promise. o When the Egyptians lamented and were deliroyed. p This is the end, which God preferreth to his Church, because they should worship, and call vpon him in this world. q The Prophet exhorted the people to prayse God for his infinite past, that thereby their minds may be strengthened against all present troubles and desolations. r He sheweth that it is not enough to prayse God with mouth, except the whole heart agree thereto, and all our life be thereto framed. s Let the good will that thou beareth to thy people, extend vnto me, that thereby I may be received into the number of offshins. t By earnest confession after I of their owne, as of their fathers iniquities, they shew that they had hope that God according to his promise would pittie them. u The infinitable goodness of God appeareth in this, that hee would change the order

14 But luffed with conſcience in the wilderneſſe, and tempted God in the deſert.

15 Then hee gaue them their deſire: but hee ſent a leannee into their ſoule.

16 They enuied Moſes alſo in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and ſwallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their aſſembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Tho they turned their glory into the ſimilitude of a bullocke, that catch graſſe.

21 They forgot God their Saviour, which had done great things in Egypt.

22 Wondrous workes in the land of Ham, and fearefull things by the red ſea.

23 Therefore he minded to deſtroy them, had I not Moſes his choſen ſtood in the beache before him to turne away his wrath, leaſt hee mould deſtroy them.

24 Alſo they contemned that pleaſant land, and beleueed not his word.

25 But murmured in their tents and hearkened not vnto the voyce of the Lord.

26 Therefore hee liſted vp his hand againſt them, to deſtroy them in the wilderneſſe.

27 And to deſtroy their feede among the nations, and to ſcatter them throughout the countreys.

28 They ioyned themſelues alſo vnto Baalpeor, and did eat the offerings of the dead.

29 Thus they provoked him vnto anger with their owne inventions, and the plague brake in vpon them.

30 But Phinchas ſtoode vp, and executed iudgement, and the plague was ſtayled.

31 And it was ſpuried vnto him for righteouſneſſe from generation to generation for euer.

32 They angered him alſo at the waters of Meribah, ſo that Moſes was puniſhed for their ſake.

33 Becauſe they vexed his Spirit, ſo that hee ſpake vnaduiliſhly with his lips.

34 Neither deſtroyed they the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their workes.

36 And ſerued their idoles, which were their ruine.

37 Yea, they offered their ſonnes, and their daughters vnto deuils.

38 And ſhed innocent blood, ſuen the blood of their ſonnes, and of their daughters whom they offered vnto the idoles of Canaan, and the lande was deſiled with blood.

39 Thus were they ſlayned with their owne workes, and went a whooring with their owne inventions.

40 Therefore was the wrath of the Lord kindled againſt his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them were lordes ouer them.

42 Their enemies alſo oppreſſed them, and

they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquitie.

44 Yet he law when they were in affliction, & he heard their cry.

45 And hee remembered his covenant toward them, and repented according to the multitude of his mercies.

46 And gaue them fauour in the fight of all them that hated them captiues.

47 Saue vs, O Lord our God, and a gather vs from among the heathen, that wee may prayſe thine holy Name, and glory in thy prayſe.

48 Bleſſed be the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it, Prayſe ye the Lord.

vs conſtance vnder the croſſe, that with one conſent wee may

PSALM CVIII

The Prophet expreſſeth all thoſe that are redeemed by the Lord and gathered vnto him, is ſure thanks, for that merciful providence of God governing all things: at his good pleaſure, ſo ſending good and euill, preſeruing and aduerſe to bring men vnto him. 4. Therefore as the righteous thereat ſing, ſo ſhall the wicked haue their mouth ſtopped.

Prayſe the Lord, becauſe hee is good: for his mercy endureth for euer.

2 Let them, which haue bene redeemed of the Lord, ſhew how he hath deliuered them from the hand of the oppreſſour.

3 And gathered them out of the lands, from the Eaſt and from the Weſt, from the North and from the ſouth.

4 When they wandered in the deſert and wilderneſſe out of the way, and found no citie to dwell in.

5 Both hungry and thiſtle, their ſoule fainted in them.

6 Then they cried vnto the Lord in their trouble, and he deliuered them from their diſtreſſe.

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confeſſe before the Lord his louing kindeſſe, and his wonderfull workes before the ſonnes of men.

9 For he ſatiſſied the thiſtle ſoule, and filled the hungry ſoule with goodneſſe.

10 They that dwell in darkneſſe and in the ſhadow of death, being bound in miſeric and yron.

11 Becauſe they rebelled againſt the wordes of the Lord, and deſpised the counſell of the moſt High.

12 When hee humbled their heart with heavineſſe, then they fell downe, and there was no helper.

13 Then they cryed vnto the Lord in their trouble, and he deliuered them from their diſtreſſe.

14 He brought them out of darkneſſe, and out of the ſhadow of death, and brake their bands aſunder.

15 Let them therefore confeſſe before the Lord his louing kindeſſe, and his wonderfull workes before the ſonnes of men.

16 For hee hath broken the gates of braſſe, and braſt the barres of yron aſunder.

17 & Fooles by reazon of their tranſgreſſion,

The Prophet ſheweth that neither by meares, nor promiſes, nor comiſes, can we come to God, except we be altogether newly reformed, and that his mercy ouercomes and bide our malice.

Not that God is changeable in him ſelfe, but that when hee ſeemeth to us to repeat when hee hath ſet his promiſe, and for ſinners vs. Gather thy Church, which is diſperſed, and greeue all prayſe to thee.

This variable ſea was the beginning of the ſea, which was often times repeated. As the ſea was true in the weſt ſo is there none of Gods elect, that feele not his helpe in their neceſſitie.

Of the ſea: which is in the South part of the land.

He ſheweth that there is no affliction for grieuance, out of which God will not deliuer his, and alſo exhorteth them that are deſperate to be miſericfull of ſoules.

Then the true way to obey God, is to follow his expreſſe commandment: alſo heere ſhall be exhorted to deſired ſome themſelues.

ſuch ſuch as none are poſſible but for their finnes.

Hee ſheweth that the caſe why God deſtroyeth ſinners is not for their finnes.

Hee ſheweth that the caſe why God deſtroyeth ſinners is not for their finnes.

Hee ſheweth that the caſe why God deſtroyeth ſinners is not for their finnes.

h The abundance that God gaue them, proſpered out, but made them pine away, becauſe God curſed it. Iſa by the greatnes of the puniſhment the haughtines of France may be conſidered: for they at this againſt Gods miniters, rebell againſt him, hee the wrath that all idolaters ſumme God to be their glory, when in head of him they worſhip any creature, much more wood, ſtone, metall, or alcaes. Iſa Moſes by his interceſſion had not obteined Gods fauour againſt their rebellions. m That is, Canaan, which was as it were an earnest penny of the heathenly ſubſtitance. n That is, hee ſware. Sometime alſo it meaneth, to puniſh. o Which was the idle of the Moabites. p Sacrifices offered to the dead idoles, q Signifying, that whateuſer man inuention of himſelfe to ſerue God by, is detestable, and prouoketh his anger. r When alſo other neglected Gods glory, hee in his zeale killed the adulterers and preuented Gods wrath. s Numb. 25. 12. f This adie declared his lively faith, and for his faith hee was accepted. t Numb. 25. 13. g ſhall be ſo. i If ſo moſtes The prophet of God ſcape not puniſhment, though others prouoked him to finne, how much more ſhall they be ſubiect to Gods iudgement, which cauſe Gods children to ſinne. u Hee ſheweth how manifeſt a thing idolatry is, which can winne vs things abhorring to nature, whereas Gods word can not obteine moſt ſmall things. x True true chaſtite is to cleaue wholly and onely vnto God.

b By healing them
he declareth his
good will toward
them.

i Meaning, their
diseases, which he
hath brought
them to the grave
and corruption.
k Prayer and con-
fession of Gods
benefits are the
true sacrifices of
the godly.

l He receiveth by
the Lord's care
God hath over
man, for in that
that he delivereth
abundantly from
the great danger of the
fra, he delivereth
them, as it were
from a thousand
deaths.

m Their fear and
dangers is so great,
n When they are
in commandment
as they are as
still, as though they
were frozen.

p This great be-
nefit ought not
only to be considered
particularly,
but magnified in
all places and
assemblies.

q Or, *saltnesse*.
r For the love that
he beareth to his
Church, he chan-
geth the order of
nature for their
commodity.

s Continual in-
crease and yearly.
t As God by his
providence doeth
exalt men, so doth
he also humble them
by afflictions to
know themselves.

e For their wicked-
ness and tyranny
he causeth the peo-
ple and subjects to
extreme them.

u They, whose
faith is lightened
by Gods spirit,
qualify themselves
to see Gods judgements
against the wicked
and vugoly.

and because of their iniquities are afflicted.

13 Their soule abhorreth all meate, and they are brought to deaths doore.

14 Then they cry vnto the Lord in their trouble, and he delivereth them from their distresse.

15 Hee sendeth his word and healeth them, and delivereth them from their i graues.

16 Let them therefore confesse before the Lord his louing kindeesse, and his wonderfull workes before the sonnes of men.

17 And let them offer sacrifices of prayse, and declare his workes with reioycing.

18 They that goe downe to the sea in ships, and occupie by the great waters,

19 They feele the workes of the Lord, and his wonders in the deepe.

20 For he commandeth and raiseth the storme winde, and it lifteth vp the waues thereof.

21 They mount vpon the heauen, and descend to the deepe, so that their soules melteth for trouble.

22 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

23 Then they cry vnto the Lord in their trouble, and he bringeth them out of their distresse.

24 Hee turneth the horn to calme, so that the waues thereof are still.

25 When they are quieted, they are glad, and hee bringeth them vnto the haven, where they would be.

26 Let them therefore confesse before the Lord his louing kindeesse, and his wonderfull workes before the sonnes of men.

27 And let them exalt him in the congregation of the people, and prayle him in the assembly of the Elders.

28 Hee turneth the floods to a wilderness, and the springs of waters into drinnes.

29 And a fruitful land into barrennes, for the wickednesse of them that dwell therein.

30 Again hee turneth the wilderness into pools of water, and the dry land into water springs.

31 And there he placeth the hungry, and they build a citie to dwell in.

32 And how the fieldes, and plant vineyards, which bring forth fruitfull increase.

33 For he bletheth them, and they multiply exceedingly, and he diminisheth not their cattell.

34 Again men are diminished, and brought low by oppression, euill and sorrow.

35 He poweth contempt vpon princes, and causeth them to erre in desert places out of way.

36 Yet hee raiseth vp the poore out of misery, and maketh him families like a flocke of sheepe.

37 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

38 Who is wise that hee may obserue these things? for they shall vnderstand the louing kindeesse of the Lord.

PSAL. CVIII.

This Psalm is composed of two other Psalms before the seven and sixtieth. The matter here contained is, That David giueth himselfe with heart and voyce to prayse the Lord, 7 and afterward his promise of Gods concerning him: *come ouer Israel, and his power against other nations:* 11 Who though hee seeme to forsake vs for a time, yet hee alone will not cast awaye our enemies.

¶ A Song or Psalm of David.

God, mine heart is prepared, to sing thy name: I will sing and giue praise.

a This earnest affection declarerth that hee is free from hypocrisy, and that hee giueth his heart to God. ¶ Or, my glory, because of thy faithful seruice the glory of God.

2 Awake viole and harpe, I will awake early.

3 I will prayse thee, O Lord, among the people, and I will sing vnto thee among the nations.

4 For thy mercy is great about the heauens, and thy truth vnto the cloudes.

5 Exalt thy selfe, O God, about the heauens, and let thy glory be vpon all the earth.

6 That thy beloued may be deliuered: & helpe with thy right hand and heare me.

7 God hath spoken in his holinesse: therefore I will reioyce, I shall diuile Shechem, and measure the valley of Succoth.

8 Gilead shall be mine, and Manasseh shall be mine: Ephraim altho shall be the strength of mine head: Iudah is my lawgiuer.

9 Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me vnto Edome?

11 Wilt not thou, O God, which baddest forsaken vs, and diddest not goe forth, O God, with our armies?

12 Gue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for he shall tread downe our enemies.

me. * Psal. 60. 8. † From the first verse of this Psalm vnto the last, is the exposition of the ix. Psalm and his verse.

PSAL. CIX.

David being falsely accused by flatterers vnto Saul, prayeth Gods helpe him, and to deliuey his enemies. And vnder them he speaketh of Iudas the traitor vnto Iesus Christ, and of all the enemies of the children of God: 27 And desireth to be deliuered, that his enemies may know the worke to be of God. 30 Then doth he promise to giue prayse vnto God.

¶ To him that excelleth. A Psalm of David.

HOLD not thy tongue, O God of my prayse:

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to me with a lying tongue.

3 They compassed me about also with words of hatred, and fought against me without a cause.

4 For my friendship they were my aduersaries, but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersary stand at his right hand.

7 When he shall be iudged, let him be condemned, and let his prayer be turned into sinne.

8 Let his dayes be few, and let another take his charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be vagabonds, and beg and seeke bread, coming out of their places destituted.

11 Let the extortioner catch all that hee hath, and let the strangers spoyle his labour.

12 Let there be none to extend mercy vpon him: neither let there be any to shew mercy vpon his fatherlesse children.

13 Let his posterity be destroyed, and in the generation following, let their name be put out.

14 Let the iniquity of his fathers be had in remembrance with the Lord: and let not the sinnes of his mother be done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

¶ Priued of all. ¶ g Thus punisheth the Lord to the third the wickednesse of the parents in their wicked children.

b He prophesieth of the calling of the gentiles: for except they were called, they could not haue the goodnesse of God.

c Let all the world see thy iudgements: and that thou art God our God, and so confesse that thou art glorious.

d When God by his benefits maketh vs partakers of his mercies, he admonisheth vs to be earnest to prayre, to desire him to continue and fulfill his graces.

e As he hath spoken to Samuel concerning mee, so will hee thinke himselfe to be in conflict, and holy in his promise, for that these nations following shall subiect vnto the faithfull vnto

the last, is the exposition of the ix. Psalm and his verse.

PSAL. CIX.

David being falsely accused by flatterers vnto Saul, prayeth Gods helpe him, and to deliuey his enemies. And vnder them he speaketh of Iudas the traitor vnto Iesus Christ, and of all the enemies of the children of God: 27 And desireth to be deliuered, that his enemies may know the worke to be of God. 30 Then doth he promise to giue prayse vnto God.

a Though all the world condemne me, yet will I will approoue mine innocency, and that is a sufficient prayse to me.

b To declare that I had no other refuge, but thee, in whom my confidence was at rest.

c Whether it were Doeg, or Saul, or some familiar friend that hath betrayed him, he prayeth not of private affection, but moved by Gods Spirit, that God would take vengeance vpon him.

d As to the elect all things turne to their profit: so to the reprobate, euen such things that are good, turne to their damnation.

e This was chiefly accomplished in Iudas. Ads. 1. 20. f He declarerth that the curse of God shall come vpon the extortioners, who thinke to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement and fourth generation

g Thus punisheth the Lord to the third the wickednesse of the parents in their wicked children.

16 Because

h He sheweth that
God a customer
to plague them af-
ter a despite for
that he loveth them
felice cruel to-
ward other.

i Thus giueth the
Lord to euery man
the thing wherein
he delighteth, that
the reprobate can
not accuse God of
wrong, when they
are giuen vp to
their lusts and re-
probate minds.

k For being desti-
tute of much help,
he fully trusted in
the Lord, that hee
would deliuer him.
l As thou art nam-
med mercifull, gra-
cious & long suf-
fering fo shew thy
selfe in effect.

m Meaning, that
he hath no itay
nor assistance to
this world.

n For hunger, that
came of sorrow, he
was leane, and his
natural moisture
failed him.

o The more grie-
uous § Saia al-
layed him, the more
earnest and instant
was he in prayer.
p They shall gaine
nothing by curs-
ing me.

q Nor only in
confessing it, se-
cretly in my selfe,
but also in declar-
ing it before all
the congregation.

r Hecey be shew-
eth he bea iust to
doe with them
that were of litle
power, but with the

16 Because he remembered not to shew mer-
cie, but persecuted the afflicted and poore man,
and the sorrowfull hearted to lay him.

17 As he loued cursing, so shall it come vnto
him, and as he loued not blessing, so shall it be
farre from him.

18 As he clothed himselfe with cursing like a
rayment, so shall it come into his bowels like
water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer
him, and for a girdle, wherewith hee shall be al-
wayes girded.

20 Let this be the reward of mine aduerarie
from the Lord, and of them that speake euill a-
gainst my soule.

21 But thou, O Lord my God, deale with mee
according vnto thy Name: deliuer me, (for thy
mercy is good)

22 Because I am poore and needy, and mine
heart is wounded with in me.

23 I depart like the shadow that declineth, and
am shaken off as the grasshopper.

24 My knees are weak through fasting, and
my flesh hath lost all fatnelle.

25 I became alie a rebuke vnto them: they
that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: & saue mee ac-
cording to thy mercie.

27 And they shall knowe that this is thine
hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse:
they shall arie, and be confounded, but thy seruant
shall reioyce.

29 Let mine aduerfaries be clothed with shame,
and let them couer themselves with their con-
fession as with a cloake.

30 I will giue thanks vnto § Lord greatly with
my mouth, and praye him among the multitude.

31 For hee will stand at the right hand of
the poore, to saue him from them that would
condemne his soule.

judges and priuces of the world.

PSAL. CX.

David propheseth of the power & everlasting kingdome
giuen to Christ, and of his Priesthood, which should
put an end to the Priesthood of Leues.

¶ A Psalm of David.

THE Lord said vnto my Lord, Sit thou at my
right hand, vntill I make thine enemies thy
footstool.

2 The Lord shall send the rod of thy power
out of Zion: be thou ruler in the middest of
thine enemies.

3 Thy people shall come willingly at the time
of assembling: thine armie in holy beaurie: the
youth of thy wombe shall be as the morning dew.

4 The Lord sware, and will not repent, Thon art
a Priest for euer, after the order of Melchizedek.

5 The Lord that is at thy right hand, shall
wound kings in the day of his wrath.

6 Hee shall be iudge among the heathen: hee
shall fill all with dead bodies, and scitte the head
ouer great countries.

7 He shall drinke of the brooke in the way:
therefore shall he lift vp his head.

8 As Melchizedek the figure of Christ was both King and
Priest: so the effect cannot be accomplished in a yoking together of Christ Heb. 7.

9 No power shall be able to resist him (vnto that fullitude of a captain, that
that is for good to destroy his enemies, that he will not feare to drinke by the
way, he sheweth how God will destroy his enemies)

PSAL. CXI.

He giueth thanks to the Lord for his mercifull workes
toward his Church, to and clarish wherein true wis-
dome and right knowledge consisteth.

¶ Praise ye the Lord.

I Will praye the Lord with my whole heart in
the assembly and congregation of the iust.

2 The workes of the Lord are great, & ought
to be fought out of all them that loue them.

3 His worke is beautifull and glorious, and
his righteousness endureth for euer.

4 Hee hath made his wonderfull workes to
be had in remembrance: the Lord is mercifull and
full of compassion.

5 He hath giuen a portion vnto them that
feare him: he will euer be mercifull of his couenat.

6 He hath sheweth to his people the power of
his workes, in giuing vnto them the heritage of
the heathen.

7 The workes of his hands are truth and
iudgement: all his statutes are true.

8 They are established for euer and euer, and
are done in truth and equity.

9 Hee sent redemption vnto his people: hee
hath commanded his couenant for euer: holy
and fearefull is his Name.

10 The beginning of wisdom is the feare of
the Lord: all they that obserue them, haue good
vnderstanding: his praye endureth for euer.

declare himselfe iust and true in the gouernment of the fami-
ly, that feare God, and o beaue vnderstanding, but they
f To Wit, his commandments, and so forth.

PSAL. CXII.

Hee praeseth the felicity of them that feare God, to and
condemns the wickedness of the contemners of God.

¶ Praise ye the Lord.

Blessed is the man that feareth the Lord, and
delighteth greatly in his commandments.

2 His seed shall e mighty vpon earth: the ge-
neration of the righteous shall be blessed.

3 Riches and treasures shall be in his house,
and his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkness:
he is mercifull & full of compassion & righteous.

5 A good man is mercifull, & lendeth, and
will measure his affayres by iudgement.

6 Surely he shall neuer be mooued: but the right-
eous shall be in euil: his returne shall be.

7 He will not be affraid of euill tidings: for his
heart is fixed, and beloneth in the Lord.

8 His heart is established: therefore he will not
feare, vntill hee fee his desire vpon his enemies.

9 Hee hath distributed and giuen to the
poore: his righteousness remaineth for euer:
his name shall be exalted with glory.

10 The wicked shall see it, and be angry: hee
shall gnash with his teeth, and consume away:
the desire of the wicked shall perish.

nee's requir'd, and euen to bestow all on himselfe. The godly pish not nig-
gaty: vntill they liberally as the officious of the poore requir'd, and as his
power is able: f His power and prosperous estate. G The blessings of God vpon
his children shall cause the wicked to die for enuie.

PSAL. CXIII.

An exhortation to praye the Lord for his prouidence, 7
in it: that contrary to the course of nature hee worketh
in his Church.

¶ Praise ye the Lord.

Praise ye the Lord, O ye faintants of the Lord, & praye the
Name of the Lord.

2 Blessed be the Name of the Lord from hence-
forth and for euer.

3 The Lord's Name is prayd from the rising
of the sunne, vnto the going downe of the same.

a The Prophet de-
clarer that he will
praye God both
privately and open-
ly, and that in the
best, so be that
consecrated him-
selfe wholly and
only vnto God.

b He sheweth that
Gods workes are
a sufficient cause
wherefore we
should praye him,
but chiefly his be-
neis toward his
Church.

c God hath giuen
to his people all
that was needfull
for shew, and will
doe till euen for
his couenants sake,
and in this leafe
the Hebrew word
is used, Pro. 30, 26
and 31, 11.

d Or, pray, and find
as God promi-
sed to take the
care of his Church:
so in effect doe he
doe. e They only are
that they the world

f He meaneth that
reuerent feare,
which is in the chil-
dren of God, which
causeth them to
delight only in
the word of
God.

g The godly shall
haue abundance
and contentment,
because their
heart is satisfied
in God only.

h The faithfull
in all their aduer-
sities, know that
all shall goe well
with them: for God
will be mercifull
and iust.

i He sheweth
what is the fruit
of mercy to lend
freely, and not for
gaue, and so for
to measure his doing
that he may be
able to help where

a By this often re-
petition be stur'd
vpon cold doubts
to praye God, fee-
ing his workes are
so wonderfull, and
that we are created
for the same cause.

b By this often re-
petition be stur'd
vpon cold doubts
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ing his workes are
so wonderfull, and
that we are created
for the same cause.

e By this often re-
petition be stur'd
vpon cold doubts
to praye God, fee-
ing his workes are
so wonderfull, and
that we are created
for the same cause.

f By this often re-
petition be stur'd
vpon cold doubts
to praye God, fee-
ing his workes are
so wonderfull, and
that we are created
for the same cause.

g By this often re-
petition be stur'd
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ing his workes are
so wonderfull, and
that we are created
for the same cause.

h By this often re-
petition be stur'd
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ing his workes are
so wonderfull, and
that we are created
for the same cause.

i By this often re-
petition be stur'd
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to praye God, fee-
ing his workes are
so wonderfull, and
that we are created
for the same cause.

j By this often re-
petition be stur'd
vpon cold doubts
to praye God, fee-
ing his workes are
so wonderfull, and
that we are created
for the same cause.

8 If Gods glorie
shineth shew all the
world, and there-
fore of all ought to
be prayd, what
great commendation
were it to his peo-
ple, among whom
chiefly it shineth, if
they should not ear-
nestly extoll his
Name?
9 By preferring the
poore to high honor
and giving the bar-
ren children, he dis-
cusseth that God work-
eth not only in his
Church by ordinary
ministers, but also by
miracles.

* Exod. 12. 3.
a That is, from
them that were of
b strange language.
b The whole peo-
ple were witnesses
of his holy miracle,
c and spring from
whof his mighty
power in delivering
them.
d Seeing that these
dead creatures feel
Gods power, and
after a sort lawfully
much more his peo-
ple ought to consider
it, and glorifie him
for the same.
e Ought then his
people to be infeeli-
ble, when they see
his power and mira-
cles?
f That is, caused
miraculously water
to come out of the
rocks in most abun-
dance. Exod. 17. 6.

a Because God
promised to deli-
ver them, not for
their sake, but for
his Name. Isa. 43. 11.
therefore they
ground their pray-
er vpon this pro-
mise.
b When the wicked
see that God
accomplisheth not
his promise as
they imagine, they
brinke there is
no God.
c No impediments
are let his worke,
but he verily enu-
n-
ces to serve his will.
d Seeing that nei-
ther the matter nor
the forme can com-
mend the idoles, it
followeth that there
is nothing wher
they should be esteemed.
e He sheweth what great waste it is to aske helpe
of them, which not only haue no helpe in them, but lacke sense and reason. As
much without sense, as blockes and stones.

4 The Lord is high above all nations, and
his glorie aboute the heauens.
5 Who is like vnto the Lord our God, that
hath his dwelling on high.
6 Who abaseth himselfe to behold things in
the heauens and in the earth?
7 Hee raiseeth the needie out of the dust, and
lifteth vp the poore out of the dung.
8 That he may set him with the princes, euen
with the princes of his people.
9 He maketh the barren woman to dwell with
a family, and a ioyfull mother of children. Prayle
ye the Lord.

PSAL. CXIII.

1 How the Idoles were delivered from Egypt, and
of the wonderfull wonders that God wrought at that
time. Which put vs in remembrance of Gods great mercy
toward his Church, who when the course of nature faileth,
preseruethe his miraculously.

W Hen * Israel went out of Egypt, and the
house of Iakob from the barbarous peo-
ple,
2 Iudah was his sanctification, and Israel
his dominion.
3 The sea law it, and Red: Iorden was turned
backe.
4 The mountaines leaped like rammes, and
the hills as lambs?
5 What ailed thee, O sea, that thou fleddest?
O Iorden, why wast thou turned backe?
6 Y mountaines why leaped ye like rammes,
and yee hills as lambs?
7 The earth trembled at the presence of the
Lord, at the presence of the God of Iakob.
8 Which turneth the rocke into water-
pooles, and the flint into a fountaine of water.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants
against whom they desire that God would secure them,
9 trusting most constantly that God will preserve them
in this their neede, seeing that he hath adopted and re-
cruited them into his fauour. 13 Promising finally that
they will not be commendfull of so great a benefite, if it
will please God to heere their prayer, and deliuer them
by his omnipotent power.

N O to vnto vs, O Lord, not vnto vs, but vnto
thy Name giue the glorie for thy louing
mercie, and for thy truthes sake.
2 Wherefore shall the heathen say, b Where
is now thy God?
3 But our God is in heauen: he doth whatso-
euer he will.
4 Their idoles are silver and gold, euen the
worke of mens hands.
5 They haue a mouth, and speake not: they
haue eyes, and see not.
6 They haue eares, and heare not: they haue
noses and smell not.
7 They haue hands, and touch not: they
haue feete, and walke not: neither make they a
found with their throat.
8 They that make them are like vnto them:
so are all that trust in them.
9 O Israel, trust thou in the Lord: for hee is
their helpe, and their shield.

8 O house of Aaron trust ye in the Lord, for
he is their helpe, and their shield.
11 Yee that feare the Lord, trust in the Lord:
for he is their helper, and their shield.
12 The Lord hath bene mindefull of vs, he will
blesse, hee will blesse the house of Israel, hee will
blesse the house of Aaron.
13 Hee will blesse them that feare the Lord,
both small and great.
14 The Lord will increase his graces toward
you, euen toward you, and toward your children.
15 Ye are blessed of the Lord, which made
the heauen and the earth.
16 The heauens, euen the heauens are the
Lords: but he hath giuen the earth to the sonnes
of men.
17 The dead praye not the Lord, neither any
that is gone downe into the place of silence:
18 But wee will praye the Lord from hence-
forth and for euer. Prayle ye the Lord.

PSAL. CXVI.

1 David being in great danger of Sam in the desert of
Moab, perceiving the great danger, and lone of God to-
ward him, magnified such great mercies, 13 and pro-
fesseth that hee will be thankfull for the same.

I A Lotte the Lord, because hee hath heard my
voyce and my prayers.
2 For he hath inclined his eare vnto me, when
I did call vpon him in my dayes.
3 When the snates of death compassed me, and the
griefes of the graue caught me: When I found
trouble and sorow.
4 Then I called vpon the name of the Lord,
saying, I beseech thee, O Lord, deliuer my soule.
5 The Lord is mercifull and righteous, and
our God is full of compassion.
6 The Lord preferreth the simple: I was in
misy, and hee saved me.
7 Returne vnto thy rest, O my soule: for the
Lord hath bene beneficiall vnto thee.
8 Because thou hast deliuered my soule from
death, mine eyes from teares, and my feete from
falling.
9 I shall walke before the Lord in the land
of the liuing.
10 I beleened, therefore did I speake: for I
was sore troubled.
11 I layd in my seate, All men are liars.
12 What shall I render vnto the Lord for all
his benefites toward me?
13 I will take the cup of saluation, and call
vpon the Name of the Lord,
14 I will pay my vowes vnto the Lord, euen
now in the presence of all his people.
15 Precious in the sight of the Lord is the
death of his Saints.
16 Behold, Lord: for I am thy seruant, I am
thy seruant, and the sonne of thine handmaide:
thou hast broken my bonds.
17 I will offer to thee a sacrifice of prayle, and
will call vpon the Name of the Lord.
18 I will pay my k vowes vnto the Lord, euen
now in the presence of all his people.
19 In the courts of the Lords house, euen
in the mids of thee, O Ierusalem. Prayle ye the Lord.

8 For they were
appointed by God
as instructors and
teachers of faith
and religion for
others to followe
b That is, he will
continue his gra-
ce toward his
people.
1 And therefore
doeth will gouerne
and continue all
things therein.
b And they declare
enough his fulli-
cencie, so that the
world seene him
nothing, but to shew
his sacrilegious care
toward men.
1 I Though the dead
set forth Gods
glorie, yet bee men
here, that they
praise him not in a
Church and Con-
gregation.

a Hee granteth
that no pleasure is
to great, as to feele
Gods helpe in our
necessitie, neither
that any thing
more strictly vpon
our loue toward
our benefactors.
b That is, in con-
uenient time to
seeke helpe, which
was when hee was
in distresse.
c He sheweth
forth the fruit of
his loue in calling
vpon him, consi-
fing him to be iust
and mercifull, and
to helpe them that
are deliuites of ad-
and counsell.
d Which was va-
quished before,
now rest vpon the
Lord, for hee
hath bene bene-
ficiall towards
thee.
e The Lord will
be iustice me, and
use my life.
f I felt all these
things, and there-
fore was moued
by faith to con-
fesse them. a. Cor.
4. 13.
g The great
distresse I thought
God would not
regard man, which
is but lies and va-
nicie, yet I ouer-
came this temta-
tion, and felt the
countenance.
h In the Law
they vsed to make
a banquet when they
gaue fooleme than-
kes to God, to take
the cuppe

and drinke in signe of thanksgiving. I perceive that God hath care ouer
his feith, hee both dispotheth his death, and taketh an account, I will
thanke him for his benefites, for that is a iust payment, to confesse that we owe all
to God.

PSAL. CXVII.

See howeth the Gentiles praye God, because he hath accomplished all that he promised to the Jewes, the promise of life enuying by Iesus Christ.

All nations, praye ye the Lord: all ye people, praye him.

2 For his louing kindnesse is great toward vs, and the truth of the Lord endureth for euer. Praye ye the Lord.

PSAL. CXVIII.

David recited of Saul and of the people, at the time appointed to the kingdom. For the which he bid it to them, that they should be to thankfull. And praye in all this way Christ twenty six fourth, who should be of his people recited.

Praye ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, that his mercie endureth for euer.

4 Let them that feare the Lord, now say, That is mercie endureth for euer.

5 I called vpon the Lord in trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my sight vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 * Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and song: for he hath bene my deliuerance.

15 The voice of ioy and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but hee hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness, that I may goe into them: & praye the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praye thee: for thou hast heard me, and hast bene my deliuerance.

22 * The stone, which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the 1 day, which the Lord hath made: let vs reioyce and be glad in it.

25 * O Lord, I pray thee, saue now; O Lord, I pray thee now giue prosperitie.

26 Blessed be he, that cometh in the Name of the Lord: wee haue blessed you out of the house of the Lord.

27 The Lord is mightie, and hath giuen vs light: kindle the facinrie with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praye thee, euen my God: therefore I will exit thee.

29 Praye ye the Lord, because he is good: for his mercie endureth for euer.

PSAL. CXIX.

The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 After his birth wherein the true seruice of God standeth, that is, when we come into according to his word, and not after our own iustices.

A L E P H.

Blessed are * those that are vpright in their way, and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke none iniquitie, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 * Oh that: my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I will praye thee with an vpright heart, when I shall leaue thee: iudgements of thy righteousness.

8 I will keepe thy statutes: forake mee not foreverlong.

becomfomable to Gods word. d For true religion standeth in fearing God without hypocricie. e That is, thy precepts, which containe iustice righteoussesse. f He is fusther not to be tried by temptation, but he search to laint, if God succoure him in his iniquitie in time.

B E T H.

9 Wherewith shall a young man redresse his way: in taking heed there to according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue baid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will deliue in thy statutes, and I will not forget thy word.

example for others to followe Gods word, and leaue worldly vanities.

G I M E L.

17 Be beneficiall vnto thy seruant, that I may alieue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Seeing many life in this world is but a passage, what if thy word were not his guide?

m The people pray for the prosperitie of Dauid his kingdom, who was the figure of Christ.

n Which are the Priests, and haue the charge thereof, as Num. 6.23. o Because he hath redeemed vs from darkness to light, we will offer sacrifice and praye vnto him.

p Here they are not called blessed, which thinke themselves wise in their owne iudgement, not which imagine to themselves a conscience holiness, but they whose conuersion is without hypocricie. q For they are ruled by Gods Spirit and imbrace no delusion but his. r David acknowledgeth his impietie, desiring God to reforme it, but his life may becomfomable to Gods word. d For true religion standeth in fearing God without hypocricie. e That is, thy precepts, which containe iustice righteoussesse. f He is fusther not to be tried by temptation, but he search to laint, if God succoure him in his iniquitie in time.

q Because ye are not called blessed, which thinke themselves wise in their owne iudgement, not which imagine to themselves a conscience holiness, but they whose conuersion is without hypocricie. r For they are ruled by Gods Spirit and imbrace no delusion but his. s David acknowledgeth his impietie, desiring God to reforme it, but his life may becomfomable to Gods word. d For true religion standeth in fearing God without hypocricie. e That is, thy precepts, which containe iustice righteoussesse. f He is fusther not to be tried by temptation, but he search to laint, if God succoure him in his iniquitie in time.

s Her sheweth that we ought not to desire to liue but to serue God, and that we can not get to him straight, except he open our eyes and miude.

t Should become of him

a To all ages thou
haſt plaiſed all
ſuch which calu-
mniouſly and c-
ontemtuouſly de-
pꝛe from thy
truth.
d When the pow-
ers of the world
gaue falſe ſentence
againſt mee, thy
word was a guide
and counſeller to teach me what to doe, and to comfort mee.

21 Thou haſt deſtroyed the proud: curſed are
they that doe erre from thy commandements.
22 Renouue ſrom me ſhame and contempt: for
I haue kept thy teſtimonies.
23 Princes alſo did ſit, and ſpeake againſt mee:
but thy ſeruant did meditate in thy ſtatutes.
24 Alſo thy teſtimonies are my delight, and my
counſellers.

DALETH.

a That is, it is al-
waies brought to
me graue, and with-
out thy Word I
cannot liue.
b I haue confeſ-
ſed mine offences,
and now depend
wholly on thee.
c If God did not
maintaine by
his word, our life
would drop away
like water.
d Inſtruit me in
thy word, where-
by my minde may
be purged from
vanity, and taught
to obey thy will.
e By this bee
ſheweth that wee
can neither chide good,
cleaue to Gods word,
nor runne forward in
his way, except hee
make our hearts large
to receiue grace, and
willing to obey.

25 My ſoule cleaueth to the a duſt: quicken
me according to thy word.
26 I haue b declared my wayes, and thou hear-
deſt me: teach me thy ſtatutes.
27 Make me to vnderſtand the way of thy pre-
cepts, and I will meditate in thy wondrous works.
28 My ſoule melteth for heauineſſe: rayſe mee
vp according to thy c word.
29 Take from me the d way of lying, and grant
me graciously thy Law.
30 I haue choſen the way of truth, and thy
iudgements haue I layd before me.
31 I haue cleaue to thy teſtimonies, O Lord:
conſound me not.
32 I will runne the way of thy commande-
ments, when thou ſhalt enlarge mine heart.

H E.

a He ſheweth that
he cannot follow
on to the end, ex-
cept God teach
him oft times, and
leaue him forward.
b Not only in
outward conſer-
uation, but alſo
within inward af-
fection.
c Heerby meaning
all other vices,
becauſe that cou-
rouſneſſe is the root
of all euill,
d Meaning, all
his ſences.
e Let me not fall
to thy diſhonour,
but let mine heart
ſtill delire in thy
gracious word.

33 Teach a me, O Lord, the way of thy ſtatutes,
and I will keepe it vnto the end.
34 Giue mee vnderſtanding and I will keepe thy
Law, yea, I will keepe it with my whole b heart.
35 Direct mee in the path of thy commande-
ments; for therein is my delight.
36 Incline mine heart vnto thy teſtimonies;
and not to c couetouſneſſes.
37 Turne away mine d eyes from regarding
vanity, and quicken me in thy way.
38 Stabilish thy promiſe to thy ſeruant, becauſe
he feareth thee.
39 Take away e my rebuke that I feare: for thy
iudgements are good.
40 Behold, I deſire thy commandements;
quickneſſe me in thy righteouſneſſe.

V A V.

a He ſheweth that
Gods mercy and
loving is the firſt cauſe
of our ſaluation,
b By trauelling
in Gods word hee
aſſureth himſelfe
as he is able to con-
fute the flanders of
his inuictees.
c They that ſimply
awake after Gods
word, haue no lets
to intangle them,
whereas they that
elſe contrary, are
euer in nettes and
ſnares.
d He ſheweth
that the children of
God ought not to
ſuffer their Fathers
glory to be obſcured
by the vaine pompe
of priuees.

41 And let thy louing a kindneſſe come vnto
mee, O Lord, and thy ſaluation according to thy
promiſe.
42 So ſhall I b make anſwere vnto my blaſphe-
mers: for I truſt in thy word.
43 And take not the worde of truth vter-
ly out of my mouth: for I waite for thy iudge-
ments.
44 So ſhall I alway keepe thy Law for euer
and euer.
45 And I will c walke at libertie: for I ſeek
thy precepts.
46 I will ſpeake alſo of thy teſtimonies before
d Kings, and will not be aſhamed.
47 And my delight ſhall be in thy Commande-
ments, which I haue loved.
48 Mine handes alſo will I liſt vp vnto thy
Commandements, which I haue loued, and I will
meditate in thy ſtatutes.

Z A I N.

49 Remember a the promiſe made to thy ſer-
uant; wherein thou haſt cauſed me to truſt.
50 It is my comfort in my trouble; for thy pro-
miſe hath quickeneſſe mine.
51 The b proud haue had me exceedingly in
diſſon: yet haue I not declined from thy Law.
52 I remembered thy iudgements of olde, O
Lord, and haue bene comforted.
53 d Feare is come vpon mee for the wicked,
that forſake thy Law.
54 Thy ſtatutes haue bene my ſongs in the
houſe of my pilgrimage.
55 I haue remembered thy Name, O Lord, in
the night, and haue kept thy Law.
56 g This I haue bene I kept thy precepts.

tion againſt the wicked. e In the courſe of this life
f Euen when other ſleepe, g That is, all theſe benefi-
ts.

C H E T H.

57 O Lord, that art my a portion, I haue de-
termined to keepe thy wordes.
58 I made my ſupplication in thy preſence
with my whole heart: be mercifull vnto mee ac-
cording to thy promiſe.
59 I haue conſidered my b wayes, and turned
my feet into thy teſtimonies.
60 I made haſte and delayed not to keepe thy
commandments.
61 The bands of the wicked haue c robbed
me: but I haue not forgotten thy Law.
62 At midnight will I riſe to giue thanks vn-
to thee, becauſe of thy righteous iudgements.
63 I am d companion of all them that feare
thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy:
teach me thy ſtatutes.

T E T H.

65 O Lord, thou haſt dealt a graciously with
thy ſeruant, according vnto thy word.
66 Teach me good iudgement and knowledge:
for I haue beleueed thy commandements.
67 Before I was b afflicted, I went aſſay: but
now I keepe thy word.
68 Thou art good and gracious: teach mee
thy ſtatutes.
69 The proud haue imagined a lie againſt me:
but I will keepe thy precepts with my whole heart.
70 c Their heart is ſat as greale, but my de-
light is in thy Law.
71 It is d good for me that I haue bene affli-
cted, that I may learne thy ſtatutes.
72 The Law of thy mouth is better vnto mee,
then thouſands of gold and ſilver.

of themſelves. d Hee confeſſeth that before that hee was
rebellious, as man by nature is.

I O D.

73 Thine handes haue a made mee and ſaſhio-
ned me: giue mee vnderſtanding therefore, that I
may learne thy commandements.
74 So they that b feare thee, ſeeing mee, ſhall
reioyce, becauſe I haue truſted in thy word.
75 I know, O Lord, that thy iudgements are
right, and that thou haſt afflicted me juſtly.
76 I pray thee that thy mercie may comfort
me, according to thy promiſe vnto thy ſeruant.
77 Let thy tender mercies come vnto me, that
I may c liue: for thy Law is my delight.
78 Let the proud be aſhamed: for they haue
c Hee deſcribeth, that when hee ſaith not Gods mercies,
hee deſpaiſeth.

a Though hee
ſeele Gods hand
hilt to the vpon
him, yet hee relyeth
on his promiſe, and
comforteth himſelfe
therein.
b Meaning, the
wicked, which
commende Gods
word, and treade
his Religion vnder
foote.
c That is, the ex-
ample, whereby
thou declareſt thy
ſelfe to be iudge
of the world.
d That is, a vehe-
ment zeale to thy
glory and indigna-
tion and ſorrowfull
exile.

a I am perſwaded
that to keepe thy
Law is an heritage
and great gaine
for me.
b He ſheweth that
none can imbrace
the word of God,
except hee conſider
his owne imperfec-
tions and wayes.
c They haue gone
about to diſturb
me into their compa-
ny.
d Not only in
mutual content,
but alſo with aide
and ſuccour.
e For the know-
ledge of Gods
word is a ſingular
token of his fauour.

a Having proued
by experience that
God was true in
his promiſe, hee
deſcribeth that he
would inſtead in
him knowledge
and iudgement,
b So Ieremie
faith, that before
the Lord touched
him, hee was like
a calfe vnto me:
ſo that the vice of
Gods rods, it is
to call vs home to
God.
c Their heart is
indurate and bar-
rened, purſed vp
with pride and
vaine eſtimation
challenged, hee was
deceiued.

a Becauſe God
leaueth not his
worke that hee
hath begun, hee de-
ſireth a new grace:
that is, that hee
would continue
his mercies.
b When God
ſheweth his grace
toward any, hee ſt-
rengtheneth to others,
that hee faitheth
not them that
truſt in him.
c Ebr, in truſt,
was as dead.

That is, be comforted by mine example.
 a He ſaith, that there can be no true fear of God without the knowledge of his word.

dealt wickedly and faſſly with me: but I meditate in thy precepts.
 79 Let ſuch as feare thee & turne vnto me, and they ſhall know thy teſtimonies.
 80 Let mine heart be vpright in thy ſtatutes, that I be not aſhamed.

C A P H.

81 My ſoule a fainteth for thy ſaluation; yet I wait for thy word.
 82 Myne eyes fayle for thy promiſe, ſaying, When wilt thou comfort me?
 83 For I am like a bottle in the ſmoke; yet doe I not forget thy ſtatutes.
 84 How many are the c dayes of thy ſervant? When wilt thou execute iudgement on them that perſecute me?

85 The proud haue digged pits for me, which is not after thy Law.
 86 All thy commandements are true: they perſecute me faſſly: I helpe me.
 87 They had almoſt conſumed me vpon the earth: but I forſooke not thy precepts.
 88 Quickene me according to thy louing kindnes: ſo ſhall I keepe the teſtimony of thy mouth.

helpe in earth, be liſeth vp his eyes to heauen.

L A M E D.

89 O Lord, thy word endureth for euer in heauen.
 90 Thy truth is from generation to generation: thou haſt layed the foundation of the earth, and it abideth.
 91 They continue vnto this day by thine ordinances: for all are thy ſervants.
 92 Except thy law had bin my delite, I ſhould now haue perished in mine affliction.
 93 I will neuer forget thy precepts, for by them thou haſt quickened me.
 94 I am b thine, ſaue me: for I haue fought thy precepts.
 95 The wicked haue waited for me to deſtroy me: but I will conſider thy teſtimonies.
 96 I haue leane an end of all perfection: but thy commandement is exceeding large.

a Because ſome ſoule ſhould ſteme Gods word according to the charges of things in this world, be ſheweth that it abideth in heauen, and therefore is immutable.
 b Seeing the earth and all creatures remane in that eſtate wherein thou haſt created them, much more thy truth remaineth conſtant and vnderchangeable.
 c He proueth by effect, that he is Gods child, becauſe he ſeeketh to vnderſtand his word. d There is nothing ſo perfect in earth, but it hath an end, onely Gods word laſteth for euer.

M E N.

97 Oh how loue I thy law! it is my meditation continually.
 98 By thy commandements thou haſt made me wiſer then mine enemies: for they are euer wile me.
 99 I haue had more vnderſtanding then all my teachers: for thy teſtimonies are my meditation.
 100 I vnderſtood more then the ancient, becauſe I kept thy precepts.
 101 I haue reſtrained my feete from euery euill way, that I might keepe thy word.
 102 I haue not declined from thy iudgements: for thou diſdeſt teach me.
 103 How ſweete are thy promiſes vnto my mouth, yes, more then hony vnto my mouth.
 104 By thy precepts I haue gotten vnderſtanding: therefore I hate all the wayes of falſhood.

God doth in xpiſtly inſtrvts vs with his ſpirit, we feele his boy.

N V N.

105 Thy word is a lantern vnto my feete, and a light vnto my path.
 106 I haue ſworne and will performe it, that

a Of our felues we are but darkeneſſe and cannot lee, except we be lighted with Gods word. b So all the faithfull ought to bind themſelves to God by a cleane oath and promiſe, to liue vp their zeale to embrace Gods word.

I will keepe thy righteous iudgements.
 107 I am very loſe afflicted: O Lord, quicken me according to thy word.
 108 O Lord, I beſeech thee, accept the free offerings of my mouth, and teach me thy iudgements.
 109 My ſoule is continually in mine hand: yet doe I not forget thy law.
 110 The wicked haue laid a ſnare for me: but I ſwarred not from thy precepts.
 111 Thy teſtimonies haue I taken as a heritage for euer: for they are the ioy of mine heart.
 112 I haue applied mine heart to fulfill thy ſtatutes alway, euen vnto the end.

S A M E C H.

113 I hate vaine inuentions: but thy Law doe I lone.
 114 Thou art my refuge and ſhield, and I truſt in thy word.
 115 Away from mee, yee wicked: for I will keepe the commandements of my God.
 116 Staſh me according to thy promiſe, that I may liue, and diſappoint me not of mine hope.
 117 Stay thou me, and I ſhal be ſafe, and I will delight continually in thy ſtatutes.
 118 Thou haſt troden down all them that depart from thy ſtatutes: for they d deceit is vaine.
 119 Thou haſt taken away all the wicked of the earth like droſſe: therefore I loue thy teſtimonies.
 120 My fleſh trembleth for feare of thee, and I am afraid of thy iudgements.

a Which is ſelected by people, as droſſe doeth the metall, not onely reſect but obedience, but cauſe me to feare, confidence, which feare cauſeth reverence.

A I N.

121 I haue executed iudgement and iuſtice: leaue me not to mine oppreſſour.
 122 Anſwere for thy ſervant in that which is good, and let not the proud oppreſſe me.
 123 Mine eyes haue layed in waiting for thy ſaluation, and for thy iuſt promiſe.
 124 Deale with thy ſervant according to thy mercy, and teach me thy ſtatutes.
 125 I am thy ſervant: grant mee therefore vnderſtanding, that I may know thy teſtimonies.
 126 It is time for thee, Lord, to worke: for they haue deſtroyed thy Law.
 127 Therefore loue I thy commandements above gold, yea, above moſt fine gold.
 128 Therefore I ſeemed all thy precepts moſt iuſt, and hate all vaine dayes.

to conſolation, and Gods word to vnder contempt, then is Gods time to helpe and ſend iudgement. d That is, whatſoeuer diſturbeth him by purſuy of the word.

E.

129 Thy teſtimonies are wonderfull: therefore doth my ſoule keep them.
 130 The entrance into thy wordes ſheweth light, and giueth vnderſtanding to the ſimple.
 131 I opened my mouth, and opened, becauſe I loued thy commandements.
 132 Looke vpon mee and be mercifull vnto me, as thou viſit to doe vnto thoſe that loue thy Name.
 133 Direct my ſteps in thy word, and let none iniquity haue dominion over me.
 134 Deliuer me from the oppreſſion of men, and I will keepe thy precepts.
 135 Shew the light of thy countenance vpon thy ſervant, and teach me thy ſtatutes.

D d

136 Mine

a That is, my players and thankſgiving, which ſaith theſe calles the calues of the liſt, Chap. 14. verſe.
 b That is, I am in continual danger of my liſe.
 c I ſeemed no worldly thing, but made thy word mine inheritance.

a Whoſoeuer will embrace Gods Word a right, muſt abhorre all ſauities and imaginations both of himſelfe and others.
 b And binder me not to keep the Law of the Lord.
 c He deliue b Gods continual affiance, that he ſhould ſtand in this race, which he had begun.
 d The craftie practiſes of them that conſent to thy Law, ſhall be brought to nought.

a Thy iudgements do bring mine own weak-

a Put thy ſelfe betweene mine enemies and me, as if thou were my pledge.
 b He ſaith, that he is Gods ſervant, but he is by purſue God in mind that as he made him his by his grace, ſo he would conuince him ſauour toward him.
 c The Prophet ſheweth that when the wicked haue brought all things

a Craniſing his teſticles, ſaith I am moued with admiration and reuerence.
 b The ſimple iudges that he refers to God, but their eyes opened and their minds illumined, ſo he ſaith they begin to read Gods word.
 c My ſteps toward the word was to great.

d He ſwearth what ought to be zeale of Gods children, when they ſee his word contemned.

a We cannot confeſſe God to be righteous, except we live uprightly and truly, as he hath commended.

Pſal. 69, 17.

b Gold hath need to be fined, but thy word is perfection it ſelfe.

c This is the true trial, to prayſe God in doctryne.

d To ſeeke the life of ſouls without the knowledge of God, is death.

e He ſwearth that all his affections and whole heart were bent to Godward for to have ſhew in his ſervant, b he life more earnest in the ſervice of Gods word, when they that kept the watch were in their charge.

f *Dr. Rufine.* He ſwearth the nature of the wicked to be to perfeſſe againſt their confidence.

d His faith is grounded vpon Gods word, that he would cuer beſeeke David when his children are oppreſſed.

a For without Gods promiſe there is no hope of deliverance.

b According to thy promiſe made in the law, which becauſe the wicked like, they are have no hope of ſalvation.

c My zeale conſumed me when I ſaw their malice and contempt of thy glory.

d It is a ſure ſigne of a righteous man, when we love the Law of God.

e Since thou haſt promiſed it, euen to the end all thy ſayings are true.

136 Mine eyes gush out with rivers of water, becauſe they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord; and juſt are thy iudgements.

138 Thou haſt commanded a iuſtice by thy teſtimonies and truth eſpecially.

139 * My zeale hath euen conſumed mee; becauſe mine enemies have forgotten thy words.

140 Thy word is proved a moſt pure, and thy ſervant loveth it.

141 I am a ſmall and deſpiſed: yet doe I not forget thy precepts.

142 Thy righteousneſſe is an everlaſting righteousneſſe, and thy Law is truth.

143 Trouble and anguiſh are come vpon me: yet are thy commandments my delight.

144 The righteousneſſe of thy teſtimonies is everlaſting: grant me vnderſtanding, and I ſhall alie.

K O P H.

145 I have a cried with my whole heart: heare me, O Lord, and I will keepe thy ſtatutes.

146 I called vpon thee; ſave me, and I will keepe thy teſtimonies.

147 I prevented the morning light, and cried: for I waited on thy word.

148 Mine eyes prevent the night watches, to meditate in thy word.

149 Heare my voyce according to thy loving kindneſſe: O Lord, quicken me according to thy iudgement.

150 They draw neere that follow after a malice, and are farre from thy law.

151 Thou art neere, O Lord: for all thy commandments are true.

152 I have knowne long ſince d by thy teſtimonies, that thou haſt eſtabliſhed them for ever,

R E S H.

153 Behold mine affliction, and deliver me: for I have not forgotten thy law.

154 Pleade my cauſe, and deliver me; quicken me according vnto thy word.

155 Salvation is farre from the wicked, becauſe they ſeeke not thy ſtatutes.

156 Great at thy tender mercies, O Lord: quicken me according to thy iudgements.

157 My perſecutors an mine oppreſſors are many: yet doe I not warre from thy teſtimonies.

158 I ſaw the transgreſſors and was a grieved, becauſe they kept not thy word.

159 Conſider, O Lord, how I d loue thy precepts: quicken me according to thy loving kindneſſe.

160 The beginning of thy word is truth, and all the iudgements of thy righteousneſſe indure for ever.

S C H I N.

161 Princes have a perſecuted mee without cauſe: but mine heart ſtood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great ſpoyle.

163 I hate falſhood and abhorre it, but thy Law doe I love.

164 Seven times a day doe I prayſe thee, becauſe of thy righteous iudgements.

165 They that a love thy law, ſhall have great

prosperity, and they ſhall have none hurt.

166 Lord, I have a truſted in thy ſalvation, and have done thy commandments.

167 My ſoule hath kept thy teſtimonies: for I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: a for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and give me vnderſtanding a according vnto thy word.

170 Let my ſupplication come before thee, and deliver me according to thy promiſe.

171 My lips ſhall ſpeake prayſe, when thou haſt a taught me thy ſtatutes.

172 My tongue ſhall increaſe of thy word: for all thy commandments are righteous.

173 Let thine hand helpe me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord, and thy Law is my delight.

175 Let my ſoule live, and it ſhall prayſe thee, and thy iudgements ſhall helpe me.

176 I have a gone ſtray like a loſt ſheepe: ſeeke thy ſervant, for I doe not forget thy commandments.

P S A L. CXX.

1 The prayer of David being exiled by the falſe reports of Sams flatterers. 5 And therefore he lamenteth his long abode among theſe infidels. 7 Who were given to him kinde of wickedneſſe and contention.

A ſong of degrees.

I Called vnto the Lord in my trouble, and hee heard me.

2 Deliver my ſoule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy a deceitfull tongue bring vnto thee? or what doeth it availe thee?

4 It is as the d ſharpe arrowes of a mighty man, and as the coales of Tuniſer.

5 Woe is to me that I remaine in Melchec, and dwell in the tents of a Kedar.

6 My ſoule hath too long dwelt with him that hateth peace.

7 I ſeeke a peace, and when I ſpeake thereof, they are bent to warre.

d He ſwearth that we a muſt firſt have taſt before we can worke and pleaſe God, e I had to reſpect of mine brother, theſe alwayes before mine eyes, as the iudge of my doings,

a At thou haſt promiſed to be the ſchoolmaſter vnto all them that deſire vpon thee. b The word ſignifieth to powre forth continually. c All his prayer and deſire is to profit the word, of God.

d That is, thy provide it care ouer me, and whereſoever thou wilt iudge mine enemies. e Being charged to and for by mine enemies, and having no place to reſt in.

a That is, of liſting vnto the tune and riſing in ſinging.

b Although the children of God ought to reioyce when they ſuffer for righteous ſakes, yet it is a great griefe to the ſtill to beare call for well doing. c He feared himſelfe that God would turne their craft to their owne deſtruction. d He ſwearth

that there is nothing ſo ſharpe to pierce, nor ſo hot to ſet on fire, as a ſlandrous tongue. e The people of Arabia, which came of Iaphet. Gedeſh is high in. That is, of the Iſraelites. f He declareth what he meane by Melchec, and Kedar, to wit, the Philiftines, which had degenerated from their godly father, and hated and contemned againſt the faithfull.

P S A L. CXXI.

1 This Pſalme teacheth that the faithfull ought vnto to ſeeke for helpe at God, who only can maintain, preſerve and prefer his Church.

A ſong of degrees.

I Will lift vp mine eyes vnto the mountains, from whence my helpe ſhall come.

2 Mine helpe cometh from the Lord, which hath made the a heaven and the earth.

3 He will not ſuffer thy foot to ſlip, for he that keepeth thee, will not b ſlumber.

4 Behold, he that keepeth Iſrael; will neither ſlumber nor ſleepe.

5 The Lord u thy keeper: the Lord is thy ſhadow at thy right hand.

6 The ſunne ſhall not a ſmite thee by day, nor the moone by night.

cuer every member thereof. e Neither heat nor cold, nor any able to deſtroy Gods Church a beir for a time they may moleſt it.

d Whatsoever thou dost enter-
prise, shall haue
good successe.

7 The Lord shall preferue thee from all euill:
he shall keepe thy loue.

8 The Lord shall preferue thy d going out, and
thy coming in: from henceforth and for euer.

PSAL. CXXII.

*a David receiueh in the name of the faithfull, that God
hath accomplished his promise and placed his Arke
in Zion. 5 For the which hee giueth thanks, 8 And
prayeth for the prosperitie of the Church.*

1 A song of degrees, or Psalm of David.
1 Reioyce when they faild to me, We will goe
into the house of the Lord.

2 Our feete shall stand in thy gates, O Ierusa-
lem.

3 Ierusalem is builded as a citie, that is com-
pact together in it selfe:

4 Whereunto the Tribes, *even* the Tribes of
the Lord go vp according to the testimonie to Ifra-
el, to praye the Name of the Lord.

5 For there are thrones set for iudgement,
even the thrones of the house of David.

6 Pray for the peace of Ierusalem: let them
prosper that loue thee,

7 Peace be within thy walles, and prosperitie
within thy palaces.

8 For my brethren and neighbours sakes, I
will wish thee now prosperitie.

9 Because of the House of the Lord our God,
I will procure thy wealth.

*a This Psalm was made after the returne of the people
from Babylon, & sheweth that the means of their deliue-
rance was wonderful after the many years of cap-
tivitye spoken by Ieremie, Chap. 51. 11. and 51. 30.*

PSAL. CXXIII.

*a A prayer of the faithfull, which were afflicted either
in Babylon or under Antiochus, by the wicked & world-
lings and censurers of God.*

1 A song of degrees.
I Lift vp mine eyes to thee, that dwellest in the
heavens.

2 Behold, as the eyes of a seruants looke vnto
the hand of their masters, and as the eyes of a
maiden vnto the hand of her mistresse: so our
eyes waite vpon the Lord our God, vnill he haue
mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mer-
cie vpon vs: for wee haue suffered too much
contemp.

4 Our soules is filled too full of the mocking of
the wealthy, and of the despitefullnesse of y proud.

*a He that is full of the oppressions and scorninges of the wicked, there is alway helpe
aboue, if with haug*

PSAL. CXXXIV.

*a The people of God, escaping a great perill, doe acknow-
ledge themselves to be deliuered, not by their owne force,
but by the power of God. 4 They doe the greatest
of the perill. 6 And praye the name of God.*

1 A song of degrees, or Psalm of David.
If the Lord had not bene a on our side, (may
Israel now say)

2 If the Lord had not bene on our side, when
men rose vp against vs,

3 They had then swallowed vs vp quicke,
when their wrath was kindled against vs.

4 Then the waters had drowned vs, and the
streame had gone ouer our soule:

5 Then had the swelling waters gone ouer
our soule.

6 Prayed be the Lord, which hath not giuen
vs as a pray vnto their teeth.

7 Our soule is escaped, *even* as a bird out of

the snare of the fowlers: the snare is broken, and
we are deliuered,

8 Or helpe us in the Name of the Lord, which
hath made heaven and earth.

PSAL. CXXXV.

*a Hee describeth the assistance of the faithfull in their af-
flictions. 4 And desireth their wealth. 5 And the
deliuction of the wicked.*

1 A song of degrees.
They that trust in the Lord, shall be as mount
Zion, which cannot be remooued, but remai-
neth for euer.

2 As the mountains are about Ierusalem: so
is the Lord about his people from henceforth and
for euer.

3 For the rod of the wicked shall not rest on
the lot of the righteous, least the righteous be
put forth their hand vnto wickednesse.

4 Doe well, O Lord, vnto those that be good
and true in their hearts.

5 But these that turne aside by their crooked
wayes, them shall the Lord leade with the workers
of iniquitie: but peace shall be vpon Irael.

*a He desireth God to purge his Church from hypocrites, and
of the truch.*

PSAL. CXXXVI.

*a This Psalm was made after the returne of the people
from Babylon, & sheweth that the means of their deliue-
rance was wonderful after the many years of cap-
tivitye spoken by Ieremie, Chap. 51. 11. and 51. 30.*

1 A song of degrees, or Psalm of David.
When the Lord brought againe the capti-
uitie of Zion, wee were like them that
a dreame.

2 Then was our mouth filled with laughter,
and our tongue with ioy: then said they among
the heathen, The Lord hath done great things
for them.

3 The Lord hath done great things for vs,
whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the
riuers in the South.

5 They that flowe in teares, shall reape in ioy.

6 They went weeping, and caried precious
seed: but they shall returne with ioy, and bring
their sheaues.

*a They were suffiently thankfull. d It is as more impossible
people, than to caule the thurs to rise in the wilderness, and haue no place.
e Thus for which was scarce and desire, meaning, that they which trusted in
Gods promise to restore, had their desire.*

PSAL. CXXXVII.

*a He sheweth that the whole estate of the world, both demo-
craticall and political, floureth by Gods mercie and
blessing. 3 And that to haue children well
nurtured, is an excellent grace and gift of God.*

1 A song of degrees, or Psalm of Salomon.
Except the Lord a build the house, they labour
in vaine that build it: except the Lord keepe
the citie, the keeper watcheth in vaine.

2 It is in vaine for you to rise early, and to
lie downe late, and eat the bread of sorrow: but
hee will surely giue rest to his bedloued.

3 Behold, children are the inheritance of the
Lord, and the fruit of the wombe his reward.

4 As are the arrows in the hand of the strong
man: so are the children of youth.

5 Blessed is the man that hath his quiver full
of them: for they shall not be ashamed, when
they speake with their enemies in the gate.

*a That is, gouerne
and dispose
things pertaining
to the familie.
b The publike
estate of the com-
monwealth.
c Which watch
and ward, and are
also magistrates,
and rulers of the
citie.
d Subiect
which is gotten
by hard labour,
or seruile
trifled made.*

*e Not exempting them from labour, but making their labours comfortable, and
as it were a rest.*

*f Thus, as much as they are, and vertues from God, for
these are gifts of Gods blessing, and not heauenly. g Sub. children shall be
sold to the world, but not to the world, rather, when the world is in marvellous
culp before judges.*

*a Though the
world be subiect
to mutations, yet
the people of God
shall stand fast, and
be deliued by
Gods providence.
b Though God
suffer his to be van-
der the stroke least
they should con-
tract wickedness,
yet this world
shall not fall
vpon them, that
it should drive
them from hope.
c As as hee no zeale
of the truch.*

*a Their deliue-
rance was as
thing incredible,
and therefore
tooke away all re-
currence of ingratu-
de.
b He sheweth
how the godly
cought to reioyce
when they were
deliued from
captiuitie.
c If the inhe-
ritance
confesse Gods
wonderfull workes,
the faithfull can
reuer Brethren
to God to deliuer his
people, then to caule the thurs to rise in the wilderness, and haue no place.
e Thus for which was scarce and desire, meaning, that they which trusted in
Gods promise to restore, had their desire.*

*a That is, gouerne
and dispose
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to the familie.
b The publike
estate of the com-
monwealth.
c Which watch
and ward, and are
also magistrates,
and rulers of the
citie.
d Subiect
which is gotten
by hard labour,
or seruile
trifled made.*

*a s. Chrys. 29. 9.
a He receiueh
that God had ap-
pointed a place,
where the Arke
should still re-
maine.
b Which were
wont to wander
to and fro, as the
Arke remoued.
c By the artificiall
ioyning and bea-
uties of the houses,
he measureth the
consort and loue
that was betwixt
the citizens.
d All theribes
according to Gods
counselment shall
come and pray
there.
e In whose house
God placed the
throne of office, and
made it a figure of Christs kingdom. f The fauour of God
which is without, but not only for mine owne sake, but for
all the faithfull.*

*a He compareth
the condition of
the godly, to ser-
uants that are de-
stitute of all helpe,
a sinning that when
all other helpe
faile, God is euer
at hand, and like
himselfe.
b He declareth
that when the
faithfull are so
full, that they can
no more endure, he
aboue, if with haug*

*a He sheweth that
God was ready to
helpe at neede, and
that there was none
other way to be
saued, but by his
onely meane.
b So while were
we to rest,
c He sheweth
proper humili-
ties to expresse the
great danger that the
Church was in, and
out of the which
God miraculously
deliuered them.*

PSAL. CXXVIII.

1 He sheweth that blessedness appertaineth not to all universally, but to them only that feare the Lord, and walke in his wayes.

¶ A Song of degrees.

Blessed is every one that feareth the Lord, and walketh in his wayes.

2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall bless thee, and thou shalt see the wealth of Jerusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

a God approoveth not our life, except it be reformed according to his word.

b The world esteemeth them happy, which live in wealth and idleness: but the holy Ghost approoveth them bell that live of the meane provision of their labours.

c Because Gods favour appereth in none outward thing, more then to increase of children, he prometh to enrich the faithful with this gift. d Because of the spiritual blessing which God hath made to his Church, these temporal things shall be increased. e For except God blessed his Church publicly, this private blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to redouble their prayer, because he is afflicted. 2 For by the righteous, Lord is shall be delivered. 3 And the enemies for all their glorious power, shall suddenly be destroyed.

¶ A Song of degrees.

They have oftentimes afflicted mee from my youth (may I Israel now say.)

2 They have oftentimes afflicted mee from my youth: but they could not prevail against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 They shall be as the grasse on the house tops, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap.

8 Neither they which goe by, say, The blessing of the Lord be vpon you, or, We bless you in the Name of the Lord.

a The Church now afflicted, ought to remember how her condition hath ever beene frowne from the beginning to be molested most grievously by the wicked: yet in time it hath ever beene delivered.

b Because God is righteous, he cannot not plague his adversaries, and deliver his, as often out of the plough. c The enemies shall see them flourish most high, and as it were approach neere to the Sunne, are consumed with the heat of Gods wrath, be aske they are not grounded in godly humilitie, d That is, the wicked shall perill, and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomless miseries doe cry unto God, and are heard. 3 They thank for their sinnes, and see unto Gods mercies.

¶ A Song of degrees.

Out of the deepe places have I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, thy straightly marked iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou mayest be feared.

5 I have waited on the Lord: my soule hath waited, and I have trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a Being in great distress and forrow.

b He declareth that we cannot be true before God, but by iugment of his grace.

c The watch of conscience thou art mercifull: therefore an faithful reuerence thee. d He sheweth to exclaim the mercy of God with persuaive to Israel, that is, to the Church as it doth not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition and greedy desire to reigne, protesteth his humility and modestie before God, and teacheth all men what they should doe.

¶ A Song of degrees, or Psalm of Dauid.

Lord, a mine heart is not haughty, neither are mine eyes lofty, neither have I walked in greatness and hid from me.

2 Surely I have behaved my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lord from henceforth and for ever.

PSAL. CXXXII.

1 The faithful groaning in Gods promise made unto Dauid, desire that he would fulfill the same, both as touching his posteritie, and the building of the Temple, to pray there as was foretold, Deut. 12. 5.

¶ A Song of degrees.

Lord, remember Dauid with all his affliction:

2 Who swore vnto the Lord, and vowed vnto the mighty God of Iakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed.

4 Nor suffer mine eyes to sleepe, nor mine eyelids to slumber.

5 Until I finde out a place for the Lord, an habitation for the mighty God of Iakob.

6 Lo, we heard of it in Ephraim, and found it in the fields of the forrest.

7 Wee will enter into his Tabernacles, and worship before his footstole.

8 Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saints reioyce.

10 For thy seruants Dauids sake refuse not the face of thine Anoynted.

11 The Lord hath sworne in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my Covenant, and my testimonies, that I shall reach them, their sonnes also shall sit vpon thy throne for ever.

13 For the Lord hath chosen Zion, and loved to dwell in it, saying,

14 This is my rest for ever; here will I dwell, for I haue a delight therein.

15 I will surely bless her vitales, and will satisfie her poore with bread.

16 And will cloath her Priests with salvation, and her Saints shall shout for ioy.

17 There will I make the home of Dauid to bad: for I haue ordeined a light for mine Anoynted.

18 His enemies will I cloath with shame, but on him his crowne shall flourish.

a As thou first madest promise to Dauid, so continue it to his posteritie, that what he desired they shall see for their people, it may be granted. b Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. c Meaning, for his owne like and not for the plentifulness of the place for be prometh to bless it, declaring before that it was barren. d That is, with my protection, whereby they shall be safe. I Though his force for a time seemed to be broken, yet he prometh to restore it.

PSAL. CXXXIII.

1 This Psalm containeth the commendation of brotherly amitie among the seruants of God.

¶ A Song of degrees, or Psalm of Dauid.

Behold, how good and how comely a thing it is, brethren to dwell euen as together.

a Because the greatest part were as yet unblessed in length, they ioyed altogether like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue.

a He setteth forth his great humility, as an example to all rulers and governors.

b Which puffe the measure and limita of his vocation. c He was void of ambition and wicked desires.

a That is, with how great difficulty he came to the kingdom, and with how great zeale and care he went about to build thy Temple.

b Because the chiefe charge of the king was to ser forth Gods glory, he weth that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.

c That is, the Arke, which was signe of Gods presence.

d The common bruit was that the Arke should come to Ephraim, that is, in Beth-lehem a plentiful place: but after we perceived that thou wouldst place it in Ierusalem, which was barren as a forrest, and compassed about onely with hills.

e That is, Ierusalem, because that afterward his Arke should remove to none other place.

f Let the effect of thy grace both appere in the Priests and in the people.

g As thou first madest promise to Dauid, so continue it to his posteritie, that what he desired they shall see for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne like and not for the plentifulness of the place for be prometh to bless it, declaring before that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet he prometh to restore it.

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w As thou first madest promise to Dauid, so continue it to his posteritie, that what he desired they shall see for their people, it may be granted. x Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. y Meaning, for his owne like and not for the plentifulness of the place for be prometh to bless it, declaring before that it was barren. z That is, with my protection, whereby they shall be safe. aa Though his force for a time seemed to be broken, yet he prometh to restore it.

aa As thou first madest promise to Dauid, so continue it to his posteritie, that what he desired they shall see for their people, it may be granted. ab Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. ac Meaning, for his owne like and not for the plentifulness of the place for be prometh to bless it, declaring before that it was barren. ad That is, with my protection, whereby they shall be safe. ae Though his force for a time seemed to be broken, yet he prometh to restore it.

ae As thou first madest promise to Dauid, so continue it to his posteritie, that what he desired they shall see for their people, it may be granted. af Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. ag Meaning, for his owne like and not for the plentifulness of the place for be prometh to bless it, declaring before that it was barren. ah That is, with my protection, whereby they shall be safe. ai Though his force for a time seemed to be broken, yet he prometh to restore it.

b The oymment was a figure of the graces which come from Christ y head vnto his Church. c By Heman and Zion he meaneth the pleasurable country about Ierusalem. d Where there is such concord.

a Ye that are I. uites and chiefly appointed to this office. b For their charge was not only to keepe the Temple, but to pray there, and to give God thanks. c And therefore hath Zion, Thus the Leuites

2 *It is* like to the precious oymment vpon the head, that runneth downe vpon the beard, *even* vnto Aarons beard, which went downe on the border of his garments.

3 *And as* the dew of *Hermon* which falleth vpon the mountains of Zion: for *there* the Lord appointed the blefing and life for euer.

PSAL. CXXXIV.

a He exhorted the Leuites watching in the Temple, to praye the Lord.

A Song of degrees.

Behold, praye ye the Lord, all ye *seruants* of the Lord, yee that by night stand in the house of the Lord.

2 Lift vp your hands to the Sanctuary, and praye the Lord.

3 The Lord that hath made heauen and earth, blefse thee out of Zion.

all power, blefse thee with his fatherly loue declared in euery to praye the Lord, and blefse the people.

PSAL. CXXXV.

1 *Hee* exhorted all the faithful, of what estate soeuer they be, to praye God for his marvellous works. 12 And specially for his graces toward his people, wherein he hath declared his Mercies. 15 To the confusion of all adulaters and their idoles.

¶ Prayse ye the Lord.

P Raye the Name of the Lord; yee seruants of the Lord, praye him.

2 Yee that stand in the House of the Lord, and in the courts of the House of our God.

3 Prayse yee the Lord for the Lord is good: sing prayes vnto his Name: for it is a comely thing

4 For the Lord hath chosen Iakob to himselfe, and Israel for his chief treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that did he in heauen and in earth, in the sea &c in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: hee draweth forth the winde out of his treasures.

8 He smote the first borne of Egypt both of man and beaſt.

9 Hee hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 He smote many nations, and slew mighty Kings:

11 As Sihon King of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And gave their land for an inheritance, *even* an inheritance vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will iudge his people, and be pacified toward his seruants.

15 The idoles of the heathen are filier and gold, *even* the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Prayse the Lord, yee house of Iſaak: prayse the Lord, yee house of Aaron.

20 Prayse the Lord, yee house of Levi: see that

fear the Lord, praye the Lord.

21 Praye be the Lord out of Zion, which dwelleth in Ierusalem. Praye ye the Lord.

PSAL. CXXXVI.

1 *A most excellent exhortation to give thanks vnto God for the creation & gouernance of all things, which standeth in confirmation that hee giueth vs all of his mercie liberallitie.*

P Raye ye the Lord, because he is good: for his *mercy* endureth for euer.

2 Prayse yee the God of gods: for his *mercie* endureth for euer.

3 Prayse yee the Lord of lords: for his *mercie* endureth for euer.

4 Which only doeth great wonders: for his *mercie* endureth for euer.

5 Which by his wisdom made the heauens, for his *mercie* endureth for euer.

6 Which hath stretched out the earth vpon the waters: for his *mercie* endureth for euer.

7 Which made great lights: for his *mercy* endureth for euer.

8 As the sunne to rule the day; for his *mercy* endureth for euer.

9 The Moone and the starres to gouerne the night: for his *mercy* endureth for euer:

10 Which smote Egypt with their first borne, (for his *mercy* endureth for euer.)

11 And brought out Israel from among them; for his *mercy* endureth for euer.

12 With a mighty hand and stretched out arme; for his *mercie* endureth for euer:

13 Which diuideth the Sea into two parts; for his *mercie* endureth for euer.

14 And made Israel to passe through the mids of it; for his *mercie* endureth for euer:

15 And overthrow Pharaoh and his hoste in the red Sea; for his *mercie* endureth for euer:

16 Which led his people thorow the wilderness; for his *mercie* endureth for euer:

17 Which smote great Kings: for his *mercie* endureth for euer.

18 And slew mighty Kings: for his *mercie* endureth for euer:

19 As Sihon king of the Amorities: for his *mercy* endureth for euer:

20 And Og the king of Bashan: for his *mercy* endureth for euer:

21 And gave their land for an heritage; for his *mercy* endureth for euer:

22 *Even* an heritage vnto Israel his seruants, for his *mercy* endureth for euer:

23 Which remembered vs in our last estate, for his *mercy* endureth for euer.

24 And hath rescued vs from our oppressors; for his *mercy* endureth for euer:

25 Which giueth food to all beaſts; for his *mercy* endureth for euer:

26 Prayse ye the God of heauen; for his *mercy* endureth for euer.

PSAL. CXXXVII.

1 The people of God in their banishment seeing God true Religion decay, lined in great anguish & sorrow of heart: The which grieue the Canaanites little pittie. 3 That they rather increased the same daily with tauntes, reproches and blasphemies. 4. and God. 5 We reſtore the Iſraelites desire God, to be iudged by the Edomites, who persecuted the Babylonians against them. 8 And moved by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

B Ye the rivers of Babel we fate, and there wee wept, when we remembered Zion.

2 We hanged our haupes vpon the willowes

ſant, yet could it not stay our teares, nor cease at from y

a By this repetition of the word we shew that the healt of Gods brokenne heart is to thanksgiving. but chiefly his mercy, which is principally declared in his mercies to his Church.

b This was a common kinde of thanksgiving, which the whole people did, when they had received any benefit of God.

c As Chron. 6 and so it meaneth, that God was not only mercifull to their fathers, but also to their posterity.

d Gods mercifull Providence toward man appeareth in all his creatures, but chiefly in that he is declared to his Church from the thirddome of their enemies.

e Iudgings such as worke as was ordered afore, but that any other could doe.

f Where for the space of fourty years hee was in the wilderness and most barren wooddes. g Declaring thereby that no power nor authority was so deere vnto him, as the loue of his Church.

h In our greatest affliction and sorrow, when we looked for nothing lesse than to haue had any succour.

i Seeing that God prohibeth euer for the beaſts, much more will hee care our brethren: Seeing that all ages haue had most plaine testimonies of Gods benefit.

j That is, we abode longtime, and thus but the desire was pleasure of our Gods.

e He calleth to God with lively faith, being assured of his mercy, because he had benefited time prospered, that God helped him out in his dangers.
f Not it is in Gods hand to overthrow the counsels and enterprises of the wicked.
g It seemeth that he alludeth to Saul.
h To wit, God: for David saw that they were reprobate, and that there was no hope of repentance in them.
i Gods plague shall light upon him to such sort, that he shall not escape. k That is, shall be defended

7 O Lord God the strength of my salvation, thou hast covered my head in the day of battell.
8 Let not the wicked have his desire, O Lord; proud nor his wicked thought, lest they be perished.
9 As for the chiefe of them that compass mee about, let the mischief of their own lips come vpon them.
10 Let coales fall vpon them: let him cast them into the fire, and into the deepe pits that they life not.
11 For the backbiter shall not be established vpon the earth, euill shall hunt the cruell man to destruction.
12 I know that the Lord will auenge the afflicted, and iudge the poore.
13 Surely the righteous shall praye thy Name, and the iust shall dwell in thy presence.

David being grievously persecuted vnder Saul, only fleeth vnto God to haue succour. 3 Desiring him to bridle his afflictions, that he may patiently abide till God take vengeance of his enemies.

P S A L. CXLI.

David being grievously persecuted vnder Saul, only fleeth vnto God to haue succour. 3 Desiring him to bridle his afflictions, that he may patiently abide till God take vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee: hast thee vnto mee: heare my voyce, when I cry vnto thee.
2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine hands as an evening sacrifice.
3 Set a watch, O Lord, before my mouth, and keepe the dore of my lips.
4 Incline not mine heart to euill, that I should commit wicked works with them that worke iniquitie: and let me not eate of their delicacies.
5 Let the righteous smite me: for that is a benefite; and let him reprove me, and it shall be a precious oyle that shall not breake mine head; for within a while I shall euill pray in their miseries.
6 When their iudges shall be cast downe in horrible places, they shall heare my wordes, for they are iust.
7 Our bones lie scattered at the graues mouth, as he that heareth wood or diggeth in the earth.
8 But mine eyes looke vnto thee, O Lord God: in thee is my trust; leave not my soule delinuate.
9 Keepe mee from the snare, which they haue layd for me, and from the gennes of the workers of iniquitie.
10 Let the wicked fall into his nets together, whiles I escape.

P S A L. CXLI.

The Prophet neither distressed with feare, nor excited away with anger, nor faced by desperation, would kill Saul: but with a quiet minde desired his earnest prayers to God, who did preserve him.
A Psalm of David, to give instruction, and a prayer when he was in the cause.

Cryd vnto the Lord with my voyce; with my voyce I prayed vnto the Lord.
2 I powred out my meditation before him, and declared mine affliction in his presence.

a Davids patience and instant prayer to God to comfort their wicked rage, which in their troubles either despise and murmur against God, or else seek to others then to God, to haue redresse in their miserie.

3 Though my spirit t was in perplexitie in me, yet thou knewest my path; in the way wherein I walked, haue they priuily laid a snare for me.
4 I looked vpon my right hand, and beheld; but there was none that would know me; all refuge failed me, and I none cared for my soule.
5 Then cried I vnto thee, O Lord, and sayd, Thou art mine hope, and my portion in the land of the liuing.
6 Hearken vnto my cry, for I am brought very low; deliver me from my persecuters, for they are too strong for me.
7 Bring my soule out of prison, that I may praye thy Name; then shall the righteous come about me, when thou art beneficiall vnto me.
d Either to reioyce at my wonderfull deliverance, or to feare head.

P S A L. CXLI.

An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 5 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare of service of God.

A Psalm of David.

Hear me prayer, O Lord, and hearken vnto my supplication: answer me in thy truth, and in thy righteousness.
2 And enter not into iudgement with thy servant: for in thy sight shall none that liueth be iustified.
3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath laid me in the darknesse, as they that haue bene dead a long age.
4 And my spirit was in perplexitie in me, and mine heart within me was amazed.
5 Yet doe I remember the time past; I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.
6 I stretch forth mine hands vnto thee; my soule desireth after thee, as the thirde land. Selah.
7 Heare mee speedily, O Lord, for my spirit faileth; hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.
8 Let mee heare thy louing kindeesse in the morning, for in thee is my trust; blesse me the way, that I should walke in, for I lift vp my soule vnto thee.
9 Deliver me, O Lord, from mine enemies; for I hid mee with thee.
10 Teach me to doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteousness.
11 Quickene me, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.
12 And for thy mercy smite mine enemies, and destroy all them that oppresse my soule; for I am thy seruant.

b Let thine holy Spirit counsell me how to come forth of these great cares and troubles. I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power. E He confesseth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth us by his word, giueth vnderstanding by his Spirit. d A frameth our hearts by his grace to obey him. I That is, iustly and aught: for to loose a vertue line from Gods will, were fall into error. m Which shall be a signe of his Faith by his doctrine toward and m Redding my selfe wholly vnto him, and trusting in thy

P S A L. CXLI.

He prayeth the Lord with great affliction and humilitie for his kinde and redress, and for his willers abridgement. 12 Minding helpe, and the destruction of the wicked. 13 Promising to acknowledge the same with songs of prayer. 15 And desirous wherein his felicitie of any people consisteth.

1 Ebr. was fallen or wrapped in me: meaning, as a thing that could haue no escape.
2 Or, sought for my fault.
3 Though all men were failed him, yet he knew that God would rescue to take him.
4 For he was on all sides beset with his enemies, as though he had been in the midst of their fury.
5 A curse vpon mine

a That is, as thou hast promised me to be faithful to thy promise to all that trust in thee.
b That is, according to thy free good-will, to be delivered by thou defendest thine.
c He knew that his afflictions were Gods iudgements to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.
d He acknowledged that the Lord is the only and true physician to brate him: and that he is able to raise him to life, though he were dead long a age, and turned to ashes.
e So that ouerly by faith, and by the grace of Gods Spirit he was vpholden.
f To wit, great benefits of old, and the manifold examples of thy fauour towards thine.
g That is, freely and in thy defence.

A Psalme of David.

Blessed be the Lord my strength, which a teacheth mine hands to fight, and my fingers to battell.

2 He is my goodnesse, and my fortresse, my towre, and my deliverer, my shield and in him I trust, which subdueth my people vnder me.

3 Lord, what is man that thou c^d regardst him! or the sonne of man that thou thinkest vpon him?

4 Man is like to vanitie, his dayes are like a shadow that vanisheth.

5 Bowe thine heauens, O Lord, and come downe, touch the mountaines, & they shall smoke.

6 Cast forth the lightning and scatter them; shoot out thine arrows, and consume them.

7 Send thine hand from above, deliver mee, and take me out of the great waters, and from the hand of strangers.

8 Whose mouth talketh vanitie, and their right hand is a right hand of falsehood.

9 I will sing a new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 Is it he that giueth deliverance vnto kings, and rescueth David his seruant from the hurtfull sword.

11 Rescue me, and deliver mee from the hand of strangers, whose mouth talketh vanitie, and their right hand, is a right hand of falsehood:

12 That our sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a place:

13 That our corners may be full and abounding with diuers sorts, and that our sleepe may bring forth thousand and ten thousand in our streets.

14 That our oxen may be strong to labour, that there be none inauson, nor going out, nor no crying in our streets.

15 Blessed are the people that be so, yea blessed are the people whose God is the Lord.

h That is, a rare and excellent song, as thy great benediction. i Though wicked king be called Gods seruants, as Cyrus, Isa 45. i. forasmuch as he vseth them to execute his iudgement, yet David because of Gods promise, and that they rule gently, are properly to be called, because they ferue not their owne affections, but for Gods glory. k He desireth God to continue his benefites toward his people, counting the protection of children and their good education among the chiefest of Gods benefites. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m He attributeth not only the great commodities, but euen the least also to Gods fauour. n An if God giue not all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed when the kingdome of David sturied. 1 Wherein he desireth the wordes full providence of God, aswell an ordering man, as in preserving all the rest of his creatures. 2 He prayeth God for his iustice and mercie. 3 Especially for his loving kindness he rememb^reth that call vnto him, that feare him, and loue him. 4 For the which hee prayeth to praye him for euer.

A Psalme of David of praye.

O My God and King, a I will extol thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and praye thy Name for euer and euer.

3 Great is the Lord, and most worthy to be prayd, and his greatness is incomprehensible.

4 Generation shall praye thy works vnto ge-

neration; and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull works.

6 And they shall speake of the power of thy dreadfull acts, and I will declare thy greatness.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousness.

8 The Lord is gracious, and mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his works.

10 All thy works praye thee, O Lord, and thy sinners blesse thee.

11 They shew the glory of thy kingdome, and speake of thy power.

12 To cause his power to be knowne to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy kingdome is an euertlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all that fall, and lifeteth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou giueth them their meate in due season.

16 Thou openest thine hand, and fillest all things lining of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his works.

18 The Lord is neere vnto all that call vpon him, yea, to all that call vpon him in truth.

19 He will fulfill the desire of them that feare him, he will also heare their cry, & will saue them.

20 The Lord preferreth all them that loue him, but he will destroy the wicked.

21 My mouth shall speake the prayse of the Lord, and all flesh shall blesse his holy Name for euer and euer.

in heauen, and suffer themselves to be goerned by him. i Who being in miserie and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him that reigneth in wisdome and might. k That is, hee shall be iustly punish the wicked, & mercifully examine him by the crosse, giuing them strength and deliuering them. l Which only appertaineth to the faithful, as this vertue is contrary to infidelitie, doubting, impaciencie and murmuring. m For they will aske or wish for nothing, but according to his will. n Job 35. 14. n That is, all men shall be bound to praye him.

PSAL. CXLVI.

David declareth his great zeale that hee hath to praye God, & teacheth, not to trust in man, but only in God Almighty, 7 Which deliuereth the afflicted, 9 Describeth the strangers, comforteth the fatherlesse, and the widowes. 10 And reigneth for euer.

A Psalme of the Lord.

Praise thou the Lord, O my soule.

2 I will praye the Lord during my life; as long as I haue any being, I will sing vnto my God.

3 Put not your trust in Princes, nor in the forme of man, for there is no helpe in him.

4 His breath departeth, and hee returneth to his earth; then his thoughts perish.

5 Blessed is he that hath the God of Iakob for his helpe, whose hope is in the Lord his God.

6 Which made heaven and earth, the sea, and all that therein is; which keepeth his fidelitie for euer.

7 Which executeth iustice for the oppressed, which giueth bread to the hungry; the Lord looseth the prisoners.

8 The Lord giueth sight to the blind: the

He encourageth the godly to trust only in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake, his will is most ready to doo it. e Whose faith and patience for a while be tryed, but at length hee punisheth the aduersaries, that he may be knowne to be the iudge of the world.

d Of the terrible iudgement against the wicked.

* Exod. 34. 6. e He desireth after what sort God sheweth himselfe to all his creatures, though our sin haue provoked his vengeance

against all: to wit, mercifull, all to be pardoning the sinnes of his elect, but in doing good turne to the reprobate, albeit they cannot feelee the sweet comfort of the same.

f The Praise of thy glory appeareth in all thy creatures, and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order, & but only where God reigneth

* Luke 1. 33. dan. 7. 14. h Who being in miserie and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him that reigneth

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f Though he visit them by a flidion, hunger, improuidence, and such like, yet his fatherly love and pittie neuer faileth them, yea, rather to his thirde are signs of his love. g Meaning, that he is so full of grace, that God reigneth for euer for the preferuation of the same.

Lord raise vp the crooked : the Lord flourisheth righteously.

9 The Lord keepeth the strangers: he relieueth the fatherlesse and widow: but hee ouerthroweth the way of the wicked.

10 The Lord shall reigne for euer: O Zion, thy God endureth from generation to generation. Prayse ye the Lord.

For worldly meanes and succour, he assureth the Church

PSAL. CXLVII.

1 The Prophet prayeth the bounty, wisdom, power, iustice, and prouidence of God vpon all his creatures, a But specially vpon his Church, which he gathereth together after their dispersion, 29 D. claying his word and iudgement to vnto them, as he hath done to many other people.

Prayse ye the Lord, for it is good to sing vnto our God: for it is a pleasant thing, and prayse is comely.

2 The Lord doth build vp Ierusalem, and gather together the dispersed of Israel.

3 He healeth those that are broken in heart, and bindeth vp their sores.

4 Hee counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord relieueth the meeke, and abaseth the wicked to the ground.

7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grass to grow vpon the mountains:

9 Which giueth to beasts their foode, and to the yong rauens that cry.

10 He hath no pleasure in the strength of an horse, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Prayse the Lord, O Ierusalem: prayse thy God, O Zion.

13 For he hath made the battes of thy gates strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the floure of wheate.

15 He fendeth forth his commaundement vpon earth, and his word runneth very swiftly.

16 He giueth snow like wooll, and scattereth the hoare frost like ashes.

17 He casteth forth his ice like morfels: who can abide the cold thereof?

18 He fendeth his word and melteth them: he causeth his winde to blow, and the waters flow.

19 He sheweth his word vnto Iakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they known his iudgements. Prayse ye the Lord.

1 He prouideth all creatures to prayse the Lord in heauen and earth, and all places: 29 Specially his Church, for the power that hee hath giuen to the same, after that hee had chosen them and rayned them vnto him.

PSAL. CXLVIII.

Prayse ye the Lord from the heauen: prayse ye him in the high places.

2 Prayse ye him, all ye, his Angels: prayse him, all his armie.

3 Prayse ye him, y sonne and moone: prayse ye him all bright starres:

4 Prayse ye him, y heauens of heauens, and waters, that be about the heauens.

5 Let them prayse the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Prayse ye the Lord from the earth, ye dragons, and all depths:

8 Fire and haile, snow and vapours, stormy winde, which execute his word.

9 Mountains and all hills, fruitfull trees, and all cedars:

10 Beasts and all cattell, creeping things and fethered foules:

11 Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also old men and children:

13 Let them prayse the Name of the Lord: for his Name onely is to be exalted, and his prayse aboue the earth and the heauens.

14 For he hath exalted the borne of his people, which is a prayse for all his Saints, euen for the children of Israel, a people that is neere vnto him. Prayse ye the Lord.

f which come not by chance or fortune, but by Gods appointed ordinance. g For the greater gifts that say hath receiued, and the more high that one is preferred, the more bound is he to prayse God for the same: but neither his nor low condition or degree can be exempted from this doctee. h That is, the dignitie, power and gl. of his Church: the relation of his couenant made with Abraham,

PSAL. CXLIX.

1 An exhortation to the Church to prayse the Lord for his victory and conquest, that hee giueth his Saints as many power.

Prayse ye the Lord.

Sing ye vnto the Lord a new song: let his prayse be heard in the Congregation of Saints.

2 Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.

3 Let them prayse his Name with the flute: let them sing prayes vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance,

5 Let the Saints be ioyfull with glory: let them sing loud vpon their beds.

6 Let the high Acts of God be in their mouth, and a two edged sword in their hands,

7 To execute vengeance vpon the heathen, and corrections among the people:

8 To bind their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

that conseruall rest, and quietnes, which they should haue God to reioyce in. e This is chiefly accomplished in the when Gods people for iust cause execute Gods iudgement: and it giueth no libertie to any to reuenge their priuate injuries. f No euery the people, but the kings that were their enemies, should be destroyed.

a Because they are members of the same body, he testeth them before our eyes, which are most willing hereunto, and by their prayers and obedience teach v to doe our duty. b To that Gods glory shinerh in these inferiour creatures, this their beauty is a continual praying of God. c Note that there are diuers heauens, but because of the spheres and of the relation of the fixed starres and planets, he comprehenseth by this worde the whole heauen. d That is, the raine which is in the middle region of the ayre, which hee comprehenseth vnder the Name of the heauens. e Meaning, the great and monstrous filthy, as whales and such like.

a For his are and manifold benefits bestowed on his Church. b In that they were permitted before all other nations, it was as a new creation, and therefore Plal. 91. 7. they were called the three of Gods bands. c For God as he is the creator of the soule and body, fo will he be both to see them, and that his people be continually subject to his law, full King. d He alludeth to if they would suffer the regime of Christ, as saint Iohn saith in the 19. c. v. f No euery the people, but the kings that were their enemies, should be destroyed.

g Hereby God
brieth the hands
and minds of all
his to enterprise
no farther than he
appointeth.

a That is, in the
heaven.

g For his wonder-
full power appea-
reth in the firma-
ment, which is
Hebrew so called a
of God finished.

judgement that is s written: this honour shall be
to all his Saints. Pay ye the Lord.

P S A L M C L.

1 An exhortation to praise the Lord with all
manner of wayes for all his mighty and wonderful work.

g Praise ye the Lord.

Praise ye God in his ^a Sanctuary: praise ye him
in the ^b firmament of his power.

2 Praise ye him in his mighty Acts: praise ye
him according to his excellent greatness.

teaching us, or spreading abroad, wherein the mightie worke

3 Praise ye him in the found of the ^c trumpet:
praise ye him upon the viole and the harpe.

4 Praise ye him with timbrel and flage: praise
ye him with virginals and organs.

5 Praise ye him with sounding cymbals:
praise ye him with high sounding cymbals.

6 Let every thing that hath ^d breath praise
the Lord. Praise ye the Lord.

cherish is shouled in the Church. **d** He sheweth that all the order of nature
is bound to his Aetie, and much more Gods children, who ought neuer to cease
to praise him, till they be gathered into that kingdome, which he hath prepared
for his, where they shall live everlasting praise.

e Exhorting the
people all to re-
joyce in praisi-
g God, he maketh
mention of those
instruments which
by Gods coman-
dment were ap-
pointed in the old
Law, but vnder
Christ the vse
of these is taken
away.

THE * PROVERBS OF SALOMON.

THE ARGUMENT.

THe wonderfull love of God toward his Church is declared in this book: forasmuch as the summe
and effie of the whole Scriptures is here set forth in these brife sentences, which partly containe
doctrine, and partly manners, and also exhortations to both: whereof the nine first Chapters are as a
preface full of graue sentences and deepe mysteries to allure the hearts of men to the diligent reading of
the parables that follow: which are left as a most precious iewel to the Church, of those three thousand
parables mentioned 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants;
and indited by him.

CHAP. I.

1 The power and vse of the word of God. **2** Of the feare
of God and knowledge of his word. **3** We may not con-
fide in the counsailes of sinners. **4** Wisdome counsaileth
that she is conuenient. **5** The punishments of them
that contemne her.

THE Parables of Salomon the
sonne of David king of Israel.
2 To knowe wisdom, and
instruction, to vnderstand the
words ^b of knowledge,
3 To receiue instruction to
doe wisely, by ^d iustice and iudgement and equity.
4 To giue vnto the ^e simple sharpnesse of wit,
and to the childe knowledge and discretion.
5 A wife man shall heare and increase in learn-
ing, and a man of vnderstanding shall attaine
vnto wise counsaile.

6 To vnderstand a parable, and the interpreta-
tion, the words of the wife, & their darke sayings.

7 ^f The feare of the Lord is the beginning
of knowledge: but fooles dispise wisdom and
instruction.

8 My sonne, heare thy ^g fathers instruction,
and forsake not thy ^h mothers teaching.

9 For they shall be ⁱ a comely ornament vn-
to thee head, and ^j as chaires for thy necke.

10 ^k My sonne, if sinners due iustice thee,
consent thou not.

11 If they say, Come with vs, we will lay waite
for ^l blood, and lie prauily for the innocent with-
out a cause:

12 We will swallow them vp alius like a ^m graine,
euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, and fill
our houses with spoyle:

14 Cast in thy lot among vs: we will all haue
one ⁿ purse.

15 My sonne, walke not thou in the way with
them: refraine thy foote from their ^o path,

16 For their feete run to euill, and make haste
to shed blood.

17 Certainly ^p without cause the net is spread
before the eyes of all that hath wing:

18 So they lay waite for blood, and lie prauily
for ^q their liues.

19 Such are the wayes of euery one that is
greedie of gaine: he would take away ^r the life of
the owners thereof.

20 ^s A wife woman cryeth without: she vntereth
her voyce in the ^t freetes.

21 She calleth in the high freete, among the
prease in the entrings of the gates, and vntereth
her words in the city, saying,

22 O ye ^u foolish, how long will ye loue fooli-
shnesse? and the cornefull take their pleasure in
scorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will
powere out my mind vnto you, and make you vnder-
stand my words.)

24 Because I haue called, and ye refused: I haue
stretched out mine hand, and none would regard.

25 But yee haue despised all my counsell, and
would none of my correction,

26 I will also ^v laugh at your defection, and
mocke when your feare cometh.

27 When ^w your feare cometh like sudden
desolation, and your destruction shall come like
a whitewinde: when affliction and anguish shall
come vpon you,

28 Then shall they call vpon mee, but I will
not answer: they shall seeke me early, but they
shall not ^x finde me,

29 Because they hated knowledge, and did
not chuse the feare of the Lord

30 They would none of my counsell, but yee
despised all my correction.

31 Therefore shall they eat of the ^y fruit of their
owne way, and be filled with their owne deuiles.

32 For ^z ease slayeth the foolish, and the pro-
peritie of fooles destroyeth them.

33 But be that obeyeth me, shall dwell safely,
and be quiet from feare of euill.

CHAP. II.

1 Wisdome exhorteth to obey her. **2** She teacheth the feare
of God. **3** She is giuen of God. **4** She is fruitfull from
wisdomes.

*** This word Pro-
uerbe, or Parable,
signifieth a graue
and notable len-
tence, worthy to
be layd in memo-
ry: and is some-
time taken in the
euill part for a
mocke or scoffe.**

o He sheweth that
there is no cause
to nicoue these
vicked to spoile the
innocent, but their
auarice and cruelty.
p Whereby they
conclude that
the courteous man
is a murderer.
q This wisdom is
the eternall
word of God.

r So that none cau-
tious vnderstand
vnderstand.
s Wisdom recei-
ueth three
kindes of men: the
foolish or simple
whithere of ig-
norance, and the
vicious that can-
not suffer to be
taught, and the
fooles which are
drowned in world-
ly lusts, and hate
the knowledge of
God iustice.

t This is spoken
in the name of
wisdom, which
signifieth
the wis-
dom, which mocke
and iest at Gods
word, shall haue
the iust reward
of their mocki-
ng.

u That is, your de-
struction, which
thing you feared.
v Because they
sought not with an
affection to God,
but for ease of their
owne grati-
fy. She whith-
out faith and
obedience, we can
not call vpon God
aright.

w They shall see
what commoditie
their vicked liues
shall giue them.
x That is, the pro-
sperity and fen-
suality wherein
they delight.

a That is, what we
ought to know and
follow, and what
we ought to refuse.

b Measuring the
wordes of God
wherein is the only
true knowledge.

c To leaue to
submit our selues
to the correction
of those that are
wise.

d By liuing iustly
and rendering to
euery man that
which appertaine
vnto him.

e To such as haue
no discretion to
rule themselves.

f As he sheweth
that these parables
containing the effie
of religion as tou-
ching manners and
doctrine, doe apper-
taining to the iust
people: so doth he
declare that the
same is also neces-
sary for them that
are wife and lea-
rned.

g Psalm. 117. 10.
Teclad. 1. 16.

h He speaketh
this in the Name
of God, which is
the vniuersall Fa-
ther of all creatures,
or in the name of
the Church, who is as a
father.

i That is, of the Church, wherein the faithfull are begotten by the incor-
ruptible seede of Gods worde. **j** For increase of grace. **k** To wit, the wicked
which haue not the feare of God. **l** He speaketh not only of the shedding of
blood with hand, but of all carnall practices, which lead to the detriment of our
neighbour. **m** As the graue is neuer full, so the auidice of the wicked and their
cruelty hath none end. **n** He sheweth whereby the wicked are allure to ioune
together, because they haue euery one part of the spoyle of the innocent. **o** That
is, haue nothing at all to doe with them.

MY sonne, if thou wilt receive my wordes, and
 2 And cause thine eares to hearken vnto wisdom,
 3 (For if thou callest after knowledge, ^a and
 cryest for vnderstanding:

4 If thou seekest her as filuer, and searchest
 for her as for ^a treasures.

5 Then shalt thou vnderstand the feare of the
 Lord, and finde the ^a knowledge of God.

6 For the Lord giueth wisdom, out of his
 mouth ^a common knowledge and vnderstanding.

7 He will perserue the statute of the righteous,
 he is a shield to them that walke vp rightly,

8 That they may keepe the wayes of iudgement;
 and he perserue the way of his Saints)

9 Then shalt thou vnderstand righteousness
 and iudgement, and equitie, and every good path.

10 ^a When wisdom enethrith into wine hear,
 and knowledge deligheth thy soule.

11 Then shall counsell prelerue thee, and vnder-
 standing shall keepe thee,

12 And deliuer thee from the euill way, and
 from the man that speaketh froward things.

13 And from them that leaue the ^a wayes of
 righteousness to walke in the wayes of darkness:

14 Which reioyce in doing euill, and delight
 in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are
 lewd in their paths.

16 And it shall deliuer thee from the strange
 woman, ^a even from the stranger, which flattereth
 with her wordes.

17 Which forsaketh the ^a guide of her youth,
 and forgetteth the ^a covenant of her God.

18 Surely her ^a house tendeth to death, and
 her paths vnto the dead.

19 All they that goe vnto her, retorne not a-
 gaince, neither take they hold of the wayes of life:

20 Therefore walke thou in the way of good
 men, and keepe the wayes of the righteous,

21 For the iust shall dwell in the ^a land, and
 the vspright men shall remaine in it.

22 But the wicked shall be cut off from the
 earth, and the transgressour shall be rooted out
 of it.

CHAP. III.

MY sonne, forget not thou my Law, but let
 thy heart ^a keepe my commandements.

2 For they shall increase the length of thy
 dayes, and the yeeres of life, and thy prosperitie.

3 Let not ^a meercy and truth forsake thee:
 bind them on thy necke, and write them vpon
 the table of thine d heart.

4 So shalt thou find fauour and good vnder-
 standing in the sight of God and man.

5 ^a Trust in the Lord with all thine heart,
 and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he
 shall direct thy wayes.

7 Be not wise in thine owne eyes: but feare
 the Lord, and depart from euill.

8 So health shall be vnto thy ^a nauell, and me-
 row vnto thy bones.

9 Honour the Lord with thy riches, and
 with the first fruits of all thine increase.

10 So shall thy barnes be filled with abun-
 dance, and thy presses shall burst with new wine.

11 ^a My sonne, refuse not the chalking of
 the Lord, neither be grieved with his correction.

12 ^a For the Lord correcteth him, whom hee
 loueth, euen as the father doth the child, in whom
 he delighteth.

13 Blessed is the man that findeth wisdom,
 and the man that getteth vnderstanding.

14 For the merchandise thereof is better then
 the ^a merchandise of siluer, and the gaine thereof is
 better then gold.

15 It is more precious then pearles; and all
 things that thou canst desire, are not to be com-
 pared vnto her.

16 Length of dayes is in her right hand, ^a and
 in her right hand riches and glory.

17 Her wayes are wayes of pleasure, and all
 her path's prosperitie.

18 She is a tree of life to them that lay hold
 on her, and blessed is he that retaineth her.

19 The Lord by wisdom hath laid the ^a foun-
 dation of the earth, and hath stablished the hea-
 uens through vnderstanding.

20 By his knowledge the depths are broken
 vp, and the cloudes drop downe the dew.

21 My sonne, let not ^a these things depart from
 thine eyes, but obserue wisdom and counsell:

22 So they shall be vnto thy soule, and grace
 vnto thy necke.

23 Then shalt thou walke safely by the way:
 and thy soule shall not stumble.

24 If thou sleepest, thou shalt not be afraid:
 and when thou sleepest, thy sleape shall be sweet.

25 Thou shalt not feare for any sudden feare,
 neither for the deluccion of the wicked, when it
 cometh.

26 For the Lord shall be for thine assurance,
 and shall prelerue thy foot from taking.

27 ^a With hold not the good from the ow-
 ners thereof, though there be power in thine hand
 to doe it.

28 Say not vnto thy neighbour, Go and come
 againe, and to morrow will I give thee, if thou
 hast it.

29 ^a Intend none hurt against thy neighbour,
 seeing he doth dwell without feare by thee.

30 ^a Strive not with a man causelesly, when
 hee hath done thee no harme.

31 ^a Be not enuius for the wicked man,
 neither chuse any of his wayes.

32 For the froward is abomination vnto the
 Lord; but his pleasure is with the righteous.

33 The curle of the Lord is in the house of the
 wicked; but kee blesteth the habitation of the
 righteous.

34 With the scornfull ^a he scorneth, but hee
 giueth grace vnto the humble.

35 The wise shall inherit glory: but foolen
 dishonour, though they be exalted.

CHAP. IIII.

^a Wisdom and her fruites sought to be feared. 14 The
 way of the wicked must be refused. 20 By the word of
 Gods heart, eyes, and course of life must be guided.

HEARE, O ye children, the instruction of a fa-
 ther, and giue eare to learne vnderstanding.

2 For the Lord hath commanded, that thou
 shouldst feare him, to keepe thy wayes, and
 that thou shouldst obserue his commandements,
 that thou mightest prosper, and that thy
 wayes might be straight, and that thou
 mightest be feared of the Lord, and that
 thou mightest be rich, and that thou
 mightest be honoured, and that thou
 mightest be long in dayes.

3 For the Lord loveth the righteous,
 and he will forsake the wicked, and
 he will bring downe the high, and
 he will lift up the lowly, and he will
 bring downe the proud, and he will
 lift up the meek, and he will bring
 downe the mighty, and he will lift up
 the lowly, and he will bring downe
 the proud, and he will lift up the
 meek, and he will bring downe the
 mighty, and he will lift up the lowly,
 and he will bring downe the proud.

4 For the Lord loveth the righteous,
 and he will forsake the wicked, and
 he will bring downe the high, and
 he will lift up the lowly, and he will
 bring downe the proud, and he will
 lift up the meek, and he will bring
 downe the mighty, and he will lift up
 the lowly, and he will bring downe
 the proud, and he will lift up the
 meek, and he will bring downe the
 mighty, and he will lift up the lowly,
 and he will bring downe the proud.

^a As was command-
 ed in the Law,
 Exod. 31. 9. Deut.
 10. 12. and by this
 it is acknowledged
 that God was the
 author of all things,
 and that they
 were ready to be
 brought all by his com-
 mandement.
^b For to the faith-
 full is distributed
 God giueth in
 great abundance.
^c Hebr. 1. p. 12. et
 1. 19.

^a Meaning, that
 he that seeketh
 wisdom, that is,
 suffereth himselfe
 to be governed by
 the word of God,
 shall haue all pro-
 peritie both cor-
 porall and spiri-
 tuall.

^b Which bringeth
 both felicity and
 that they that raise
 thereof haue life:
 and he alludeth to
 the tree of life in
 paradise.

^c Hebr. 1. p. 12. et
 1. 19. because it
 was before all
 creatures, and that
 all things were
 made by it.

^d Or, they, read
 Chap. 1. 9.
^e For when God
 deliuereth the
 wicked, he will
 forsake him.

^f Not onely from
 them to whom the
 possession belon-
 geth, but also from
 them that haue
 need of the
 use thereof.

^g That is, puteth
 his trust in thee.
^h Desire not to be
 like vnto him.

ⁱ That is, hate
 and fierily
 affliction which is
 hid and secret from
 the world.

^k He will showe
 by his plagues,
 that when hee
 shall restore to
 righteousness
 those that haue
 sinned.

^l Chap. 1. 26.

^a He speaketh
 this in the person
 of a Preacher.
 Chapter 2. verse 6.

^a That is, keepe
 them in thine
 heart.
^b If thou giue thy
 selfe to the true
 knowledge of God
 without hypocricie.
^c Meaning, that
 we must seeke the
 knowledge of
 God with care
 and diligence.
^d Showing that
 no labour must be
 spared.
^e This (faith he)
 is the true wis-
 dom, to know
 and feare God.
^f Or, heareth the
 situation.
^g The word of
 God shall teach
 thee, and counsell
 thee how to go-
 uerne thy selfe.
^h That is, the word
 of God, which is
 the only light, to
 follow their owne
 fancies which
 are darknesse.
ⁱ When they see
 any cause to euill
 as they are.
^j Meaning, that
 wisdom which is
 the word of God,
 shall prelerue vs
 from a liues, nam-
 ing this vice of
 whoredom where-
 vnto man is most
 prone.
^k That is, her hus-
 band, which is her
 husband and guide
 to gouerne her, from
 whom she ought
 not to depart, but
 remaine in his
 seruice.
^l Which is the
 promise made in
 marriage.
^m In her acquaintance
 with her fa-
 miliar, and them
 that haue been
 to them that are
 dead in body and soule.
ⁿ To them that are
 dead in body and soule.
^o They shall enjoy the
 temporall and
 spiritual promises of
 God, as the wicked
 shall be voyd of them.

^a The word of Gods giueth
 him. 9 Honour him, as
 11 To them
 that follow the word of
 God, all things shall
 succede well.

^b My sonne, forget not
 thou my Law, but let
 thy heart keepe my
 commandements.

^c For they shall increase
 the length of thy
 dayes, and the yeeres
 of life, and thy prosper-
 itie.

^d Let not meercy and
 truth forsake thee:
 bind them on thy necke,
 and write them vpon
 the table of thine d heart.

^e So shalt thou find
 fauour and good vnder-
 standing in the sight
 of God and man.

^f Trust in the Lord
 with all thine heart,
 and leane not vnto
 thine owne wisdom.

^g In all thy wayes
 acknowledge him, and
 he shall direct thy
 wayes.

^h Be not wise in
 thine owne eyes: but
 feare the Lord, and
 depart from euill.

ⁱ So health shall be
 vnto thy nauell, and
 meadow vnto thy
 bones.

^a By this pert he
 comprehendeth the
 whole body, as by
 health he meaneth
 all the
 benefits promised in
 the Law both corporall
 and spiritual.

2 For

2 For I doe giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When hee taught me, and sayd vnto mee, Let thine heart holde fast my words: keepe my commandments, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and shee shall keepe thee: loue her and shee shall preferre thee.

7 Wisdomes the beginning: get wisdom therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 Shee shall giue a comely ornament vnto thine head, yea, shee shall giue thee a crowne of glory.

10 Heare, my sonne: and receive my words, and the yeeres of thy life shall many.

11 I haue taught thee in the way of wisdom, and led thee in the pathes of righteousness.

12 When thou goest, thy gate shall not be strait, and when thou turnest, thou shalt not fall.

13 Take hold of instruction, and leaue not: keepe her, for shee is thy life.

14 Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoyde it, and goe not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth except they cause some to fall.

17 For they eate the bread of wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that shineth more and more vnto the perfect day.

19 The way of the wicked is as the darkenesse: they know not wherein they shall fall.

20 O My sonne, hearken vnto my words, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are liue vnto those that find them, and health vnto all that see them.

23 Keepe thine heart with all diligence: for thereout cometh life.

24 Put away from the a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remoueth thy foot from euill.

CHAP. V.

Wherefore forbidden. 3 And prodigality, 15 He will let a man to see on his labours, and to help others. 18 To let his wife, 22 The wicked taken in their own wickednesse.

My sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge,

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips of a strange woman drop as an honeycombe, and her mouth is more soft then boyle.

4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her feet goe downe to death, and her

feet take hold on hell.

6 She weigheth not the way of life: her paths are moueable: thou canst not know them.

7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Least thou giue thine honour vnto others, and thy yeeres to the cruell:

10 Least the stranger should be filled with thy strength, and thy labours be in the house of a stranger.

11 And thou mourne at thine ende. (when thou hast consumed thy fish and thy body)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation & assembly.

15 O Dinke the water of thy cistern, and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streets.

17 But let them be thine, euen thine only, and not the strangers with thee.

18 Let thy fountain be blessed, and reioyce with the wife of thy youth.

19 Let her be as the louing hinde and pleasant roe: let her breasts satisfie thee at all times, and delite in her loue continually.

20 For thy shouldest thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the meyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne.

23 He shall die for fault of instruction, and shall goe astray through his great follie.

CHAP. VI.

Instruction for seruants. 6 The fleshfull and sluggish is fitted to wake. 11 He despiseth the nature of the wicked. 16 The things that God hateth. 20 To observe the word of God. 24 To flee adultery.

My sonne, if thou be surety for thy neighbour, and hast stricken hands with the stranger,

2 Thou art snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.

3 Doe this now, my Sonne and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicit thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 O Goe to the pismire, O sluggish: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler.

8 Prepareth her meat in the summer, and gathereth her fooode in harvest.

9 How long wilt thou sleepe, O sluggard?

Shee hath euer new meat: shee is not allured to wickednes.

That is, thy strength and goods to her that will haue no pittie vpon thee: as it is read of Samson, [and the prodigall sonne.]

The goods gotten by thy sinne.

Although I was faithfully instructed in the truth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing up in the assembly of the godly.

He teacheth vs sobriety, exhorting vs to liue of our owne labours: and to be beneficiall to the godly that want.

He distributeth net to the wicked and infidels, but rescue them for thy selfe, thy family and them that are of the household of faith.

The children which shall come of thee in great abundance, shewing that God blesteth marriage, and curseth whoredome.

Which thou shouldst multiply in thy youth.

Originall affray with a stranger?

He declareth that except man doe loyue to his wife both to heart and in outward confection, that he shall not escape the iudgements of God.

Because he will not giue eare to Gods word and be admonished.

He forbiddeth vs not to become surety one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the credit may not be defrauded.

If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

b Meaning, Dauid bin father.

c He sheweth that we must first be as Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for it at all. d Salomon declareth what care his father had to bring him up in the true feare of God: for this was Dauid's preoccupation. e Thou shalt walke at liberty without offence.

f Meaning, that to doe euill is more proper and naturall to the wicked, than to sleepe, eate or drinke.

g Gotten by wicked meanes and euill oppression.

h Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is when they shall be foyed to their head in the heavens.

i That is, they shall haue health of body: and the which all other blessings promised in the law are contained.

k For at the heart is either pure or corrupt, so is the whole course of mans life.

l Keepe a measure in all thy doings.

m Or, understanding.

n That is, an bar for which giueh himselfe to another then to her husband.

p By oyle and honey hee meaneth flattery and craft: the carnestness.

q All her doings lead to destruction.

b If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

c He forbiddeth vs not to become surety one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the credit may not be defrauded.

d If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

e He forbiddeth vs not to become surety one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the credit may not be defrauded.

5 O ye foolifh men, vnderftand wifedome, and
98. O foolcs, be wife in heart.

6 Gine care, for I will fpeake of excellent
things, and the opening of my lippes *shall* teach
things that be right.

7 For my mouth fhall fpeake the truth, and
my lippes abhorre wickednes.

8 All the words of my mouth are righteous:
there is no lewdnes, nor fowardnes in them.

9 They are all a pfaime to them that will vnderftand, and a ftraight to them that would finde knowledge.

10 Receive mine inftitution, and not filuer, and knowledge rather then fine gold.

11 For wifedome is better then precious ftones: and all pleasures are not to be compared vnto her.

12 I wifedome dwell with ^d prudence, and I find forth knowledge and counfels.

13 The feare of the Lord is to hate euill, as pride, and arrogancie, and the euill way: and a mouth that *ſpeaketh* lewd things I doe hate.

14 I haue counsell and wifedome: I am vnderftanding, and I haue ftrength.

15 By me kings reigne, and princes decree iuftice.

16 By me princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that feeke me early ſhall finde me.

18 Riches and honour are with mee: ^b euery durable riches and righteousneffe.

19 My fruit is better then gold, ^e then then fine gold, and my reuenues ^e better then fine filuer.

20 I caufe to walke in the way of righteousnes, and in the paths of iudgement.

21 That I may caufe them that loue me, to inherit fubftance, and I will fill their treafures.

22 The Lord hath poffeffed me in the beginning of his way: ⁱ was ^b before his works of old.

23 I was ſet vp from euerlafting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were feled, and before the hilles, was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the duft in the world.

27 When he prepared the heauens, I was there, when hee fet the compaffe vpon the deepe:

28 When hee eftabliſhed the cloudes aboue; when hee confirmed the fountaines of the deepe:

29 When he gaue his decree to the fea, that the waters ſhould not paffe his commandement, when hee appointed the foundations of the earth,

30 Then was I with him as a nouriſher, and I was daily *his* delight, reioycing alway before him.

31 And tooke my ^a follice in the compaffe of his earth: and my delight is with the children of man.

32 Therefore now hearken, O children, vnto me: for bleffed are they that keepe my wayes.

33 Here inftitution, and be ye wife, and re-

fuſe it not: bleffed is the man that heareth mee, watching dayly at my gates, and giuing attendance at the potts of my doores.

34 For he that findeth me, findeth life, and ſhall obtaine fauour of the Lord.

35 But hee that finneth againſt me, hurteth his owne ſoule: and all that hate me, loue death.

CHAP. IX.

^a Wifedome calleth all to her feſh. ^b The feare of God. ^c The conditions of the huiſe.

Wifedome hath built her a houſe, and hewen out her ^b ſeuen pillars.

2 She hath killed her victuals, drawn her wine, and ^c prepared her table.

3 She hath ſent forth her ^d maidens, and crieth vpon the higheſt places of the citie, ſaying,

4 Who fo is a ſimple, let him come hither, and to him that is deſtitute of wifedome, ſhe ſaith,

5 Come, and eate of my ^e meate, and drinke of the wine that I haue drawn.

6 Forſake your way, yee fooliſh, and yee ſhall liue: and walke in the way of vnderſtanding.

7 He that reproacheth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelfe a blot.

8 Rebuke not a ^b ſcorner, leaſt he hate thee: but rebuke a wife man, and he will love thee.

9 Giue audience to the wife, and he will be the wiſer: teach a righteous man, and hee will increaſe in learning.

10 The beginning of wifedome is the feare of the Lord, and the knowledge of holy things, is vnderſtanding.

11 For thy dayes ſhall be multiplied by mee, and the yeeres of thy life ſhall be augmented.

12 If thou be wife, thou ſhalt be wiſe for ^b thy ſelfe, and if thou be a ſcorner, thou alone ſhalt ſuffer.

13 ^a A fooliſh woman is troubleſome; ſhe is ignorant and knoweth not ing.

14 But ſhee ſitteth at the doore of her houſe on a ſeat in the high places of the citie,

15 To call them that paſſe by the way, that goe right on their way, ſaying,

16 Who fo is ſimple let him come hither, and to him that is deſtitute of wifedome, ſhe ſaith alſo,

17 Stollen waters are ſweet, and hid bread is pleaſant.

18 But he knoweth not, that the dead are there, and that her gheſts are in the depth of hell.

CHAP. X.

In this Chapter, and all that follow, vnto the thirtieth, the wiſe man exhorteth by diuers ſentenecs, which hee calleth Parables, to follow vertue, and flee vice: and alſo ſheweth what profit cometh of wifedome, and what hindrance proceedeth of fooliſhneſſe.

THE PARABLE OF SALOMON,

A wife ^a ſonne maketh a glad father: but a fooliſh ſonne is an heauieſie to his mother.

2 The treaſures of a wickedneſſe profite nothing: but righteousneſſe deliuereth from death.

^a Meaning, that the word of God is eſſe vnto all, and which are not blinded by the price of this world, that is, except a man haue wifedome, which is the true knowledge of God, he can neither be prudent nor good counſeller. ^b So that hee that doeth not hate euill, ſerueſt not God. ^c Whereby he declared that honour, diſtinction or riches come not of mans wifedome or induſtry, but by the prouidence of God. ^d That is, ſtudie the word of God diſcreetly, and with a deſire to profit. ^e Signifying that he chiefly meaneth the ſpiritual treaſure and heavenly riches. ^f For there can be no true iuſtice or iudgement, which is not directed by this wifedome. ^g Hee declareth hereby the diſtinction and eternitie of this wifedome, which he ſignifieth by the eternall font of Gods life in Chriſt our Saviour, with whom Saith Iohn that the word that was in the beginning, John. 1. ^h I doe deſire the eternitie of the Spirit of God, which I mean by this word, Wifedome, who was before all time, and ever preſent with the Father. ⁱ Sam. xvi. 2. a choiſe of me: ſignifying, that this Wifedome, even Chriſt Ieſus, was equall with Gods father, and created, preferred and filled with him. ^j As Ioh. 1. 17. ^k Whereby is declared that the work of the creation was no paine, but a ſolace vnto the wifedome of God. ^l By the word meaneth moſes, which is the word of God in whom wifedome tooke pleaſure: in ſomuch as for mans ſake the diuine wifedome tooke mans nature and dwelt among vs, and filled vs with unſpeakable treaſures: and ſheweth the place and pectime whereof is here ſpoken.

a Chriſt hath prepared him a Church. ^b That is, many chiefe cities and principall parts of the Church, as were the Patriarches, Prophets, Apoſtles, Paſtors and Archdeacons. ^c Hee compareth wifedome with great Princes that keepe open houſe, for all that come. ^d Meaning, true preachers, which are not infected with mans wifedome. ^e Hee that knoweth his owne ignorance, and is void of malice. ^f By the meat and drinke, it meaneth the word of God, and the miniſtration of the Sacraments, whereby God nouriſheth his ſeruants in his houſe, which is the Church. ^g For the wicked will contemne him and labour to deſtroy him. ^h Meaning, that are incorrigible, which Chriſt calleth dogs and ſwine: or he ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but he ſheweth their malice, and the ſmall hope of profit. ⁱ He ſheweth what true vnderſtanding is, to know the will of God in his word, which is meant by holy ſcripture. ^j Thou ſhalt haue the chiefe profit and commoditie thereof. ^k By the fooliſh woman, ſome vnderſtand the wicked preachers, who counterfeite the word of God: as appeareth verſe 16. which were the words of the true preachers, as verſe 4. but their doctrine is but as ſtollen waters: meaning, that they are but mens traditions, which are more pleaſant to the ſenſe then the word of God, and therefore they themſelues boalt thereof.

* Cha. ix. 20. ^a That is, wickedly gotten. ^b The

b Though he suffer
for the iust to wait
for a time, yet he
will feed him con-
trary to the decaion
100, *disseuall*.

c When their wic-
kednes shalbe dis-
couered, they shall
be as dumbe, and
not know what to
say.
d Shalbe vile and
abhorred both of
God and man, con-
trary to their owne
expectation, which
thinks to make
their name im-
mortal.

† *Ebr. lippes.*
|| *Or, surely.*
|| That beareth
a false counte-
nance, and imagi-
neth mischiefe in
his heart, as Chap.
6. 13.
f For the corrup-
tion of his heart
is known by his
talkes.

* 1. Cor. 13. 4.
1. pet. 4. 8.
g That is, God
will fide him out
to punish him.
h And so maketh
him bold to doe
euill, whereas po-
uerty breedeth the
poeue from many
sill things.

i For they speake
truth, a definite
many by exorta-
tions, admonitions,
and counsel.
k Measuring, that
all worldly things
bring care, and sor-
row, whereas they
that feele the bles-
sings of God, haue
none.

l He is but a trou-
ble and grieue to
him that seeth him
about any business.
m The time of
their prosperitie
shalbe short be-
cause of their great
fall, though they
seeme to lue long.
n They enjoy in
this life by faith
and hope, their
enlarging life.

3 The Lord will not famish the soule of the
righteous: but he catcheth away the substance of
the wicked.

4 A blouthfull hand maketh poore: but the
hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of
wisdom: but he that sleepeth in harvest, is the son
of confusion.

6 Blessings are vpon the head of the righte-
ous: but iniquitie shall couer the mouth of the
wicked.

7 The memoriall of the iust shall be blessed: but
the name of the wicked shall rot.

8 The wife in heart will receiue commande-
ments: but the foolish in talkes shalbe beaten.

9 He that walketh vphighly, walketh bold-
ly: but hee that peruertereth his wayes, shall be
known.

10 Hee that winketh with the eye, worketh
sorow, and he that is foolish in talkes, shall be
beaten.

11 The mouth of a righteous man is a wel-
spring of life: but iniquity couereth the mouth of
the wicked.

12 Hatred stirreth vp contentions: * but loue
couereth all trespasses,

13 In the lippes of him that hath vnderstand-
ing, wisdom is found, and a rod shalbe for the
backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the
mouth of the fool is a present destruction.

15 The rich mans goods are his strong city;
but the feare of the needy is their pendency.

16 The labour of the righteous doeth tendeth to life;
but the reuenues of the wicked to sinne.

17 He that regardeth instruction in the way
of life; but he that refusethe correction, goeth out
of the way.

18 He that dissembelth hatred with lying lips,
and he that inuenteth slander, is a foole.

19 In many words there cannot want iniqui-
ty; but he that refraineth his lips, is wise.

20 The tongue of the iust man is as fined sil-
uer; but the heart of the wicked is little worth.

21 The lips of the righteous doe sowed many;
but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich,
and hee doeth adde no sorowes with it.

23 It is a painefull to a foole to doe wickedly;
but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come
vpon him: but God will graunt the desire of the
righteous.

25 As the whirlewinde passeth, so is the wicked
no more; but the righteous is as an euil-
lasting foundation.

26 As vinegar is to the teeth, and as smoke to
the eyes, so is the flouthfull to them that sowe him.

27 The feare of the Lord increaseth the dayes;
but the yeeres of the wicked shall be diminished.

28 The patient abiding of the righteous shalbe
gladnes; but the hope of the wicked shall perishe.

29 The way of the Lord is strength to the right
man; but feare shalbe for the workers of
iniquitie.

30 The righteous shall neuer be remoued:
but the wicked shall not dwell in the land.

31 The mouth of the iust shall be full of
wisdom: but the tongue of the froward shall be
cut out.

32 The lips of the righteous know what is

acceptable: but the mouth of the wicked speaketh
froward things.

CHAP. XI.

1 All ye balances are an accommodation vnto the
Lord: but a pesite weight please him.

2 When pyle cometh, then cometh
shame: but with the lowly is wisdom.

3 The vprighnesse of the iust shall guide
them: but the frowardnesse of the transgressors
shall destroy them.

4 Riches auail not in the day of wrath; but
righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shall di-
rect his way; but the wicked shall fall in his owne
wickednesse.

6 The righteousness of the iust shall deliuer
them; but the transgressors shall be taken in their
owne wickednesse.

7 When a wicked man dieth, his hope peri-
sheth, and the hope of the vniuist shall perishe.

8 The righteous escapeth out of trouble, and
the wicked shall come in his stead.

9 An hypocrite with his mouth burreth his
neighbour: but the righteous shalbe deliuered by
knowledge.

10 In the prosperitie of the righteous the ci-
ty is reioyced; and when the wicked perishe, there is
ioy.

11 By the blessing of the righteous the ci-
ty is exalted; but it is subuerted by the mouth of the
wicked.

12 Hee that despiseth his neighbour, is desti-
tute of wisdom: but a man of vnderstanding
will keepe silence.

13 He that goeth about as a slanderer, discour-
reth a secret; but hee that is of a faithful heart,
concealeth a matter.

14 Where no counsell is, the people fall: but
where many counsellers are, there is health.

15 He shall be free vexed, that is licite for a
stranger, and he that bareth furethlip, is false.

16 A gracious woman attaineth honor, and
the strong men attaine riches.

17 He that is mercifull, rewardeth his owne
soule: but hee that troubleth his owne flesh, is
cruell.

18 The wicked worketh a deceitfull worke:
but he that soweth righteousness, shall receive a
sure reward.

19 As righteousness lea leath to life: so be that
followeth euill, seeketh his owne death.

20 They that are of a foward heart, are
abomination to the Lord: but they that are vpright
in their way, are his delight.

21 Though hand ing in hand, the wicked
shall not be vapunished, but the seed of the right-
eous shall escape.

22 As a iewell of golde in a swines snout, so is
a faire woman which lacketh discretion.

23 The desire of the righteous is onely good;
but the hope of the wicked is in indignation.

24 There is marceaueth, and is more in-
creased; but he that spareth more, then is right,
surely cometh to pouertie.

25 The liberal person shall haue plenty; and
he that watereth, shall also haue raies.

26 He that withholdeth the come, the people
will curse him; but blessing shalbe vpon the head
of him that sareth come.

27 He that seeketh good things, getteth fauour;
but he that seeketh euill, it shall come to him.

28 He

a Vnder this word
be understood all
the weights, mea-
sures and deuise.
† *Ebr. flue.*
b Who man for-
getteth himselfe,
and thinketh to be
richer than his
neighbour, then God
bringeth him to
confusion.
* *Ebr. 7. 19.*
c *clike. 5. 1.*

* *Wif. 5. 15.*

c That is, shall cer-
tainly trouble.
d A dissimulation
that pretendeth
friendship, but is a
prouerbe. e
f The country is
bleste, where
there are goodly
men, and they
will be reioyced
to receive when
the wicked are
the rauesy.
g *Or, prosperitie.*
h Will not make
light report of
others.

g Where God gi-
ueth rule of men
of wisdom and
counsel.
h A whole counsell
that he knoweth
all.
i He that hath not
without judgement,
and a consideration
of the circumstan-
ces, putteth him-
selfe in danger, as Chap.
6. 1.

|| *Or, madell.*
|| He is such good
to himselfe, and
to others.
|| *Or, see, how.*
|| Though they
make neuer so
many figures, or
think themselves
wiser to lue, yet
they shall not
escape.

|| *Or, of the meane-
ness of the
behaviour.*
|| They can looke
for nothing but
Gods vengeance.
m Among them
that giue liberal-
tie, whom God
blesseth.
n That is, the
sighted.
† *Ebr. the soule of
his flesh shall
made fat.*

|| *Or, the pouders.*
|| For the use of them
that are in need-
of it.

q The courteous men
that spare their ri-
ches to the discre-
tion of their fami-
lies, shalbe depu-
thered miserably.
r For though the
wicked be rich, yet
are they but flau-
es to the godly, which
are y true posses-
sors of the gift of God.
f That is, bringeth
them to the know-
ledge of God.
g Shalbe punished
as be detraeth.
2. Pet. 2. 18.

18 He that trusteth in his riches, shall fall: but the righteous shall flourish as a lease.
19 He that troubleth his owne house, shall inherit the winde, and the foole shalbe seruant to the wife in heart.
20 The fruites of the righteous *is* as a tree of life, and he that *is* winneth soules *is* wife.
21 Behold, the righteous shalbe recompensed in the earth: how much more the wicked and the sinner.

C H A P. XII.

HE that loueth instruction, loueth knowledge: but he that hateth correction, *is* a foole.
2 A good man getteth fauour of the Lord: but a man of wicked imaginations will he condemne.
3 A man cannot be established by wickednesse: but the root of the righteous shall not be moued.

4 A vertuous woman *is* the crowne of her husband: but the that maketh him ashamed, *is* as corruption in his bones;
5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will deliuer them.
7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdom: but the froward of heart shalbe despised.
9 He that *is* despised, *and is* his owne seruant, *is* better then he that boasteth himselfe, and lacketh bread.
10 A righteous man regardeth the life of his beaſt: but the mercies of the wicked are cruell.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, *is* destitute of vnderstanding.
12 The wicked desireth the net of euils: but the root of the righteous giueth fruit.

13 The euill man *is* feared by the wickednes of his lips, but the iust shall come out of aduersitie.
14 A man shalbe satiate with good things by the fruites of his mouth, and the recompense of a mans hands shall God giue vnto him.

15 The way of a foole *is* right in his owne eyes: but hee that heareth counsell, *is* wife.
16 A foole in a day shalbe known by his anger: but he that couereth shame *is* wife.
17 He that speaketh truth, will shew righte-ousnesse: but a false witness *is* deceit.

18 There *is* that speaketh words like the prickings of a sword: but the tongue of wise men *is* health.
19 The lips of truth shall be stable for euer, but a lying tongue *is* vaneth incontinently.

20 Deceit *is* in the heart of them that imagine euill: but to the counsellors of peace shall be ioy.

21 There shall none iniquitie come to the iust: but the wicked are fall of euill.
22 The lying lips are an abomination to the Lord: but they that deale truly are his delight.

23 A wife man concealeth knowledge: but the heart of the fooler publisheth foolishnesse.
24 The hand of the diligent shall beare rule, but the idle shall be vnder tribute.

25 Heauinesse in the heart of man doth bring

it downe: but a good word reioyceth it.
26 Therighteous *is* more excellent than his neighbour: but the way of the wicked will de-
ceiue them.

27 The deceitfull man roseth not that hee tooke in naming: but the riches of the diligent man are precious.

28 Life *is* in the way of righteoufnesse, and in that path way there *is* no death.

C H A P. XIII.

A Wife someth *is* obey the instruction of his father: but a forner will heare no rebuke.

2 A man shall eate good things by the fruit of his mouth: but the soule of the trespassers shall suffer violence.

3 Hee that keepeth his mouth, keepeth his life: but he that openeth his lippes, destruction shalbe to him.

4 The sluggard lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteoufnesse preferreth the vpright of life: but wickednesse ouerthroweth the sinner.
7 There *is* that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransom of his life: but the poore cannot heare the reproach.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Onely by pride doeth man make contention: but with the well aduised *is* wisdom.

11 The riches of vanity shall diminish, but he that gathereth with the hand, shall increase them.

12 The hope that *is* deferred, *is* the fainting of the heart, but when the desire cometh, *it is* as a tree of life.

13 He that despiseth the word, hee shall be destroyed: but hee that feareth the commandment, he shall be rewarded.

14 The instruction of a wife man *is* as the well spring of life, & turne away from the snares of death.

15 Good vnderstanding maketh acceptable, but the way of the disobedient *is* hated.

16 Euery wife man will worke by knowledge; but a foole will spread abroad folly.

17 A wicked messenger falleth into euill; but a faithfull ambassadour *is* preferation.

18 Prouerbes and shame *is* to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished, delighteth the soule; but *it is* an abomination to fooler to depart from euill.

20 He that walketh with the wife shalbe wise; but a companion of fooler shalbe afflicted.

21 Affliction followeth sinners; but vnto the righteous, God will recompense good.

22 The good man shall giue inheritance vnto his children children; and the riches of the sinner *is* laid vp for the lust.

23 Much food *is* in the field of the poore; but the field *is* destroyed without discretion.
24 He that spareth his rod, hateth his sonne; but he that loveth him, chasteneth him becom.

25 The righteous eareth to the contention of his mind; but the belly of the wicked shall want

k That is, words of comfort, or a cheerefull minde, which *is* declared by his words, reioy-
cing a man, *is* a courteous minde killeth him, l That is, more li-
berall in giuing. m Although he get much by vnlawfull means, yet will he not spend it vpon himselfe.

n If he vse his tongue to seduce, and the profit of his neighbour, God shall blesse him.

o He euer desireth, but taketh on paines to get anything.

p For his poutie, he *is* not able to escape the threaten-
ings, which the cruell oppressours vse against him.

q When as euery man contendeth to haue the pre-
eminence, and will not giue place to another.

r That is, goods euill gotten.

s That is, with his owne labour.

t Meaning, the word of God, whereby he *is* ad-
monished of his duty.

u Chap. 25. 13.

v Bringeth many incontinencies both to himselfe and to others.

w As he is partaker of their wickednesse and beareth with their vices, so shall he be punished alike as they are.

x Keade 16. 17.

y Gal blesseth the labour of the poore, & doth vnto their goods which are negligent, because they sh. they haue enough.

z Chap. 23. 12.

Eccl. 10. 1.

CHAP. XIV.

a That is, taketh paine to profit her family, and to doe that which concerneth her dutie in her house.

b Job 15. 4.

c That is, in uprightness of heart, and without hypocritie.

d His proude tongue shall cause him to be punished.

e By the oxe is meant labour, and by the cribe the bar is meaning, without labour there is no profit.

f For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.

g Doeth not know the grievousness thereof, nor Gods iudgements against the same.

h As a mans conscience is witness of his owne griefe, so another cannot feele the ioy and comfort which a man feeleth in himselfe.

i Chap. 16. 25.

k He sheweth that the allurement vnto tenneth, seemeth sweet, but the end thereof is destruction.

l He that forsaketh God shall be punished, and made euerie of his folly, wherein he delighted.

m Ebr. the man of imaginations.

n If this come not daily to passe, we must consider that it is because of our finnes, which leaue Gods working.

o That is, the strength of a kings handeth in many people.

p Or, body.

q Chap. 17. 1.

A Wife woman^a buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his^b righteousness, feareth the Lord: but hee that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish is the^c rod of pride: but the lips of the wise preclint them.

4 Where none^d oxe are, there the cribe is empty: but much increase cometh by the strength of the oxe.

5 A faithfull witness will not lie: but a false record will speak lies.

6 A forner seeketh^e wisdom, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisdom of the prudent is to vnderstand his way: but the foolishnes of the fool is deceit.

9 The foole maketh a mocke of^f sinnes: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man: but the issues thereof are^g wayes of death.

13 Euen in laughing the heart is sorrowfull, and the end of that mirth is heauinesse.

14 The heart that declineth, i shall be satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleue euerie thing: but the prudent will consider his steps.

16 A wife man feareth, and departeth from euill, but a foole rageth, and is careless.

17 He that is hasty to anger, committeth folly, and a^h busie body is hated.

18 The foolish doe inherit folly: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wickedⁱ at the gates of the iighteous.

20 The poore is hated euen of his owne neighbour: but the friends of the^j rich are many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore, is blessed.

22 Do not they erre that imagine euill? but to them that thinke on good things, shall be mercy and truth.

23 In all labour there is abundance; and the talke of the lips bringeth onely want.

24 The crowne of the wife is their riches, and the folly of fool is^k foolishnesse.

25 A faithfull witness deliuereth soules: but a deceiver speaketh lies.

26 In the feare of^l the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life, to auoyd the snares of death.

28 In the multitude of the^m people is the honour of a King, and for the want of people cometh the destruction of the priuie.

29 He that is slow to wrath, is of great wisdom: but he that is of an hasty mind, exalteth folly.

30 A sound heart is the life of the flesh; but enuy is the routing of the bones.

31 * He that oppresseth the poore, reprooueth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdometh retheth in the heart of him that hath vnderstanding, and is knowenⁿ in the midst of fooles.

34 Iustice exalteth a nation, but sinne is a shauie to the people.

35 The pleasure of a King is in a wife seruant: but his wrath shall be toward him that is lewd.

CHAP. XV.

A * Soft answereth putteth away wrath: but grieuous words stirre up anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fool^s is batleth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A whole some tongue is as a tree of life: but the strowardnesse thereof is the breaking of the mind.

5 A foole despiseth his fathers instruction, but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of^o the wicked is a trouble.

7 The lips of the wife do spread abroad knowledge, but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is abomination vnto the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord; but he loueth him that followeth righteousness.

10 Instruction is euill to him that forsaketh the way, and he that hateth correction, shall die.

11 * Hell and destruction are before the Lord: how much more the hearts of the sonnes of men?

12 A forner leueth not him that rebuketh him, neither will he go vnto the wise.

13 * A ioyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the fool is fed with foolishnes.

15 All the dayes of the afflicted are euill; but a good conscience is a continual feast.

16 * Better is a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and harred therewith.

18 * An angrie man stirreth up strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slothfull man is as an hedge of thornes; but the way of the righteous is plaine.

20 * A wife sonne reioyceth the father; but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding; but a man of vnderstanding walketh uprightly.

22 Without counsell, thought is come to nought: but in the multitude of counsellers there is steadfastnesse.

23 A ioy cometh to a man by^p answer of his mouth: and how good is a word in due season?

24 The way of life is on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the house of the proude men: but he will stablish the borders of the wilow.

26 The thoughts of the wicked are abomination to the Lord; but^q pure haue^r pleasant words.

m Forasmuch as they are conuict thereby and put to shewe.

n Or, and the mercy of the people is a sacrifice for sinne.

o Chap. 15. 11.

p Verse 11.

q For though they haue much, yett it is full of trouble and care.

r That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke molt to be accepted.

s He that forsaketh from the word of God, cannot abide to be admonished.

t There is nothing so desyre of feates, that can be hidde from the eyes of God, which lesse men thought.

u Chap. 17. 14.

v Ebr. heart.

w Psal 37. 16.

x Chap. 19. 11.

y That is, hee receiueth some let of May, and dare not goe forward.

z Chap. 10. 10.

aa Read Chap. 11. 12.

ab If we will that our talke be comfortable, we must wait for time and season.

ac That is, wholesome and profitable to the heart.

27 He that is greedy of gaines, troubleth his owne house; but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbeth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fast.

31 The eare that hearkeneth to the correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wiselome: and before honour goeth humilitie.

CHAP. XVI.

The preparations of the heart are in man; but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleane in his owne eyes: but the Lord pondereth the spirits.

3 I commit thy works vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proud in heart, are an abomination to the Lord: though his hand be in hand, he shall not be vnpunished.

6 By dmercy and truth iniquitie shall be forgiven, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 Better is a litle with righteousnesse, then great reuenges without equity.

9 The heart of a man purporeth his way: but the Lord doth direct his steps.

10 A diuine sentence shall be in the lips of thy king: his mouth shall not transgresse in iudgement.

11 A true weight and balance are of the Lord: and the wayes of the bag are his worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished by iustice.

13 Righteous lips are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a king is as his messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life; and his fauour is as a cloud of the latter raine.

16 How much better is it to get wiselome then gold: and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, & he keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high mind before the fall.

19 Better is it to be of humble mind with the lowly, then to diuide the spoiles with the proud.

20 He that is wise in his busines, shall find good; and he that trusteth in the Lord, he is blessed.

21 The wife in heart shall be called prudent; and the sweetness of the lips shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it; and the instruction of foolies is folly.

23 The heart of the wife guideth his mouth with wisdom, and addeth doctrine to his lips.

24 Fairer wordes are as an hony combe, sweetness to the soule, and health to the bones.

25 There is a way that seemeth right vnto man, but the issue thereof are the wayes of death.

26 The person that traueleth, traueleth for himselfe: for his mouth openeth him out of his lips.

27 A wicked man diggeth vp euill, and in his lips is like a burning fire.

28 A froward person soweth strife: and a tale-teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to see the wicked: he counteth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of righteousness.

32 Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne mind, is better then he that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

CHAP. XVII.

Better is a dry morrell, if peace be with it, then an house full of sacrifices with strife.

2 A discrete seruant shall haue rule ouer a lewd sonne, and he shall diuide his heritage among the brethren.

3 As is the fining pot for siluer, and the furnace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lips, and a liar hearkeneth to the naughty tongue.

5 Hee that mocketh the poore, reproacheth him that made him; and he that reioyceth at destruction, shall not be vnpunished.

6 Children children are the crowne of the elders; and the glory of the children are their fathers.

7 High talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it cometh.

9 Hee that couereth a transgression, seeketh loue; but hee that repeateth a matter, separateth the prince.

10 A reproofe enureth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A felicitous person seeketh onely euill, and a cruel messenger shall be sent against him.

12 It is better for a man to meet a beare robbed of her whelps, then a foole in his folly.

13 Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters; therefore, or the contention be medled with, leave off.

15 He that iustifieth the wicked, and he that condemneth the iust, euen they both are abominations to the Lord.

16 Wherefore is there a price in the hand of the foole to get wiselome, and he hath none heere?

17 A friend loueth at all times; and a brother is borne for aduersitie.

18 A man destitute of vnderstanding, toucheth the hand, & becometh surety for his neighbour.

19 He loueth transgression that loueth strife; and hee that exalteth his gate, seeketh destruction.

20 The froward heart findeth not good; and he that

* Chap. 14, 12. 1 Ebr. soweth vp his

him. 2 For he confuseth himselfe and others.

3 With his whole inuention he labour-eth to bring his wickednesse to

pass. 4 That is when he is ioyous with his

triumph: or in the elder that the wicked are the more they

are to be abhorred. 5 So that there is nothing that ought to be attributed to

fortune: for all things are determined in the coun- sell of God which

shall come to passe. 6 For whereas

there were many fac- tions, there were many portions gi- uen to the people,

where with they feasted. * Eccles. 10, 26. b That is, shall be made gouernour

ouer the children. * Chap. 14, 31.

1 Ebr. the lips of ex- cellency.

2 The reward hath great force to gaine the hearts of men.

3 He that admo- nished the prince of his fault, maketh him his enemy.

4 By the messenger is meant such means as God vseth to punish the wicked.

5 Whereby hee meaneth the wicked in his rage, who hath no feare of God.

* Rom. 12, 17. 1. Theb. 5, 15. 2. Pet. 3, 9.

* Ifs. 1, 23; chap. 24, 24.

3 What auerteth is the wicked to be iust, seeing hee seeketh not his mi- sed to wisdom?

4 So that he is more than a friend; euen a brother

that helpeth him in time of aduersity.

1 Reade Chap. 6, 24. 1 Lifteth vp him- selfe about his degrees.

i That suffereth him selfe to be ad- mouished by Gods word, which bringeth life and fo ameneth.

k Meaning, that God exalteth none but them that are truly humbled.

l Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne mind, is better then he that winneth a citie.

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bm He loueth transgression that loueth strife; and hee that exalteth his gate, seeketh destruction.

bn The froward heart findeth not good; and he that

that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, *getteth* himselfe sorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart caueth good health: but a sorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the *l* bowme to wreth the wayes of iudgement.

24 * Wisdome is in the face of him that hath vnderstanding: but the eyes of a foole are in the *m* corners of the world.

25 A foolish sonne is a grieue vnto his father, and a * heauieside to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite *such* *a* for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole, (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

FOr the desire *thereof* hee will * separate himselfe to seeke it, and occupie himselfe in all wisdome.

2 A foole hath no delight in vnderstanding: but that his heart may be *b* discovered.

3 When the wicked commeth, then commeth *c* contempt, and with the vile man reproach.

4 The words of a mans mouth are *like* deepe *d* waters, and the welspring of wisdome is *like* a flowing river.

5 It is not good to * accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The words of a tale-bearer are as flatterings, and they goe downe into the *b* bowels of the belly.

9 Hee also that is slothfull in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord is a strong tower: the righteous runneth *s* vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is haughty, and before glory *goeth* lowlinesse.

13 * Hee that answereth a matine before hee heare it, it is follie and shame vnto him.

14 The spirit of a man will sustaine his infirmities: but *b* a wounded spirit who can beare it?

15 A wise heart getteth knowledge, and the care of the wile seeketh learning.

16 A mans gift *enlargeth* him, and leadeth him before great men.

17 * He that is first in his owne cause, is iust: then commeth his neighbour and maketh enquire of him.

18 The *l*ot *casteth* contentions to cease, and *m* maketh a partition among the miigne.

19 A brother offended is *hatred* to himne then a strong citie, and *his* contentions are like the *a* base of a palace.

20 With the fruit of a mans mouth shall his belly be washed, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the

tongue, and they that *a* loue it, shall eat the fruit thereof.

22 Hee that findeth a *p* wife, findeth a good thing, and receiveth fauour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth roughly.

24 A man *that* hath friends, ought to shew himselfe friendly: for a friend is nearer then a brother.

q That is, oftentimes such are found which are more ready to do pleasure, then he that is more bound by duty.

CHAP. XIX.

Better * is the poore that walketh in his vp-rightnesse, then he that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.

3 The foolishnes of a man peruerth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witness shall not be vnpunished: and he that speaketh lies, shall not escape.

6 Many recurrence the face of the prince, and euerie man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart faire from him? though he be instant * with words, yet they will not.

8 He that possesseth vnderstanding, *b* loueth his owne soule, and keepeth wisdome to find goodnes.

9 A false witness shall not be vnpunished: and he that speaketh lies, shall perish.

10 * Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory is *d* to passe by an offence.

12 * The kings wrath is like the roaring of a lion: but his fauour is like *y* dew vpon the grasle.

13 * A foolish sonne is the calamitie of his father, * & the contentions of a wife are like a continual * dropping.

14 Houle and riches are the inheritance of the fathers; but * prudent wife *commeth* of the Lord.

15 Slothfulness causeth to fall asleepe, and a deceitfull person shall be effronied.

16 Hee that keepeth the commandment, keepeth his owne soule: but hee that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his outwring.

19 A man of much anger shall suffer punishment, and though thou *deliuer* him, yet will *his* anger come againe.

20 Heare counsell and receiue instruction: that thou mayest be wise in thy latter end.

21 Many diuises are in a mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is his *b* goodnesse, and a poore man is better then a liar.

23 The feare of the Lord *leade* *b* to life: and he that is filled *there* *with*, shall continue, and shall not be visited with euill.

24 * The slothfull hideth his hand in his bowme, and will *not* put it to his mouth againe.

25 * Snare a corner, and the *s* foolish will be ware: and reprove the prudent, and hee will vnderstand knowledge.

26 Hee that destroyeth his father, or chafereth

o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad. p He that is ioyned with a seruant, howe man in marriage, is blessed of the Lord, as Chap. 19. 14.

o To do pleasure, then he that is more bound by duty.

* Chap. 28. 6.

* Chap. 19. 14.

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away his mother, is a lewd and shamefull childe.
 27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.
 28 A wicked winnesse mocketh at iudgement, and the mouth of the wicked swalloweth vp iniquitie.
 29 But iudgements are prepared for the scorner, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, and strong drinke is railing: and whosoever is deceived thereby, is not wise.

1 The feare of the King is like the roaring of a lyon; hee that pounceth him vnto anger b sinneth against his owne soul.
 3 It is a mans honour to cease from strife: but euery foule will be medling.
 4 The douthfull will not plow, because of winter: therefore shall hee begge in summer, but haue nothing.
 5 The counsell in the heart of a man is like deep waters; but a man that hath vnderstanding, will draw it out.
 6 Many men will boast euery one of his owne goodnesse, but who can find a faithfull man?
 7 He that walketh in his integritie, is iust, and blessed shall his children be after him.
 8 A king that sitteth in the throne of iudgement, d chasteth away all euill with his eyes.
 9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?
 10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.
 11 A child also is known by his doings, whether his worke be pure and right.
 12 The Lord hath made both these, euen the eare to heare, and the eye to see.
 13 Loue not sleepe, least thou come vnto povertie, open thine eyes, and thou shalt be satisfied with bread.
 14 It is naught, it is naught, saith the buyer, but when he is gone apart, he boasteth.
 15 There is gold, and a multitude of precious stones; but true lips of knowledge are a precious iewel.
 16 Take his r garment, that is suretie for a stranger, and a pledge of him for the stranger.
 17 The bread of deceit is sweete to a man; but after ward it is mouth shalbe filled with gall.
 18 Ee blissh thy thoughts by counsell; and by counsell make warre.
 19 He that goeth about as a slanderer, discoureth * feceres; therefore meddle not with him that flattereth with his lips.
 20 He that curseth his father or his mother, his light shall be put out in obscure darkenesse.
 21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.
 22 Say not thou, I will receiue penne euill, but waite vpon the Lord, and he shall saue thee.
 23 Diuers weights are an abomination vnto the Lord, and decei full balances are not good.
 24 The steps of man are ruled by the Lord; how can a man then vnderstand his owne way?
 25 It is a delusion for a man to t denounce that which is sanctified, and after the vowes to enquire.
 26 A wise King scattereth the wicked, and casteth the rebell to turne ouer them.
 27 The light of the Lord is the breath of

man, and searcheth all the bowels of the bellie.
 28 Mercie and truth preferre the king: for his throne shalbe established with mercie.
 29 The beaucie of young men is their strength, and the glory of the aged is the gray head.
 30 The blewnesse of the wound fenneth to purge the euill, and the stripes within the bowels of the bellie.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever it pleaseth him.

2 Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts.
 3 To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A haucie louke, and a proud heart: which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance; but whosoever is hattie, cometh surely to povertie.

6 The gathering of treasures by a deceitfull tongue, is vanitie tolled too and fro of them that seeke death.

7 The robberie of the wicked shall destroy them; for they haue refused to execute iudgement.

8 The way of some is peruered and strange; but of the pure man, his worke is right.

9 It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euill: and his neighbour hath no fauour in his eyes.

11 When the fooler is punished, the foolish is wise, and when one instructeth the wile, he will receiue knowledge.

12 The righteous teacheth the house of the wicked; but God ouerthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also crye and not be heard.

14 A gift in secret pacifieth anger, and a gift in the bosome, great wrath.

15 It is ioy to the iust to doe iudgement; but destruction shalbe to the workers of iniquitie.

16 A man that wandreth out of the way of wisdom, shall remaine in the congregation of the dead.

17 He that loqueth pastime, shall be a poore man: and he that loqueth wine and oyle, shall not be rich.

18 The wicked shall be a ranfome for the iust, and the transgressor for the righteous.

19 It is better to dwell in the wilderness, then with a contentious and angry woman.

20 In the house of the wife is a pleasant treasure and toyle, but a foolish man deuoureth it;

21 He that followeth after righteousness and mercie, shal find life, righteousness and glory.

22 A wife man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hattie, and scornfull is his name that worketh in his arrogancie wrath.

25 The desire of the douthfull layeth him; for his hands refuse to worke.

26 He cometh euen more greedily: but the righteous glieeth and spareth too.

* Chap. 9. 14. h Shew punishment that punisheth e. to the inward part, is profitable for the wicked, to bring them to amendment.

a Though Kings be in the hand of the Lord, as the rivers of water, yet are they not able to bring their owne purposes to passe any other wile way. God hath appointed much better the intention of the Lord.

* Chap. 16. 1. Mich. 6. 8. c Or, plowing. d That is, be thing whereby he is guided, or which he origineth forth as the fruit of his worke.

e He that goeth rathly about his buisness, and without counsell.

* Chap. 13. 1. d He meaneth this chiefly of leaders, and Princes which teach that vocation vnto vnto God ha b called them, and poxle their subiects to maintain their liues.

* Chap. 19. 13. and 24. e Or, in a great fault.

f Reade Chap. 19. 25.

g Though the godly admonish them both by words and example of liue, the wicked will not amend, till God ce to reprove.

h Or, to refuse to be angry man pacifieth him.

i God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their place.

* Eccles. 25. 29. i Man typ, abundance of alway.

k Wisdom ouercometh strength and confidence in words; diuings.

l He bueth to liue by winning and refusing all things; but will be no oporie to get ought.

e Take a pleasure and delight therein, as glutton and drunkards in delicate meates and dishes.

a By wine here is meant him that is giue to wine, and so by strong drinke. * Chap. 9. 12.

b Putte his life in danger.

c It is hard to find out a mans heart, as deep waters, whose bottoms cannot be found: yet the wife man will know a man either by his words, or by his actions.

d Where righteous iudgement is executed, there shine clearely, and vice dare not appeare.

* 1. Kin 2. 45. 2. Chron. 6. 36. Psalms. 7. 22. 12. John. 1. 8.

f Ebr. stone and jesse, ephraim, and ephraim.

g Reade Chap. 16. 11.

* Chap. 27. 13. f To grab him with, that hee call not himselfe safely in danger.

* Chap. 11. 13. * Ezech. 21. 17. leui. 20. 9.

h Mich. 15. 4. * Dent 32. 35. ebr. 17. 13.

i Rom. 11. 17. 2. Thim. 5. 15. 3. Pet. 3. 9.

* Chap. 11. 2. and verse 10. * Dent 32. 35.

g That is, to appoint, or take to his owne wile, which was appointed to God, and when enquire how they may be expressed from the fault.

h Which was a kind of punishment then, as the word of God saith: I will visit you, and cause you to lie and see the secret of your delictes, as the secret of the beasts, Recl. 9. 12.

* Chap. 35, 3.
if a. 1. 13.
eccles. 34, 35.

* Chap. 39, 5.
in He may boldly
reheise the crueth
that he hath heard.

* Eccles. 7, 3.
a Which cometh
by well doing

* Chap. 39, 12.
b Live together,
and bene oerde
the one of the
other.

* Chap. 27, 12.
c That is, the pun-
ishment, which is
prepared for the
wicked, and flesh
to God for sacri-
fice.
d Bring him vp
viciously, and he
shall so continue.

e His authority,
whereby he aid
oppress others,
shalbe taken from
him.

* Eccles. 3, 23.
f He that is mercif-
full and liberall,
g Hee like rebeth
that princes
should vse their
familiarity, whose
conscience is
good and their
talks wise and
godly.

h Favour them
that loue know-
ledge

i He denieth
them that inuent
vaine excuses,
because they would
not doe their
duty.

k So God puni-
sheth one sone by
another, when he
suffereth the wic-
ked to fall into
the acquaintance
of a barlowe.

l He is naturally
giuen vnto it,
m He fleeth
what the end of
wisdom is: to
wite, to direct vs
to the Lord.

n That is, sundry
times.

o He is naturally
giuen vnto it,
m He fleeth
what the end of
wisdom is: to
wite, to direct vs
to the Lord.

p That is, sundry
times.

q Ebr. in the gates:
* Chap. 23, 12.

o Haue not to do
with him that is
worthy to rule
his afflictions: for
he would hurt
thee by his quill
conuersation.

27 The * sacrifice of the wicked is an abomina-
tion: with a much more when hee bringeth it
with a wicked mind?

28 * A false witness shall perish: but he that
heareth, ^o speakech continually.

29 A wicked man hath endeth his face: but the
iust, he will direct his way.

30 There is no wisdom, neither vnderstand-
ing, nor counsell against the Lord.

31 The horse is prepared against the day of
battell: but labourer is of the Lord.

CHAP. XXII.

A * Good name is to be chosen aboue great ri-
ches, and * louing fauour is aboue siluer and
aboue gold.

2 * The rich and poore ^b meet together, the
Lord is the maker of them all.

3 * A prudent man ^c seeth the plague, and hideth
himselfe: but the foolish go on till, and are
punished.

4 The reward of humilitie, and the feare of
God is riches, and glory, and life.

5 Thornes and snares are in the way of the
froward: but he that regardeth his soule, will de-
part farre from them.

6 Teach a child ^d in the trade of his way, and
when he is old he shall not depart from it.

7 The rich ruleth the poore, and the borrow-
er is seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affli-
ction, and the rod of his anger shall faile.

9 * He that hath a good ^e eye, he shall be blef-
sed: for he giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall go out:
so contention and reproach shall cease.

11 Hee that loueth pureness of heart for the
grace of his lips, the king ^f shalbe his friend.

12 The eyes of the Lord preferre ^g know-
ledge: but hee ouerthroweth the words of the
transgressor.

13 The slothfull man saith, ^h A Lyon is with
out, I shalbe slaine in the streete.

14 The mouth of strange women is as a deepe
pit: he with whom the Lord is angry, ^k shall fall
therein.

15 Foolishnesse is bound ^l in the heart of a
child: but the rod of correction shall driue it
away from him.

16 Hee that oppresseth the poore to increase
himselfe, and giueth vnto the rich, ^m shall surely
come to pouertie.

17 ⁿ Encline thine eare, and heare the words
of the wife, and apply thine heart vnto my know-
ledge.

18 For it shall be pleasant, if thou keepe them
in thy bellie, and if they be directed together in
thy lips.

19 That thy confidence may be in ^o the Lord,
I haue shewed thee this day: thou therefore ^p take
heede.

20 Haue not I written vnto thee ^q three times
in counsels and knowledge,

21 That I might shew thee the assurance of
the words of truth, to answer the words of truth
to them that fend to thee?

22 Robbe not the poore, because hee is poore,
neither oppress the afflicted ^r in iudgement.

23 For the Lord ^s will defend their cause, and
spoyle the soule of those that spoyle them.

24 Make ^t no friendship with an angry man,
neither goe with the furious man,

25 Least thou learne his wayes, and receiue de-
struction to thy soule.

26 Be not thou of them that ^u touch the hand,
nor among them that are suretie for debtors.

27 If thou hast nothing to pay, why ^v causest
thou that hee should take thy bed from vnder
thee?

28 Thou shalt not ^w remooue the ancient
bounds which thy fathers haue made.

29 Thou seekest that a diligent man in his busi-
nesse standeth before Kings, and standeth not be-
fore the base fort.

CHAP. XXIII.

W Hen thou sittest to eate with a ruler, ^x con-
sider diligently what is before thee,

2 ^y And put thy knife to thy throat, if thou
be a man giuen to the appetite.

3 Be not desirous of his daintie meates: ^z for
it is a deceivable meat.

4 Trauaille not too much to be rich: but cease
from thy ^a wisdom.

5 Wilt thou cast thine eyes vpon it, which is
nothing: for riches taketh her to her wings, as
an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath
an euill eye, neither desire his dainty meates.

7 For as though hee thought it in his heart: so
will hee say vnto thee, Eate and drinke: but his
heart is not with thee.

8 Thou shalt vomit thy ^b morsels that thou
hast eaten, and thou shalt lose thy sweet words,

9 Speake not in the eares of a foole: for hee
will despise the wisdom of thy words.

10 * Remooue not the ancient bounds, and
enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie: ^c
he will ^d defend their cause against thee.

12 Apply thine heart to instruction, and thine
eares to the words of knowledge.

13 * Withhold not correction from the child:
if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and
shalt deliuer his soule from ^e hell.

15 My sonne, if thine heart be wise, mine heart
shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips
speake righteous things.

17 * Let not thine heart be enuious against
sinners: but let ^f it be in the feare of the Lord con-
tinually.

18 For surely there is an end, ^g and thy hope
shall not be cut off.

19 O thou my sonne, heare, and be wise, and
guide thine heart in the way.

20 Keepe not companie with ^h drunkards,
nor with ⁱ gluttons.

21 For the drunkard and the glutton shall
be poore, and the sleeper shall be clothed with
ragges.

22 Obey thy father that hath begotten thee,
and despise not thy mother when she is old.

23 Buy ^j the truth, but sell it not: ^k like wise
wisdom, instruction, and vnderstanding.

24 The father of the righteous shall greatly
reioyce, and he that begetteth a wife child, shall
haue ioy of him.

25 Thy father and thy mother shall be glad,
and she that bare thee shall reioyce.

26 My sonne, giue mee ^l thine heart, and let
thine eyes delight in my wayes.

27 * For a whore is as a deepe ditch; and a
strange

p which rashly
put themselves in
danger for others,
as Cap. 6, 1.

* Drut. 27, 17.
chap. 23, 10.

a See with so-
briety.
b Biddle thine ap-
petite, as it were
by force and vio-
lence.

c For oft times
the rich when they
bid their inferiours
to their tables, it is
not for the loue
they beare them,
but for their owne
secret purpose.
d Belowe not the
specter that God
hath giuen thee,
to get worldly
riches.

e That is, con-
sumption, as con-
sumption is a
good eye is a
good eye for lib-
erty, as Cap. 23, 9.

f He will not cease
ill be hath done
these foue harmes,
and his flattering
words shall come
to nothing.

* Drut. 27, 17.
chap. 23, 10.

* Chap. 23, 10.
chap. 23, 10.

g That is, from
destruction.

h Psal. 37, 22
chap. 24, 1.

i The prosperity
of the wicked shall
not continue.

j In the obser-
uation of Gods com-
mandments.

k Ebr. moue-bubbler.
l Ebr. deuourer of
flesh.

m Spare no cost
for crueth sake,
neither depart
from it for any
giue.

n Giue thy selfe
wholly to wis-
dom.

* Chap. 23, 10.

* Chap. 7. 12.
in the seduceb
may and caught
them to offend God.

in which by art
make wine stronger
and more pleasant.

* That is, drunken-
ness shall bring
thee to whoredome.
p lo fuch great
danger shall thou
be.

* Though drun-
kenness make
them more iocun-
dly then bealls,
yet can they not
rehaue.

* Prol 37 r.
chap. 23. 12.

* Chap. 10. 18.

a In the place
where wisdom
should be shewed.

b Man hath no
triall of his strength
all he be in trouble.
c None can be ex-
cused, if he helpe
not the iustice
when he is in
danger.

d As honey is sweet
and pleasant to
the taste, so wis-
dome is to the
foole.
e Or, reward.

* He is subiect
to many perils,
but God deli-
ueth him.

* To be auenged
on thee.
* Prol 37. 1.
chap. 23. 17.

strange woman is as a narrow pit.

28 * Also the lieth in wait as for a pray, and she increaseth the transgressors among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes?

30 Euen to them that tary long at the wine, to them that goe, and seeke mixt wine.

31 Looker not thou upon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepech in the mids of the sea, and as he that sleepech in the top of the mast.

35 They haue stricken mee, shalt thou say, but I was not sicke: they haue beaten mee, but I knew not, when I awake: therefore will I seeke it yet still.

CHAP. XXIV.

BE not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wife man is strong: for a man of vnderstanding increaseth his strength.

6 * For with counsell thou shalt enterprife thy warre, and in the multitude of them that can giue counsell, is health.

7 Wisdom is high to a foole: therefore hee cannot open his mouth in the gates.

8 Hee that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou be faint in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawn to death, and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the hears, doth not hee vnderstand it; and he that keepeth thy foule, knoweth he it not: will he not also recompense euery man according to his workes?

13 My sonne, eate d hony, for it is good, and the honycombe, for it is sweet vnto thy mouth.

14 So shall the knowledge of wisdom be vnto thy foule if thou finde it, and there shall be an end, and thine houle shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man falleth seuen times, and riseth againe, but the wicked fall into mischief.

17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when hee stumbleth.

18 Least the Lord see it, and it displease him, and he turne his wrath against him.

19 * Pret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of plagues to

the euill man: * the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, and meddle not with them that are leficious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them? both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good to haue respect of any person in iudgement.

24 Hee that faith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodness.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke withour, and make ready thy things in the field, and after, build thine house.

28 Be not a witness against thy neighbour without cause: for wilt thou deceiue with thy lips?

29 * Say not, I will do to him as he hath done to me, I will recompense euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man delinuate of vnderstanding.

31 And lo, it was all growen ouer with thornes, and netles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and receiued instruction.

33 There a little sleepe, a little slumber, a little folding of the hands to sleepe.

34 So thy pouertie commeth as one that traueleth by the way, and thy necessity like an armed man.

CHAP. XXV.

THESE ARE ALSO PARABLES of Salomon, which the men of Hezekiah King of Iudah copied out.

THE glory of God is to conceale a thing secret: but the Kings honour is to search out a thing.

3 The heauens in height, and the earth in deepnesse, and kings heart can no man search out.

4 Take the droffle from the siluer, and there shall proceed a vessel for the finer.

5 Take away the wicked from the King, and his throne shalbe established in righteousness.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 * For it is better, that it be said vnto thee, Come vp hither, then thou to be put lower in the presence of thy Prince whom thine eyes haue scene.

8 Goe not forth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Least hee that heareth it, put thee to shame, and thine infamie doe not cease.

11 A word spoken in his place, is like apples of gold with pictures of siluer.

12 He that reprooueth the wife and the obedient eare, is as a golden eare ring, and an ornament of fine gold.

13 He that is corrupted, * Luke 15. 10, b. Least where as thou wilt to haue an end of the matter, it put thee to further trouble.

* Chap. 13. 9.

g Meaning, either of the wicked and leficious, as verse 19 and 21, or of them that see not God, nor obey their King.
† Ebr to know the fact.

* Chap. 17. 25.
† 14. 3. 22.

b B- sure of the meares boy, to compasse it, before thou take any enterprise in hand.

* Chap. 10. 12.
† Hee sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I mighte learne by anothers misse fault.
† Reade Chap 6. 10.

a whom Hezekiah appoynted for this purpose.

b That is, gathered in of diuers bookes of Salomon.

c God doeth not reuenge the cause of his i- gements to man.

d Because the king vnder by the reucaled word of God, the cause of his doings must appeare, and therefore hee must vifilligence in tryinge out of causes.

e He sheweth that it is too hard for a man to attaine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his dutie, f when vice is remoued from a king, he is a meet vessel for the Lords vse.

g It is not enough that he be pure himselfe, but that he be put away from others which by this means

i In the time of great heat, when men desire cold.

k Which have an outward appearance, and are nothing within.

l By not ministering occasion to provoke him further to that is, the heart that is prone to anger, as Chap. 25. 5

m In life moderately the pleasures of this world.

n Which melteth it, and consumeth it.
 * Or, aume.
 * Rom. 12, 20.

p Thou shalt, as it were by force, overcome him, in so much that his own confidence shall moue him to a knowledge by benefits, and his heart shall be named.
 * Chap. 21, 9.

* Ecclesi. 3, 22.

q And so is in eastern danger.

13 As the cold of the snow in the time of harvest, so is a faithfull messenger to them that send him; for he refresheth the soule of his masters.

14 A man that boasteth of fallible liberaltie, is like clouds and wind without raine.

15 A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.

16 If thou have found honey, eat that is sufficient for thee, lest thou bee overfull, and vomit it.

17 Withdraw thy force from thy neighbours house, lest he be weary of thee, and hate thee.

18 A man that beareth false witness against his neighbour, is like a hammer and a sword, and a sharpe arrow.

19 Confidence in an unfaithfull man in time of trouble, is like a broken tower & a sliding foot.

20 Hee that taketh away the garment in the cold season, is like vinegar poured vpon oil, nire, or like him that singeth songs to an heavy heart.

21 * If hee that hateth thee be hungry, giue him bread to eat, and if hee be thirstie, giue him water to drinke.

22 For thou shalt lay thy coales vpon his head, and the Lord shall recompense thee.

23 As the Northward driueth away the raine, so driueth an angry countenance the slanderer tongue.

24 * It is better to dwell in a corner of the boulespot, then with a contentious woman in a wide house.

25 As are the cold waters to a weary soule, so is good newes from a farre country.

26 A righteous man falling downe before the wicked, is like a troubled well and a corrupt spring.

27 It is not good to eate much honey: * so to search their owne glory, is not glory.

28 A man that refraineth not his appetite, is like a city which is broken downe and without walles.

CHAP. XXVI.

A shew him in the Summer, and as the raine in the Haruest is a most need, so is honour vnto a foole.

2 As the sparrow by flying, and the swallow by flying escapes, so the curle that is causelesse, shal not come.

3 Vnto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answer not a foole according to his foolishnesse, lest thou also be like him.

5 Answer a foole according to his foolishnesse, lest he be wise in his owne conceit.

6 He that sendeth a message by the hand of a foole, is as hee that curseth off the feet, and drinketh indignitie.

7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is hee that giueth glory to a foole.

9 As a thorne standing vpon in the hand of a drunkard, so is a parable in the mouth of foolles.

10 The Excellent that formed all things, both rewardeth the foole, and rewardeth the transgressours.

11 * As a dog turneth againe to his owne vomit, so a foole turneth to his foolishnesse.

12 Seest thou a man wife in his owne conceit? more hope is of a foole then of him.

13 The foolish full man saith, A lion is in the way: a lion is in the streets,

14 As the doore turneth vpon his hinges, so doeth the foolish full man vpon his bed.

15 * The foolish full hideth his hand in his bosome, and it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seven men that can render a reason.

17 Hee that passeth by and meeleth with the strife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As heetha findeth himselfe mad, casteth firebrands, arrows, and mortall things.

19 So doeth the deceitfull man with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21 * As the cole maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife.

22 * The words of a tale-bearer are as flatterings, and they go downe into the bowels of the belly.

23 As silver droffe overlaid vpon a postheard, so are burning lips, and an euill heart.

24 Hee that hateth, will counterfeite with his lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beleue him not: for there are seven abominations in his heart.

26 Hatred may be covered by deceit: but the malice thereof shall be discovered in the congregation.

27 * He that diggeth a pit shall fall therein, and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

Bold not thy selfe of to morrowe, for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 * A stone is heavy, and the sand weightie: but a fooles wrath is heavier then them both.

4 Anger is cruell, and wrath is raging: but who can stand before a enuie?

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the kisses of an enemy are pleasant.

7 * The person that is full, despiteth an hony combe: but vnto the hungry soule eury bitter thing is sweet.

8 As a bird that wandreth from her nest, so is a man that wandreth from his owne place.

9 As oymntment and perfume reioyce the heart, so doeth the sweetnesse of a mans friend by hearty counsel.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart, that I may answer him that reproacheth me.

12 As a prudent man seeth the plague, and hideth himselfe: but the foolish goe on till, and are punished.

13 * Take his garment that is sinfull for a stranger, and a pledge of him for the stranger.

14 He that praisth his friend with a loude voyce, riseth early in the morning, it shall be counted to him as a curse.

15 A continual dropping in the day of raine, and

* Chap. 12, 16.

i Which diminisheth himselfe to be that he is not.

* Ecclesi. 21, 10.

* Chap. 11, 8.

k They will soone breake out and vnder themselves.

l Meaning, manye be vnto the number of sinners, for the wickedness in the assembly of the godly.
 * Ecclesi. 10, 8.
 Ecclesi. 27, 26.

a Delay not the time, but take occasion when it is offered.

* Ecclesi. 22, 15.

b For the enuious are obtinate, and cannot be reconciled.
 c They are deceiuing, and false friends.

* Job. 6, 6.

d Trust not to any worldly helpe in the day of thy trouble.

* Reade Chap. 11, 24.

* Chap. 10, 16.

i Elee. 18, 26.
 i Hastily and wilke out cause.

* Chap. 19, 23.
 And 22, 21.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and she is as the oyle in his right hand that vndereth it selfe.

17 Yron sharpeneth yron, so doeth a man sharpen the face of his friend.

18 He that keepeth the figge tree, shall eate the fruit thereof: so hee that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.

21 As is the fining pot for silver, and the furnace for gold, so is every man according to his dignitie.

22 Though thou shouldst bray a foole in a mortar among wheat brayed with a pestell, yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discovereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The lambes are for thy clothing, and the goats are the price of the field.

27 And let the milke of the goats be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maides.

CHAP. XXVIII.

THe wicked a flee when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge are realme likewise endureth long.

3 A poore man, if hee oppress the poore, is like a raging raine that leaueh no food.

4 They that forsake the Law, prayse the wicked: but they that keepe the Law, set themselves against them.

5 Wicked men vnderstand not iudgement: but they that fecke the Lord, vnderstand all things.

6 Better is the poore that walketh in his vp-rightnesse, then hee that peruerteth his wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth them for him that will be mercifull vnto the poore.

9 He that turneth away his care from hearing the Law, euen his prayer shall be abominable.

10 He that cansteth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherit good things.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trie him.

12 When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tried.

13 He that hideth his finnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercie.

14 Blessed is the man that seareth alway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring lion, and an hungry beare, so is a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hath couetousnesse, shall prolonge his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.

18 He that walketh vprightly shall be saved: but hee that is froward in his wayes, shall once fall.

19 He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and hee that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for chap man will transgresse for a peece of bread.

22 A man with a wicked eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, and faith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall be safe.

26 Hee that trusteth in his owne heart, is a foole: but hee that walketh in wisdome, shall be deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many corfes.

28 When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed, and cannot be cured.

2 When the righteous are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdome reioyceth his father; but hee that feedeth harlots waketh his substance.

4 A king by iudgement maintaineth the country: but a man receiuing gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his feets.

6 In the transgression of an euill man is his snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a city into a snare: but wise men turne away wrath.

9 If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole poweth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants are wicked.

13 The poore and the vsurer meet together, and the Lord lighteneth both their eyes.

14 A King that iudgeth the poore in truth, his throne shall be established for euer.

15 The rod and correction giue wisdome, but

g One hasty man prouoketh another to anger.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

* Eccles. 14, 9.
i Chap. 17, 3.
j That is, hee is either known to be ambitious, and glorious, or humble and modest.

k This declareth the great goodness of God towards man, and the diligence that he requirith of him for the preferment of his gifts

a Because their owne confidence misleadeth them.
b The state of the common-wealth is sometimes changed.

* Chap. 19, 15

w For God will take away the wicked vsurer, and giue his goods to him that shall be mercifull vnto the poore.

x Because it is not of faith which is grounded of Gods word or Law, which the wicked contemne.
y And iudge that hee is not wise.
z Chap. 29, 1.
a He is known by his doings to be wicked.
b Which standeth in awe of God and is afraid to offend him.
c For he can neuer be satisfied, but euer coveteth and spoyleth,

i None shall be able to deliuer him.

* Chap. 13, 17.
Eccles. 20, 27.

† Chap. 23, 17.
and 20, 21.

k He will be abused for nothing.
l Meaning, him that is covetous.

m Shall haue all things in abundance

* Chap. 29, 16

* Chap. 28, 12.
Or, are increased.

* Luke 15, 23.

a He that giueth care to the flatterer, is in danger the bird is before the fowler.
b He is ever ready to fall into the snare that he laeth for others.

c He can heare no admonition in what for fouet is spoken.

* Chap. 22, 26

* Chap. 20, 28

but a child at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
17 Correct thy sonne, and hee will giue thee rest, and will giue pleasures to thy soule.

18 Where there is no vision, the people decay: but he that keepeth the law is blessed.

19 A servant will not be chastised by words: though he vnderstand, yet he will not answer.
20 Seest thou a man hasty in his matters? there is more hope of a foole, than of him.

21 He that delicately bringeth vp his servant from youth, at length he will be euen as his sonne.

22 And angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 The pride of a man shall bring him low: but the humble in spirit shall enjoy glory.

24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing and declareth it not.

25 The feare of a man bringeth a shame: but he that trusteth in the Lord shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans judgement cometh from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

a To humble our selues in consideration of Gods workes. 5 The word of God is persif. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 23 Of others that are wonderful.

THE WORDS OF A AGUR THE SONNE OF IAKH.

The prophetic which the man spake vnto Ithiel, euen to Ithiel, and Vcal.

2 Surely I am more foolish than any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 Every word of God is pure: he is a shield to those that trust in him.

6 Put nothing vnto his wordes, least hee reprocue thee, and thou be found a liar.

7 Two things haue I required of thee: deenie me them not before I die.

8 Remoue farre from mee vanitie and lyes: giue me not pouertie, nor riches: feede mee with goodie conuenient for me.

9 Least I be full, and deenie thee, and say, Who is the Lord? or least I be poore and steale, and take the Name of my God in vaine.

10 Accuse not a seruant vnto his master, least he curse thee, & when thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation whose eyes are hauey, and their eye lids are lifed vp.

14 There is a generation, whose teeth are as swords, and their chawes as knives to eat vp the afflicted out of the earth, and the poore from among men.

15 The horse leach hath two daughters which cry, Giue, giue. There be three things that will not be satisfied: yea, soure that say not, It is enough.

16 The graue, and the barren wombe, the earth, that cannot be satisfied with water, and the fire, that saith not, It is enough.

17 The eye that mocketh his father & despiseth the instruction of his mother, let the rauen of the valley picke it out, and the yong eagles eat it.

18 There be three things hid from mee, yea, foure that I know not:

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a flappe in the mid of the sea, & the way of a man with a maid.

20 Such is the way also of an adulterous woman: shee eateth and k wipeth her mouth, and saith, I haue not committed iniquity.

21 For three things the earth is moued: yea, for foure it cannot susteine it selfe.

22 For a seruant when hee reigneth, and a foole when he is filled with meate.

23 For a hateful woman, when she is married, & for a handmaid that is heiress to her mistresse.

24 These be foure small things in the earth, yet they are a wife, and full of wisdom.

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grasshopper hath no king, yet goe they forth all by bands:

28 The spider taketh hold with her hands, and is in kings palaces.

29 There be three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one churneth milke, hee bringeth forth butter; and he that wringeth his nose, causeth blood to come out, so he that forseth wrath, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 and sheweth the conditions of a wise and worthy woman.

1 THE WORDS OF KING LEMUEL.

The prophetic which his mother taught him.

What my sonne! and what the sonne of my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, nor thy wayes which is to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes strong drinke.

5 Least he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perishe, and wine vnto him that haue griefe of heart.

7 Let him drinke, that hee may forget his pouerty, and remember his miserie no more.

8 Open thy mouth for the dumbe in the

which is to execute iudgement. For wine doth comfort the heart, as Psal. 104.

15. g Defend their cause that are not able to helpe themselves.

cause

d Where there are not faithfull ministers of the will of God.

e He that is of a fertile and rebellious nature, Or, regard.

* Chap. 15, 18.

* Job. 22, 29

f He that seareth man more than God, falleth into a snare and is destroyed.

g He needeth not to flatter the ruler: for what God hath appointed, shall come to him.

a Who was an excellent man in vertue and knowledge in the time of Solomon.

b Which were Agurs scholes or friends.

c Herein be declared his great humilitie, who would not attribute any wisdom to himselfe, but al vnto God.

d Meaning, to know the secret of God, as though he would say, None.

* Psal. 19, 5.

* Psal. 4, 2. and 12, 32.

e He maketh this request to God.

f Meaning, that they that put their trust in their riches, forge God, and that by too much wealth men haue an occasion to the same.

g In accusing him without cause.

The leach hath two daughters to her tongue, which here be calith her two daughters, where by shee sucketh the blood, and is neuer satiate. These are the concupiscentious desires insatiable. Which haue in the valley for curious.

k Shee hath her desires, and after come forth as shee were an basell woman.

l These commonly be called the stables whereunto they are called.

m Which is married to her mistresse after the death of her mistresse.

n They containe great doctrine and wisdom.

o If man be not able to compasse these common things by his wisdom, we cannot attribute wisdom to man, but folly.

p Make a stay, and continue not in doing euill.

a Thariz of Solomon, who was called Lemuel, that is, of God, because God had ordered him to be king over Israel.

b The doctrine which his mother Bath-Sabea taught him.

c By this often repetition of one thing, hee declareth her most busy affection.

d Meaning, that women are the destruction of kings, if they haue them.

e That is, the King must not hurt himselfe to wantonnesse, and neglect his office.

f For wine doth comfort the heart, as Psal. 104.

g Defend their cause that are not able to helpe themselves.

cause

cause of all the children of destruction.

9 Open thy mouth, iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall have no neede of s^opyrie.

12 Shee will doe him good, and not euill all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ships of marchants: shee bringeth her foode from afarre.

15 And the ariseth, while it is yet night: and giueth || the portion to her housholde, and the ordinary to her maides.

16 She considereth a feld, and getteth it: and with the fruite of her hands shee planteth a vineyard.

17 She girdeth her loynes with strength, and strengtheneth her armes.

18 Shee feelth that her marchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee feareth not the snow for her familie: for all her familie is clothed with || skarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knowne in the gates, when he sitteth with the Elders of the land.

24 She maketh || shettes, and selleth them, and giveth girdles vnto the merchant.

25 In strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She outstretcheth the wayes of her household, and eateth not the bread of idleness.

28 Her children rise vp, and call her blessed: her husband also shall prayse her, saying,

29 Many daughters haue done vertuously: but thou furmountest them all.

30 Favour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord shee shall be praysed.

31 Glorie her of the fruite of her hands, and let her owne workes prayse her in the gates.

¶ Or, with double
In the assemblies and places of iudgement.
¶ Or, in her clothing
m after that he had spoken of the apparell of the body, he now declar-
eth the apparell of the spirit.
n Her tongue is as a booke where-
by one might learne many good things: for she deli-
bereth to talke of the word of God.
o That is, doe her reuerence.

p Confesse her di-
ligent labours, and commend her therefore.
q So farre as the most honour-
able are clad in the apparell that shee make,

ECCLESIASTES, OR

THE PREACHER.

THE ARGUMENT.

Salomon as a Preacher and one that desired to insinuat all in the way of saluation, describeth the deceivable vanities of this world: that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicity either in knowledge, or in pleasures, or in dignitie and riches, shewing that man true felicity consisteth in that, that hee is united with God, and shall enioy his presence: so that all other things must be reiected, since in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other case in God alone.

CHAP. I.

1 All things in this world are full of vanitie, and of none endurance. 13 All mans wisdom is but folie and griefe.

HE wordes of the Preacher, the sonne of David king in Ierusalem.

2 ¶ Vanitie of vanities, sayth the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his traualle, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succedeth: but the earth remaineth for euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

6 The winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuites.

7 ¶ All the riuers goe into the sea, yet the sea is not full: so the riuers goe vnto the place whence they returne, and goe.

8 All things are full of labour: man cannot venter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 ¶ What is it that hath bin? that that shall be: and what is it that hath bin downe? that which shall

be done: there is no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath bin already in the old time that was before vs.

11 There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 ¶ I the Preacher haue bene king ouer Israel in Ierusalem.

13 And I haue giuen mine heart to search and find out wisdom by all things that are done vnder the heauen: (for this trauell hath God giuen to the sonnes of men,) to humble them thereby.)

14 I haue considered all the workes that are done vnder the sunne, and behold, all is vanitie, and vexation of the spirit.

15 That which is crooked, can none make straight: & that which is faileth, cannot be numbered.

16 I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem; and mine heart hath seene much wisdom and knowledge.

17 And I gaue mine heart to know wisdom, and knowledge, madnesse and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom, I am much griefe; and he that increaseth knowledge, increaseth sorrow.

¶ I know also that this is a vexation of the spirit.

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18 For in the multitude of wisdom, I am much griefe; and he that increaseth knowledge, increaseth sorrow.

b He proueth that if any could know all that is in this world by labour and studie, he chiefly should haue obtained it, because he had gifts and graces of God thereunto above all others.
c Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God.
d Man is not able by all his diligence to catching things to goe further then they doe: neither can hee number
¶ That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdom and knowledge cannot be come by without great paine of body & minde: for when a man hath attained to the height, yet is his minde neuer fully content: therefore in this world is no true felicity.

¶ He shall not be able to vnto any vaine will measure to gaue his living.

¶ Or, means, as Psal. 111, 15. She prepareth their meat becime. k She purchaseth it with the gaine of her labour.

¶ Salomon is here called a preacher, or one that affirmeth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.
b He condemneth the opinions of all men that set felicity in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.
c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, not in any creature, so farre as all things are transitory.
d One man dieth after another, and the earth remaineth long, even to the last day, which yet is subiect to corruption. e By the sunne, wind and riuers, he sheweth that the great labour and long life hath an end, and therefore there can be no felicity in this world. f Eccles. 40, 15. ¶ The face which compasseth all the earth, filleth the veins thereof, the which poure out springs and riuers into the sea againe. g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

CHAP. II.

Pleasures, sumptuous buildings, riches and perfumers are lost vanity. 24 The wife and the fool have both one end touching the vanity death.

I Said in mine heart, Goe to now, I will prove a thee with joy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of joy, What is this that thou doest?

3 I fought in mine heart to give my selfe to wine, and to lead mine heart to wisdom, and to take hold of folly, till I might see where is that goodliness of the children of men, which they enjoy vnder the Sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and orchards, and planted in them trees of all fruit.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maides, and had children borne in the house: also I had great Possession of beehes and sheepe about all that were before me in Ierusalem.

8 I haue gathered vnto mee all siluer and gold, and the chiefe treasures of Kings and prouinces: I haue provided me men fingers, and women fingers, and the delights of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great, and increased aboue all that were before me in Ierusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withheld not mine heart from any joy: for mine heart reioyced in all my labour: and this was my portion of all my traualle.

11 Then I looked on all my works that mine hands had wrought, and on the traualle that I had laboured to doe: and behold, all is vanitie and vexation of the spirit: and there is no profit vnder the sunne.

12 ¶ And I turned to behold wisdom, and madnes, and folly: (for who is the man that will come after the King in things, which men now haue done?)

13. Then I saw that there is profit in wisdom, more then in folly: as the light is more excellent then darkness.

14 ¶ For the wise mans eyes are in his head, but the fool walketh in darkness: yet I know also that the same condition faileth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wife, nor of the foole: for euer: for that that now is, in the dayes to come, shall all be forgotten. And how doth the wife man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is grievous vnto me; for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had traauailed vnder the Sunne, which I shall leaue to the man that shall be after me.

19 And who knoweth whether he shall be wife or foolish? yet shall he haue rule over all my labour, wherein I haue traauailed, and wherein I haue shewed my selfe vnder the sunne. This

is also vanitie.

20 Therefore I went about to make mine heart to abhorre all the labour, wherein I had traauailed vnder the Sunne.

21 For there is a man whose traualle is in wisdom, and in knowledge, and in equitie: yet to a man that hath not traauailed herein, shall he give his portion: this also is vanitie, and a great griefe.

22 For what hath man of all his traualle and griefe of his heart, wherein he hath traauailed vnder the Sunne?

23 For all his dayes are sorrowes, and his traualle griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eat, and drinke, and p delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could ear, and who could haue to outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy: but to the finner hee giueth paine to gather, and to heepe to giue to him that is good before God: this also is vanitie, and vexation of the spirit.

CHAP. III.

All things haue their time. 14 The workes of God are perfect, and cause vs to feare him. 17 God hath made both the soft and the hard.

TO all things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh, a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath hee that worketh of the thing which he traauaillet?

10 I haue seene the traualle that God hath giuen to the sonnes of men, to humble them thereby.

11 He hath made euery thing beautiful in his time; also hee hath set the world in their heart, yet cannot a man find out the work that God hath wrought from the beginning euen to the end.

12 I knew that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: This is the gift of God.

14 I know that whatsoever God shall doe, it shall be for euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 ¶ What is that that hath bene that is now; and that that shall be, hath now bene; for God requireth that which is past.

16 And moreover, I haue seene vnder the Sunne the place of iudgement, where was wickednesse, and the place of iustice, where was iniquity.

17 I thought in mine heart, God will iudge the

20 That I might seeke the true justice which is in God.

20 Among other things that was not the least, to see that which he had gotten by great traualle, to one that had taken so paine therefor, and whom he knew not whether he were a wise or a foole.

20 When man hath all laboured, hee can geue more then food and refreshing, yet hee can comfort also this cometh of Gods blessing as Chap. 3. 13. ¶ Meaning, to pleasures.

20 Respeakes of this discipline of time for two causes: first to declare that there is nothing so this time would perpetually next to each vnto be beguiled, if we haue not all things at once according to our desire, neither enuie them to long as we would will.

20 Reade Chap. 3. ¶ God hath giuen man a desire, and affection to seek out this world, and to live therein. ¶ Reade Chap. 3. 14. and there please declare that we the old doe all things with foolishly and to the shame of God, forasmuch as hee hath not a gift to the innocent that they should be abused. ¶ That is man shall neuer be able to let Gods worke, but hee be reformed, for still come to passe. ¶ God will iudge that which is past, to retribue.

a Solomon maketh this discourse with himselfe, as though he would try whether there were contentation in wife and pleasure. ¶ E. I saw my selfe to wine. b Albeit I gave my selfe pleasure, yet I thought to keepe wisdom and the feare of God in mine heart, and gouerne mine affayres by the lawes. ¶ E. I. etc. ¶ E. I. paradises.

a Meaning, of the seruants or slaves, which hee had bought: so the children borne to their seruants, were the matters. d That is, what seruants me to take pleasure in. e Which were the most beautiful of them that were then in Ierusalem. f For all this God did not take his gift of wisdom from mee. g This was the fruit of all my labour, a certaine pleasure mixt with care, which hee called vanity in the next verse. h I thought with my selfe whether I were better to follow wisdom or mine owne affections and pleasures which hee calleth madnes. i Or, compare with the King. ¶ Prov. 17. 24. i Hee foreseeth things, which the foole can not for lacke of wisdom, hee can both die and be forgotten as verse 16. or they both. j Hee haue profitable or a lucrative. l Meaning, in this world. m Hee foreseeth that men forget a while now, being dead, as if one as they doe a foole.

g Meaning, with God, howsoever man neglect his duties.
h And made them pure in their first creation.

i Man is not able by his reason and judgement to put difference between man and beast, as touching those things whereunto both are subjected: for the eye cannot judge any otherwise of a man being dead, than of a beast, which is dead: yet by the word of God and faith we easily know the difference, as ver. 11.

k Meaning, that reason cannot comprehend that which faith beleeueth hereof. I By the often repetition of his sentence, as Chap. 2. 24. and Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 17. he declareth that man by reason can comprehend nothing better in this life, then to vñe the gifts of God soberly and comfortably: for to know further, is a special gift of God revealed by his Spirit.

l He maketh here another discourse with himself concerning the tyranny of them that oppressed the poore.
m Because they are no more subjected to these oppressions.
n He speaketh according to the judgement of the flesh, which cannot abide to feel or see troubles.
o The more perfect is the work, the more it is enuied of the wicked.
p Foridleness he is compelled to destroy himselfe.

q As much as when man is alone, he can neither help himselfe nor others, he sheweth that men ought to live in mutual societie as the intent of man is to be profitable one to another, and that their things may increase.

r By this prouerbe he declareth how necessary it is, that men should live in societie.
s That is, from a poore and base estate, or out of trouble, and prison as Ioseph did, Gen. 41. 14.
t Meaning, that is because a King.

just and the wicked: for time is, there for every purpose and for every worke.

18 I considered in mine heart the state of the children of men, that God had purged them: yet to see too, they are in themselves as beasts,

19 For the condition of the children of men, and the condition of beasts are euen as one: condition vnto them. As the one dieth, so dieth the other: for they have al one breath, & there is no excellencie of man above the beast: for all is vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him.

CHAP. III.

a The innocents are oppressed. A mans labours are full of strife and paine. A mans societie is necessarie. A young man poore and wife, is to be preferred to an old King that is a foole.

S O I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them, and loe, the strength is of the hand of them that oppresse them, and none comforteth now.

2 Wherefore I prayled the dead which were dead, above the liuing, which are yet alieue.

3 And I count him better then them both, which hath not yet bene: for hee hath not seene the euill worke which are wrought vnder the sun.

4 Also I beheld all traualle, and all perfection of worke, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole foldeth his hands, and eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfulls with labour and vexation of spirit.

7 Again I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none end of all his traualle, neither can his eye be satisfied with riches: neither doeth he thinke, For whom do I traualle and defraud my soule of pleasure? this also is vanitie, & this is an euill traualle.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falthe, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one overcome him, two shall stand against him: and a threefold cord is not easily broken.

13 Better is a poore and wife childe, then an old and foolish King, which will no more be admonished.

14 For out of the prison he commeth forth to reigne: when as he that is borne in his kingdom, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, with the second childe, which shall stand vp in his place.

16 There is none i end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heed to thine foote when thou enureth into the house of God, and be more neere to heare then to giue the sacrifice of w^o foolles: for they know not that they doe euill,

think themselves shof, as other haue bene in time past, for him. And this is, with what affection thou comest to heare the word of God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

a Not to speake lightly, chiefly in Gods matters. b The contentious, enuie hath enough. c The labourers sleepe is sweete. d Man when he dieth, taketh his sleep with him. e To lue iostly, and with a contented mind, is the gift of God.

B E not rash with thy mouth, nor let thine heart be hastic to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be few.

2 For as a dreame commeth by the multitude of businesse, so the voyce of a foole is in the multitude of words.

3 When thou hast vowed a vow to God, defer not to pay it; for he delighteth not in foolles; pay therefore that thou hast vowed.

4 It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.

5 Suffer not thy mouth to make thee flesh to stone; neither fay before the Angel, that this is ignorance; wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many words: but feare thou God.

7 If in a country thou seekest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is higher then the biggest, regardeth, and there be higher then they.

8 And the abundance of the earth is ouer all: the King also consisteth by the field that is tilled.

9 He that loneth siluer, shall not be satisfied with siluer, and he that loneth riches, shalbe without the fruit thereof: this is also vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes.

11 The sleepe of him that traualleth, is sweete, whether hee eate little or much: but the societie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches referred to the owners thereof for their euill.

13 And these riches perish by euill trauell, and he begetheth a sonne, and in his hand is nothing.

14 As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and what profit hath he that he hath trauelled for the w^o winde?

16 Also all his dayes he eateth in darkness with

k which follow and flatter the King, that shall succede, to enter in to credite with them in hope of fauour.
l They neuer cease by all means to creepe into fauour, but when they obtaine not their greedy desires, they and do care no more to please God with ceremonies, and haue neither faith nor repentance.

a Either in praying, or in paying meadow, that we should vse all reuerence to Godward.
b Hee heareth thee not for thy many words false, or often repetitions, but considereth thy faith and seruent minde.
c Dent. 23. 21.

d He speaketh of vows, which are approved by Gods worde, and serueth to his glory.
e Cause not thy selfe to sinne by vowing rashly: as they doe which make a vow to lue unmarried, &c. like.
f That is, before Gods messenger when he shall examine thy doing, as though thy ignorance should be a fault excuse.

g Meaning, that God will redde thee things, and therefore we must depend vpon him.
h The reuenues of the earth are to be preferred aboue all things which bepertene to this life.

i Kings and Princes cannot mainteine their estate without tillage, which thing commendeth the excellencie of tillage.
k That is, his great abundance of riches or the forfeiting, which commeth by his great feeding.
l When contentious men beseepe riches, which turne to their destruction.
m He doeth not enioy his fastes riches.
n Job. 1. 21. 22. 1. tim. 6. 7.
o Meaning, in vain, and without profit.
p In addition and griefe of minde.

C H A P. VIII.

a To obey Princes and Magistrates. 17 The workers of God passe many knowledge.

W Ho is as the wiseman? and who knoweth the interpretation of a thing? the wisdom of a man doth make his face ^a to shine: and ^b the strength of his face shall be changed.

^c *2 I advertise thee to take heed to the mouth of the king, and to the word of the oath of God.*

^d *3 Halt not to goe forth of his sight: stand not in an euill thing: for he will doe whatsoever pleaseth him.*

^e *4 Where the worde of the King is, there is power, and who shall say vnto him, What doest thou?*

^f *5 He that keepeth the commandment, shall know none euill thing, and the heart of the wise shall know the time, and iudgement.*

^g *6 For to euery purpose there is a time and iudgement, because the miserie of man is great vpon him.*

^h *7 For he knoweth not that which shall be: for who can tell him when it shall be?*

ⁱ *8 Man is not Lord ^j ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possiders thereof.*

^k *9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the sunne, and I saw a time that man ruleth ouer man to his owne hurt.*

^l *10 And likewise I saw the wicked buried, and they returned, and they that came from the holy place, were yet forgotten in the city, where they had done right: this also is vanitie.*

^m *11 Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.*

ⁿ *12 Though a sinner doe euill an hundred times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Lord, and doe reuerence before him.*

^o *13 But it shall not be well to the wicked, neither shall hee prolong his dayes: hee shall be like a shadow, because hee feareth not before God.*

^p *14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it cometh according to ^q in worke of the wicked; and there be wicked men to whom it cometh according to the worke of the iust: I thought also that this is vanitie.*

^r *15 And I prayed ioy, for there is no goodnesse to man vnder the sunne, save ^s to eat and to drinke and to reioyce; for this is adioined to his labour the dayes of his life that God hath giuen him vnder the sunne.*

^t *16 When I applied mine heart to know wisdom, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe.*

^u *17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne; for the which man labourth to seeke it, and cannot finde it; yea, and though the wife man thinke to know it, he cannot finde it.*

C H A P. IX.

1 By no outward thing can man know whom God loveth or hateth. 12 No man knoweth his ende. 16 Wisdom excelleth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust and the wife, and

their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

^v *2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an oath.*

^w *3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnes is in their hearts whiles they liue, and after that, they goe to the dead.*

^x *4 Surely whoeuer is loyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead Lyon.*

^y *5 For the liuing knoweth that they shall die, but the dead knoweth nothing at all: neither haue they any more a reward: for their remembrance is forgotten.*

^z *6 Also their loue and their hatred, and their enie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.*

^{aa} *7 Go, eat thy bread with ioy, and drinke thy wine with a cheerful heart: for God now accepteth thy workes.*

^{ab} *8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.*

^{ac} *9 Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trouble wherein thou labourst vnder the sunne.*

^{ad} *10 All that thine hand shall finde to doe, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.*

^{ae} *11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge; but time and chance cometh to them all.*

^{af} *12 For neither doth man know his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare; so are the children of men snared in the euill time, when it falleth vpon them suddenly.*

^{ag} *13 I haue also seene this wisdom vnder the sunne, and it is great vnto mee.*

^{ah} *14 A little citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.*

^{ai} *15 And there was found therein a poore and wife man, and hee deliuered the citie by his wisdom, but none remembered this poore man.*

^{aj} *16 Then sayd I, Better is wisdom then strength; yet the wisdom of the poore is despised, and his words are not heard.*

^{ak} *17 The wordes of the wife are more heard in quietnesse, then the cry of him that ruleth among footes.*

^{al} *18 Better is wisdom then weapons of warre; but one sinner deliureth much good.*

C H A P. X.

1 The difference of foolishnesse and wisdom. 11 A flaueler is like a serpent that cannot be charmed. 16 Of foolish kings and drunken princes. 17 And of good Kings and Princes.

^a *Meaning, what things they ought to chuse or refuse: or may knoweth by these things outwardly, that is, by profperitie or aduersitie, whereof God doeth fauour or hate, for he seeth them as well to the wicked as to the goodly.*

^b *In outward things, as riches and povertie, sickness and health, there is no difference betweene the goodly and the wicked: but the difference is that the goodly are assisted by faith of Gods fauour and assistance.*

^c *He noteth the Epicures and carnall men, which made their belly their god, and had no pleasure, but in this life, wishing rather to be an abject and vile person in this life, then a man of authority, and to be die, which is meant by the dogge and Lyon.*

^d *They flatter themselves to be in Gods fauour, because they haue all things in abundance.*

^e *Reioyce, be merry, and spare for no cost, thus spake the wicked belly.*

^f *Ebr. regard the life.*

^g *Chap. 5. 18. f Thus the worldlings say to prouue that all things are lawful for them, and attribute that to chance and fortune, which is done by the prouidence of God.*

^h *That is, he doth not know what shall come.*

^a *That is, doeth get him fauour and prosperitie.*

^b *Whereas before he was proud and arrogant, hee shall become humble and meele.*

^c *That is, that thou obey the king and keepeth the oath that thou hast made for the same cause.*

^d *Withdraw not thy selfe lightly from the obedience of thy prince.*

^e *That is, when time is to obey, and how farre he should obey.*

^f *Men of himselfe is miserable, and therefore ought so doe nothing to increase the same, but to worke all things by wisdom and counsell.*

^g *Man hath no power to faue his owne life, and therefore must not rashly call himselfe into danger.*

^h *As cometh oft times to tyrants and wicked rulers.*

ⁱ *That is, others as wicked as they.*

^j *They that feared God and worshipped him according as he had appointed.*

^k *I Whereas iustice is delayed, there hope reigneth.*

^m *Which are punished as though they were wicked, as Chap. 7. 16.*

ⁿ *Read Chap. 3. 22.*

2 The heart of a wife man is at his right hand; but the heart of a fool is at his left hand.

3 And also when the fool goeth by the way, his heart faileth, and he believeth unto all that he is a fool.

4 If the spirit of him that rethureth, rise up against thee, leave not thy place; for gentlemen pacifieth great finnes.

5 There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Folly is far in great excellency, and the rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 He that diggeh a pit, shall fall into it, & he that breaketh the hedge, a serpent shall bite him.

9 He that removeth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If thy yron be blant, & one hath not whet the edge, he must then try to more strength: but the excellency to direct a thing is wisdom.

11 If the serpent bite, when he is not charmed; no better is a babbler.

12 The words of the mouth of a wife man haue grace; but the lips of a fool deuoure himselfe.

13 The beginning of the words of his mouth is foolishnesse, and the latter end of his mouth is wicked madnessse.

14 For the fool multiplieth wordes, saying, Man knoweth not what shalbe; and who can tell him what shalbe after him?

15 The labour of the foolish doth weary him; for he knoweth not to go into the citie.

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for drunkennes.

18 By slouthfulness the rooffe of the house goeth to decay, and by the idleness of the hands the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the living, but siluer answereth to all.

20 Cursed not the king, no not in thy thought, neither coust the rich in thy bed chamber: for the fool of the heaven shall cary the voice, and that which bath wings, shall declare the matter.

CHAP. XI.

1 To be liberal to the poore. 2 Not to doubt of Gods providence. 3 All worldly prosperitie is but vanitie. 4 God will iudge all.

1 As thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to seven, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the cloudes be full, they will power forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.

4 He that obserueth the wind, shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not, which is the way of the spirit, nor how the bones doe grow in the wombe of the mother, neither seest thou inconnexions, when necessity requieth, shall neuer doe his duetie.

of her that is with child: for thou knowest not the worke of God that worketh all.

6 In the morning sow thy seede, and in the evening let not thine hand be rest: for thou knowest not whether shall prosper, this or that, or whether both shall be a like good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of darkness, because they are many, all that cometh is vanitie.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhoode and youth are vanitie.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 2 The foole returneth to God. 3 Wisdom is the gift of God, and consisteth in fearing him and keeping his commandments.

1 Remember now thy Creator in the dayes of thy youth, whiles the euill daies come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

3 When the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease, because they are few, and they waxe darke that looke out by the windowes:

4 And the doores shall be shut without by the bafe sound of the grinding, and he shall rise vp at the voyce of the bird: and all the daughters of singing shalbe abased:

5 Also they shall be afraid of the thing, and feare shalbe in the way, and the almond tree shall flourish, and the grasstopper shall be a burden, and conuenance shall be driuen away: for man goeth to the house of his age, and the mourners go about in the streete.

6 Whiles the silver cord is not lengthened, nor the golden pwe broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne.

7 And dust returne to the earth as it was, and the spirit returne to God that gave it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, as in the words of truth.

11 The words of the wife are like goods, and like nailes: fastened by the masters of the assemblies, which are given by one y pastor.

12 And of other things be these. my sonne, take thou heede: for there is none end in making

that createth the braier, which is in colour like golde. Meaning, the braier. f Which is the head. i That is, the braier. u The foole continually teacheth others to say toment, and speaketh not at the wicked man. s Which are well applied by the minilites, whom he calleth minis. many

Be not warie of well doing. f That is, which of thy wordes are most agreeable to God. g That is, of affliction and trouble. h See derideth them that see their desire in worldly pleasures, as though God would not call them to an account. i To wit, anger, and envie. k Meaning, carnall lusts, whereunto youth is giuen.

Before thou comest to counte all miserie: for when the cloudes remaine after the raine, mans griefe is increased. b The bandes, which keepe the body.

c The legs. d The teeth. e The eyes. f The lips, or mouth.

g When the doores shall scarce open, and not be able to shew any more. h He shall not be able to sleepe. i That is, the window pipes, or the eares shall be deaf and unable to heare singing. k To climbie hie because of their weakness, or they beinge downe, as though they were afraid, least any thing should hit them.

l They shall tremble as they see, as though they were afraid. m Their head shall be as white as the blossome of an almond tree.

n They shall be able to beare nothing. o Meaning, the marrow of the backbone and the flower.

p The little thing that is the wine, or the bread.

q That is, the braier.

r Which are well applied by the minilites, whom he calleth minis.

s Which are well applied by the minilites, whom he calleth minis.

a So that he doth all things well and iustly, where as the fool doeth the contrary. b By his doings he bewrayeth himselfe. c If thy superiour be angry with thee, be thou discrete, and not moued. d Meaning, that it is an euill thing when they that are in authority, faile and doe not their duty. e They that are rich in wisdom and verue. f Psal. 7, 16. prou. 26, 27. eccles. 27, 26.

f Without wisdom: whereof a man taketh in hand, to reach to his owne hurt.

g The ignorance and want of the wicked is such that they know not common things, and yet will they dispute high matters. h That is, without wisdom and counsel.

i Are giuen to their lutes and pleasures. k Meaning, when he is noble for vertue and wisdom, and offer the gifts of God.

l Thou canst not worke euill so feerely, but it shall be knowen.

m That is, be liberal to the poore, and thought it seeme to be as a thing vented on the sea, yet it shall bring thee profit. n At the cloudes that are full, power come raise, so the rich that haue abundance must distribute it liberally. o He exhorteth to be well as for well live: for as yet there is no power.

p He that seareth inconnexions, when necessity requieth, shall neuer doe his duetie.

2 These things cannot be comprehended in books or learned by study, but God must inscribe thine heart that thou mayest only know that wisdom is the true felicity, and the way thereto is to feare God.

many 2 bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandments: for this is the whole

duty of man.

14 For God will bring every worke vnto iudgement, with every secret thing, whether it be good or euill.

AN EXCELLENT SONG WHICH WAS SALOMONS.

THE ARGUMENT.

In this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfecte loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, not by chaffe, and without reprobation. So that here is declared the singular loue of the bridegome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure countie and grace without any of her deserting. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and myssicall communication of the spirituall loue betwene Iesus Christ and his Church.
2 The domesticall enmities that persecute the Church.



Let a him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of thy good ornaments, thy name is as an oymntment powred out: therefore the virgins loue thee.

3 Draw me; we will run after thee; the King hath brought me into his chambers; wee will reioyce and be glad in thee; we will remember thy loue more then wine; the righteous doe loue thee.

4 I am blacke, O daughters of Ierusalem, but comely, as the tents of Cedar, and as the curtain of Salomon.

5 Regard yee mee not because I am blacke; for the sunne hath looked vpon me. The fionnes of my mother were angry against me: they made me the keeper of vines, but I kept not mine own vine.

6 Shew me, O thou whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of thy companions?

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the chariots of Pharaoh.

9 Thy cheekes are comely with towes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with floods of siluer.

11 Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My wel-beloued is as a bundle of myrrhe vnto me: he shall lie betweene my breasts.

13 My wel-beloued is as a cluster of camphire vnto me in the vines of Engedy.

14 My loue, behold, thou art faire; beholde thou art faire; thine eyes are like the doves.

15 My welbeloued, behold, thou art faire, and pleasant; also our bed is greene.

16 For thy spirituall beauty and excellencie, there was no worldly reare to be compared vnto thee. The Church reioyces that she is adjoined to the company of Christ. If he shall lie most deare vnto me. Christ accepteth his Church, and commendeth her beauty, that is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom the Church.

b The feeling of thy great benefites.

c They that are pure in heart and conuersation.

d The faithfull confesse that they do not come to Christ, except they be drawe.

e Meaning, the feare of thy that is not knowne to the world.

f The Church confelleth her spots and sinne, but hath confidence in the fauour of Christ.

g Cedar was the finest fionne, of whom came the Arabians that dwelt in tents.

h Which virgins were all for vish precious robes and iewels.

i Consider not the Church by the outward appearance.

k The corruption of man through sinne and afflictions.

l Nine ome brethren, which should haue most fauoured me.

m She confelleth her own negligence.

n The foule feeling her faulte to her husband only for fauour.

o Whom thou hast called to the dignitie of patrouns, and they set forth their owne dromer in stead of his seruice.

p Christ speaketh to his Church, bidding them that are ignorant, so goe to the paitour.

q For thy spirituall beauty and excellencie, there was no worldly reare to be compared vnto thee.

r The Church reioyces that she is adjoined to the company of Christ.

s Christ accepteth his Church, and commendeth her beauty, that is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

t That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

u That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

v That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

w That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

1 The Church desireth to rest vnder the shadow of Christ.
2 She heareth his voyce. 3 She is compared to the doves, and the enemies to the foxes.

Am the rofe of the field, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest, so is my welbeloued among the sons of men: vnder his shadowe had I delite, and late dowee: and his fruit was sweet vnto my mouth.

4 Hee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doeth embrace me.

7 Charge you, O daughters of Ierusalem, by the roes and by the binds of the field, that ye stir not vp, nor waken my loue, vntill she please.

8 Is it the voyce of my welbeloued: behold, he cometh leaping by the mountaines, and skipping by the hills.

9 My welbeloued is like a roe, or a yong hart: loe, he standeth behind our wall, looking forth of the windows, shewing himselfe vnder the fig trees.

10 My welbeloued I spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought forth her yong figs: and the vines with their small grapes haue cast a fauour: arise my loue, my faire one, and come away.

14 My dove, that art in the holes of the rocke, in the secret places of the staires, thence thy sight, let me heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the foxes, the little foxes, which delt vs the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: hee feedeth among the lillies.

17 Vntill the day break, and the shadowes flee away: returne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bethel.

CHAP

† Ebr. a song of songs: so called because it is the chiefest of those, out of which Salomon made, as is mentioned, 1. King. 4. 22.

a Thus Christ preereth his Church above all other things.

b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore the desireth to be comforted, and felt.

c Christ chargeth them which haue to doe in the Church as it were by a solemn oath, that they trouble not the quietnesse thereof.

d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.

e Forasmuch as his nature was borne under the cloake of our flesh.

f So that we cannot haue full knowledge of him in this life.

g That is, sinne and error is driven backe by the coming of Christ, which is here described by the spring time, when all things flourish.

h Thou that art almahed of thy finnes, come and shew thy selfe vnto me.

i Suppress the heresies whies they are yong, that is, when they begin to shew their malice, and destroy the vine of the Lord.

k The Church desireth Christ to be moe ready to helpe her in all dangers.

CHAP. III.

a The Church by night, that is in troubles, feeleth to Christ, but is not contentedly heard.

b Sheerin that although we be not heard at the first, yet we must still continue in prayer, till we feel comfort.

c Which declares that, that we must seek vantage of whom we hope to have any succour. d Reade Chap. 47.

e This is referred to the Church of Israel, which was led by the wilderness fountain yere. f Err. powder. g By the bird is meant the Temple, which Salomon made. h He allueth to the watch which kept the Temple till day.

i All ye that are of the number of the faithful. f Christ become man was crowned by the love of God with the glorious crowne of his diuinity.

a Because Christ delighteth in his Church, he became meek with all that is in her. * Chap. 6. b He hath respect to the multitude of the faithful, which are many in number.

c Wherein are knowledge and zeale a precious treasure.

d Christ promiseth his Church to call him Father from all the corners of the world.

a The Church desired to be ioyned inseparably to Christ her husband. b Her deliuerance out of the wilderness.

N my bed by night I fought him that my soule loved: I fought him, but I found him not.

2 I will rise therefore now, and go about in the city, by the streets, and by the open places, and will b seeke him that my soule loveth: I fought him, but I found him not.

3 The watchmen that went about the city, found mee: to whom I sayd, Haue you seene him whom my soule loveth?

4 When I had past a little from them, then I found him whom my soule loved; I tooke hold on him, and left him not, till I had brought him vnto my mothers house, into the chamber of her that conceived me.

5 I charge you, O daughters of Ierusalem, by the roes and by the bindes of the field, that ye stirre not vp, nor waken my loue vntill the pleafe.

6 Who is shee that commeth vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the merchant?

7 Behold his bed, which is Salomons; three-score strong men are round about it, of the valiant men of Israel.

8 They all handle the sword, and are expert in warre; eueny one hath his sword vpon his thigh for the feare of by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of silver, and the pavement thereof of gold, the hangings thereof of purple, whose middles were paved with the loue of the daughters of Ierusalem.

11 Come forth, ye daughters of Zion, and beholde the King Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IV.

1 The praises of the Church. 2 She is without blemish in his sight. 3 The loue of Christ towards her.

Behold, thou art faire, my loue; behold, thou art faire; thine eyes are like the doves; among thy lockes thine haire is like the flocke of goates, which looke downe from the mountaine of Gilead.

2 They teeth are like a flocke of sheepe in good order, which goe vp from the washing; which eueny one bring out twinned, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely, thy temples are within thy lockes as a peece of a pomegranate.

4 Thy necke is as the tower of David built for defence; a thousand shields hang therein, and all the targetes of the strong men.

5 Thy two breasts are as two young roes that are twinned, feeding among the lillies.

6 Vntill the day breake, and the shadowes flee away, I will go into the mountaine of myrrhe, and to the mountaine of incense.

7 Thou art all faire my loue, and there is no spot in thee.

8 Come with me from Lebanon, my spouse, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shener, and Hermon, from the denues of the lions, and from the mountaines of the leopards.

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my Spouse, how faire is thy loue! how much better is thy loue then wine? and the fauour of thine oynments then all spices?

11 Thy lips, my Spouse, droppe as hony combes: bony and milke are vnder thy tongue, and the fauour of thy garment is as the fauour of Lebanon.

12 My sister, my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweet fruits, as camphire, spikenard,

14 Euen spikenard, and saffron: calamus, and cynamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O North, and come, O South, and blow on my garden, that the spices thereof may flow out: let my wellbeloued come to his garden, and eat his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 4 She prayeth Christ her husband.

I Am come into my garden, my sister, my spouse. I gathered my myrrhe with my spice. I ate mine honycombe with mine hony, I drank my wine with my milke: eate, O friends, drinke, and make you merry, O wellbeloued.

2 I sleepe, but mine heart waketh, it is the voyce of my wellbeloued that knocketh, saying, Open vnto me, my sister, my loue, my done, my vn-dehiled: for mine head is full of dew, and my locks with the drops of the night.

3 I haue put off my coate, how shall I put it on? I haue washed my feete, how shall I delite them?

4 My wellbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

5 I rose vp to open to my wellbeloued, and mine hands did drop downe myrrhe, and mine fingers pure myrrhe vpon the handles of the doore.

6 I opened to my wellbeloued: but my wellbeloued was gone. Spake mine heart was gone when he did speake: I fought him, but I could not find him: I called him, but he answered me not.

7 The watchmen that were about the city, found me: they smote me, and wounded mee: the watchmen of the walles tooke away my raike from mee.

8 I charge you, O daughters of Ierusalem, if you find my wellbeloued, that you tell him that I am sicke of lone.

9 O the fairest among women, what is thy wellbeloued more then other wellbeloued? wherem is thy wellbeloued more then another louer, that thou dost so charge vs?

10 My wellbeloued is white and ruddy, chiefest of tenthousand.

11 His head is as fine gold, his lockes cut like woolle, and blacke as a rauen.

12 His eyes are like doves vpon the riuer waters, which are walke with milke, and run by the full vessels.

13 His cheekes are as a bedde of spices.

e Christ calleth his Church sister, as he hath to the first of man. f He that made his Church beautiful & rich, he loved his gifts in her. g He that is the true fountaine of thy comfort and thy quickning.

h The Church confesseth that although shee be a heavy comber of Christ, who is the true fountaine of all grace.

i She desireth Christ to comfort her, and to pouer the graces of his spirit vpon her. k Which spirit is meant by the North and South wind.

l The garden signifies the kingdom of Christ, where he prepareth the basket for his elect.

m The spouse faith that shee is troubled with the aces of concupiscence, which is meant by sleeping.

n Declaring the long patience of the Lord toward sinners.

o The spouse confesseth her nakednesse, and that of herselfe shee hath nothing, or feeling that shee is once made cleane, shee promiseth not to delibe her selfe againe.

p Her myrrhe was made to reward him. q The spouse which thought vnworthy of all shall once if shee is of good, which good they receive for good aduantage of that which remaineth to cry all before him.

r That is, Ierusalem. s Because shee will neuer haue a Church to call vpon his Name.

t All to be destroyed, little number, I mean for a time, as dayes and not faith our report. u 2. Cor. 5. 11, 12.

v Because shee will neuer haue a Church to call vpon his Name.

w All to be destroyed, little number, I mean for a time, as dayes and not faith our report. x 2. Cor. 5. 11, 12.

y Because shee will neuer haue a Church to call vpon his Name.

sweete flowers, and his lippes like lilies dropping
downe pure myrhe.

14 His handes as rings of golde set with the
† chrysolite, his belly like white yuory conered
with sapphires.

15 His legges are as pillars of marble set vpon
sockets of fine gold: his countenance as Leba-
non, excellent as the cedars.

16 His mouth is as sweet thyngs, and he is whol-
ly delectable: this is my welbeloued, and tuis is
my louer, O daughters of Ierusalem.

17 O the fayrest among women, whither is
thy welbeloued gone? whither is thy welbeloued
turned aside, that we may lacke him with thee?

CHAP. VI.

a The Church affureth herselfe of the loue of Christ,
3 The praises of the Church. 8 She is but one and
undefiled.

My welbeloued is gone downe into his garden to the beds of spices, to feede in the
gardens, and to gather lilies.

2 I am my welbeloued, and my welbeloued is
mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as b Tizrah,
comely as Ierusalem, terrible as an army w banners.

4 Turne away thine eyes from me: for thy
ouercome mee: s thine haire is like a flocke of
goats, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which
goe vp from the washing, which enery one bring
out twines, and none is barren among them.

6 Thy temples are within thy locks as a piece
of a pomegranate.

7 There are d threescore Quenes, &c fourescore
concubines, and of the damels without number.

8 But my doue is alone, and my undefiled, she is
the onely daughter of her mother, and she is deare
to her that bare her: the daughters haue seene her,
and counted her blessed: euen the Quenes and
the concubines, and they haue praised her.

9 Who is she that looketh forth as the mor-
ning, faire as the moone, pure as the sunne, terri-
ble as an army with banners?

10 I went downe to the garden of nuts, to see
the frukes of the valley, to see if the vine budded,
and if the pomegranates flourisheth.

11 I knew nothing, my soule set me as the
chariets of my noble people.

12 Returne, returne, O Shulamite, returne: re-
turne that we may behold thee. What shall you see
in the Shulamite, but as the company of an army?

CHAP. VII.

1 The beauty of the Church in all her members. 2 She is
affured of Christs loue toward her.

How beautifull are thy goings with shoes, O
princes daughter! the ioynts of thy thighes
are like iewels: the worke of the hand of a can-
ning workman.

2 Thy nauell is as a round cup that wanteth
not liquor: thy belly is as an heap of wheat com-
moned about with lilies.

3 Thy two breasts are as two yong roes that
want e twines.

4 Thy necke is like a towre of yuory; thine
teeth are like the hipposolmes in Hethion by the gate.

5 Bath-rabbin: thy nose is as the towre of Leba-
pasant that looketh toward Damascus.

Thine head vpon thee is as scarlet, and the
of thine head like purple: the king is tied in
of thine head like purple: the king is tied in

How faire art thou, and how pleasant art
thou, my loue, in pleasures!

7 This thy stature is like a palme tree, and thy
breasts like clusters.

8 I said, I will goe vp into the palme tree. I will
take hold of her boughes: thy breastes shall now
be like the clusters of the vine: and the fauour of
thy nose like apples.

9 And the rooffe of thy mouth like good
wine, which goeth streight to my welbeloued,
and catcheth the lips of the ancient to speake.

10 I am my welbeloued, and his desire is to-
ward me.

11 Come my welbeloued, let vs go forth into
the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if
the vine flourish, whether it hath budded the smal
grape: or whether the pomegranates flourish: there
will I giue thee my loue.

13 The mandrakes haue given a smell, and in
our gates are all sweet thyngs, new and olde: my
welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 3 She is vpholden
by him. 6 The vntempered chere with Christ louen
her. 11 She is the vine that bringeth forth fruit to the
spirituall Salomon, which is Iesus Christ.

O that thou werest as my brother that suck-
ed the breasts of my mother: I would hide
thee without, I would kisse thee, then they should
not despise y thee.

2 I will lead thee and bring thee into my mo-
thers house: there thou shalt teach me; and I will
cause thee to drinke spiced wine, and new wine of
the pomegranate.

3 His left hand shall be vnder mine head, and
his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem,
that you stirre not vp, nor waken my loue vntill
she please.

5 (Who is this that cometh vp out of the
wildernes, leaning vpon her welbeloued?) I rai-
sed thee vp vnder an apple tree; there the mother
conceiued thee: there she conceiued y bare thee.

6 Set me a seale on thine heart, and as a
signet vpon thine arme: for loue is strong as
death: ielousie is cruell as the graue: the coales
thereof are fiery coales; and a vehement flame.

7 Much water cannot quench loue, neither
can the floods drowne it: if a man should giue
all the substance of his house for loue, they would
greatly contemne it.

8 Wee haue a little sister, and shee hath no
breasts: what shall we do for our sister when the
shall be spoken for?

9 If she be a wall, we will build vpon her a
silver palace: and if she be a doore, we will keepe
her in with boards of cedar.

10 I am a wall, and my breasts are as towers:
then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: hee
gave y vineyard vnto keepers: euery one bringeth
forth the fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, y before
me: to thee, O Salomon, appertaineth a thousand
pieces of silver, and two hundred to them that keep
the fruit thereof.

13 O thou that dwellest in the gardens,
the companions bearken vnto thy voyce: cause me to
heare it.

14 O my welbeloued, I flee away and be like
vnto the roe, or to the yong hart vpon the moun-
taines of spices.

4 This the spouse
sp. keth.

5 If the people
that are called to
Christ, bring forth
any fruit,

6 The Church cal-
led of the Gentiles,
preacheth vnto
the Church of
Ierusalem.
Or, me.

7 Reade Chap. 6. & 7.

8 Reade Chap. 3. & 4.

9 The spouse de-
scribeth Christ to be
enoyed in perpetu-
all loue with
him.

10 The Iewish
Church speaketh
this of the Church
of the Gentiles.

11 If she be a wall
and fast, she is neuer
for the husband to
dwell in.

12 The Church
promiseth fidelity
and constancie.

13 This is the vine-
yard of the Lord
bired out, Matt.

14 Christ dwelleth
in his Church,
who serue the
faithfull beare.

15 The Church de-
scribeth Christ that
of the depart from
them, yet that he
would haile to
help them in their troubles.

ISAIAH.

THE ARGUMENT.

GOD, according to his promise, Deuter. 18. 15. that he would neuer leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a special reuelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the vitiōe and profite of those, to whom they thought it chiefly to appertain, and as the time and state of things required. And principally in the declaration of the Law, they had respect to three things, which were the ground of their doctrine. First, to his doctrine contained briefly in the two Tables; secondly, to the promises and threatenings of the Law; and thirdly, to the Covenant of grace and reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Wherevnto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same; nor for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly intreated it then Moses, and set forth more liuely Iesus Christ, in whom this Covenant of reconciliation was made. In all these things, Isaiah did excell all the Prophets, in whom this Covenant of reconciliation was made. In all these things, Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations; euer applying the doctrine, as hee saw that the disease of the people, required. Hee declarath also many notable prophecies which hee had receiued of God, as touching the promise of the Messiah his office, and kingdom. And of the fauour of God toward his Church, the vocation of the Gentiles and their union with the Iewes. Which are as most principall points contained in this booke, and a gathering of his Sermons that hee preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set up the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. s. 2. and Habak. 2. 2.) the Priests tooke it downe, and referred it among their Registers; and so by Gods providence these booke were preserved as a monument to the Church for euer. As touching his person and time, hee was of the kings stocke (for Amos. his father was brother to Azariah king of Iudah, as the best writers doe agree) and prophesied more then 64 yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law hee was (as the Hebrews write) and of whom hee was put to death. And in reading of the Prophets, it is one thing among others to be observed, that they speake of things to come as though they were now past, because of the certainty thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so revealed them to his Prophet.

CHAP. I.

Isaiah reproveth the Iewes for their ingratitude and stubbornness, that neither to himselfe nor punishment would amend, in his foresayd why their sacrifices are refused, and wherein Gods true service standeth. He prophesieth of the destruction of Ierusalem, and of the restitution thereof.



A Vision of Isaiah, the sonne of Amoz, which hee saw concerning Ierusalem, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 Heare, O heauens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me.

3 The foxe knoweth his owner, and the asse his matters crib; but Israel hath not known; my people hath not understood.

4 Ah, fustall nation, a people laden with iniquitie; a seede of the wicked, corrupt children; they haue forsaken the Lord; they haue prouoked the Holy one of Israel to anger; they are gone backward.

5 Wherefore should ye be smitten any more?

for ye fall away more and more; the whole head is sicke, and the whole heart is heauie.

6 From the sole of the foote vnto the head there is nothing whole therein, but wounds and swelling, and sores full of corruption; they haue not bene wrapped, nor bound vp, nor mollified with oyle.

7 Your land is waste; your cities are burnt with fire; strangers deuoure your land in your presence, and it is desolate like the ouerthrow of strangers.

8 And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes had referred vnto vs euen a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Gomorah.

10 Heare the word of the Lord, O princes of Sodom; hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beastes; and I desire not the blood of bullockes, nor of lambs, nor of goats.

12 When ye come to appeare before mee, who

4 That is, all destroyed. 2 See that for your vices deferred all to be destroyed, as they of Sodom, faine that God of his mercie referred a little number, I amoe nations 3. as I Althowgh God commanded these sacrifices for a time, as yee see exercises of their faith: yet be aulse the people had not faith nor repentance, God destroyed them, Psalm 10. 13. Ieremieh 6. 20. Amos 5. 21, Micah 6. 7.

b By naming the whole parts of the body, he signifieth that there was no part of the whole body of the Iewes free from his curse.

i Every part of the bodie, as well the least as the chiefest, was plagued.

m Thus plagues were so grievous that they were incurable, and yet they would not repent.

n Meaning, of them that dwell there of, which because they looke for no advantage of that which remaineth destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Cough to call vpon his Name.

1 Without faith
and repentance.
2 Your sacrifices
offered in the new
moones and feasts;
are countenanced
herely hypocrites,
which thinke to
please God with
ceremonies, and
they themselves
are void of faith
and mercy.
3 He that rebeth
that where men be
deuile to auarice,
giue, cruelitie and
extortion, which
is meant by blood,
there God will
show his anger, and
not accept them,
though they seeme
new to holy, as
Chap. 39.
4 By this outward
washing, he meaneth
the spirituall:
exhorting the
Iewes to repent
and amend their
lives.
5 This kind of
reasoning by the
second Table, the
3 scriptures vize in
many places a-
gainst the hypo-
crites, who pre-
tend most holines
and religion in
word, but when
the charitie and
love toward the
brethren should
appeare, they de-
clare that they
haue neither faith
nor religion.
6 To know if I
doe excuse you
without cause,
7 Least sinners
should pretend
any rigour on
Gods part, he only
willeth them to be
pure in heart, and
will forgive all
their finnes, vnto
they neuer to ma-
ny or great.
8 He that rebeth
that where men be
deuile to auarice,
giue, cruelitie and
extortion, which
is meant by blood,
there God will
show his anger, and
not accept them,
though they seeme
new to holy, as
Chap. 39.

required this of your hands to tread in my courts?
13 Bring no mo oblations, in vaine: incense
is an abomination vnto me: I cannot suffer your
new moones, nor Sabbath, nor solemne dayes (is
is iniquitie) nor solemne assembles.
14 My soule hateth your new moones and
your appointed feasts: they are a burden vnto
me: I am wearie to beare them.
15 And when you shall stretch out your hands
I will hide mine eyes from you: and though yee
make many prayers, I will not heare: for your
hands are full of blood.
16 Wash you, make you cleane, take away
the euill of your workes from before mine eyes:
cease to doe euill.
17 Learne to doe well: seeke iudgement, re-
lieue the oppressed: iudge the fatherlesse, and de-
fend the widow.
18 Come now, and let vs reason together,
saith the Lord: though your finnes were as crim-
sen, they shall be made b white as snow: though
they were red like scarlet, they shall be as wooll.
19 If yee consent and obey, yee shall eate the
good things of the land.
20 But if yee refuse and be rebellious, yee shall be
deuoured with the sword: for the mouth of the
Lord hath spoken it.
21 How is the faithfull citle become an har-
lot? it was full of iudgement, and iustice lodged
therein, but now they are murderers.
22 Thy flower is become drosse: thy wine is
mixt with water.
23 Thy princes are rebellious, and compani-
ons of s theues: euery one loueth gifts, and fol-
loweth after rewards: they iudge not the father-
lesse, neither doeth the widows cause come be-
fore them.
24 Therefore saith the Lord God of hostes,
the b Mighie one of Israel, Ah, I will ease me of
mine aduersaries, and avenge mee of mine ene-
mies.
25 Then I will turne mine hand vpon thee, and
burne out thy drosse, till it be pure, and take
away all thy tinne.
26 And I will restore thy Iudges as at the first,
and thy counsellors as at the beginning; after-
ward shall thou be called a citie of righteousness,
and a faithfull citie.
27 Zion shall be redeemed in iudgement, and
they that returne in her, in iustice.
28 And the destruction of the transgressours
and of the sinners shall be together: and they that
forake the Lord, shall be consumed.
29 For they shall be confounded for the oakes,
which yee haue desired, and yee shall be ashamed of
the gardens that yee haue chosen.
30 For yee shall be as an oke, whose leafe fadeth:
and as a garden that hath no water.

31 And the strong shall be as p towes, and the
maker thereof as a sparke: and they shall both
burne together, and none shall quench them.
C H A P. I I.
The Church shall be reuersed by Christ, and the Gentiles
called. 6. The punishment of the rebellious and obstinate
He word that Iahai the sonne of Amoz saue
vpon Iudah and Ierusalem.
2 It shall be in the last dayes, that the moun-
taine of the House of the Lord shall be prepared
in the top of the mountaines, and shall be exal-
ted above the hilles, and all nations shall flow
vnto it.
3 And many people shall come, and say, Come,
and let vs goe vnto the mountain of the Lord,
to the house of the God of Iaakob, and hee will
teach vs his wayes, and we will walke in his paths,
for the Law shall goe forth of Zion, and the
word of the Lord from Ierusalem.
4 And he shall iudge among the nations,
and rebuke many people: they shall breake
their swords also into mattocks, and their speares
into fishes: nation shall not lift vp a sword
against nation, neither shall they learne to fight
any more.
5 O house of Iaakob, come yee, and let vs
walke in the Law of the Lord.
6 Surely thou hast forsaken thy people, the
house of Iaakob, because they are full of the East
manners, and are foreracers as the Philistines,
and about with strange children.
7 Their land also was full of silver and gold,
and there was none end of their treasures:
and their land was full of horses, and their char-
etes were infinite.
8 Their land was also full of idoles; they wor-
shipped the worke of their owne handes, which
their owne fingers haue made.
9 And a man bowed himselfe, and a man
humbled himselfe; therefore I spare them not.
10 Enter into the rocke, and hide thee in
the dust from before the feare of the Lord, and
from the glory of his Maieitie.
11 The high looke of man shall be humbled,
and the loftinesse of men shall be abased, and
the Lord only shall be exalted in that day.
12 For the day of the Lord of hostes is vpon
all the proud and hautie, and vpon all that is ex-
alted; and it shall be made low.
13 Euen vpon all the cedars of Lebanon, that
are high and exalted, and vpon all the oaks of Ba-
shan.
14 And vpon all the hie mountaines, and vpon
all the hils that are lifted vp.
15 And vpon euery hie tower, and vpon euery
strong wall.
16 And vpon all the ships of Tarshish, and

The false god,
wherein they put
your confidence,
shall be consumed
as easily as a piece
of tow.
* Mich. 4. 2.
1 The decree and
ordinance of God,
touching the re-
storation of the
Church, which is
chiefly meant of
the time of Christ.
2 In an euident
place to be scene
and disceded.
3 When the king-
dome of Christ
shall be enlarged
by the preaching
of the doctrine.
Here also is de-
clared the zeale of
the children of
God, when they
are called.
4 Alluding to
mount Zion,
where the visi-
ble Church then
was.
5 Mich. 4. 2.
6 Meaning the
whole doctrine
of saluation.
7 This was ac-
complished, when
the Gospel was
first preached in
Ierusalem, and
from thence went
thorow all the
world.
8 The Lord, which
is Christ, hath
all power giuen
him.
9 That they may
acknowledge
their finnes, and
turne to him.
10 He sheweth
the fruit of the
Gospel, which the
Gosnell should
bring to wit,
that men
should doe good
one to another,
whereas be-
fore they were enemies.
11 He sheweth
against the vse of
weapons and law-
full warre, but
the rebeth how
the heart of the
godly shall be af-
fected to
thee to do
good.
12 Seeing the Gentiles
will be so reuied, make you halie and reuied them the way to worship God. m
The Prophet seeing the small hope that the Iewes would conuert, complaineth
to God, as though he had vniuersally forsaken them for their sin. n Full of the corrup-
tion that reigned chiefly in the East parts. o They altogether gaue themselves
to the fulness of other nations. p The Prophet first condemned their superstition
and idolatry: next their contumacious, and thirdly their vainglorie in worldly
nations. q He noteth the nature of the idolaters, which are neuer satisfied
with their superstitions. r Thus the Prophet spake, being inflamed with the zeale of
Gods glory, and that he might feare them with Gods iudgement: s Meaning, as
soone as God shall begin to execute his iudgements. t By hie trees and moun-
taines are meant them that are proud and loftie, and thinke themselves most strong
in this world. u Hee condemneth their vainglorie confidence, which they had in
strong holdes, and in their merchandise, which brought in vaine pleasures,
wherein with mens mindes became effeminate.

to her husband.
6 Giuen to countenances and extortion, which is signified before by blood ver. 17
7 Whatsoever was pure in thee before, is now corrupt, though thou haue an out-
ward shew. 8 that is, they maintain the wicked and the extortioners: and not
only doe not punish them, but are themselves such. b When God will shew him-
selfe mercifull to his Church, he calleth himselfe, The Holy one of Israel: but when
he hath to doe with his enemies, he is called Mighie one against whom no power
is able to resist. i I will take vengeance of mine aduersaries the Iewes, and so I satis-
fy my desire by punishing them. Which thing yee see doeth with a griefe, because
of his Couenant. k Least the faithfull among them should be overcome by
his threatening, he addeheth consolation. l It is onely the worke of God to
purifie the heart of man, which thing hee doeth because of his promise, made
concerning the saluation of his Church. m By iustice is meant Gods faithfull
promise, which is the cause of the deliuerance of his Church. n The wicked
that are not partakers of Gods promise Psal. 93. 9 The trees, the trees and plea-
sant places, where yee commit idolatry, which was forbidden, Deut. 16. 23.

C H A P. V.

Under the similitude of the vine, he described the state of the people. 2 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

Now will I sing to my beloved a song of my beloved to his vineyard. My beloved had a vineyard in a very fruitful hill.

2 And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, and hee built a tower in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, I pray you, betwene me and my vineyard.

4 What coulde I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briars and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleasant plant, and he looked for iudgement, but beheld oppression: for righteousness, but beheld a crying.

8 Woe vnto them that ioyne house to house, and lay field to field, till there be no place, that ye may be placed by your selues in the mids of the earth.

9 This is in mine eares, saith the Lord of hosts. Surely many houses shall be desolate, even great and faire without inhabitant.

10 For ten acres of vines shall yeeld one bath, and the seed of an homer shall yeeld an ephah.

11 ¶ Woe vnto them that rise vp early to follow drunkennesse, and to them that continue untill a night, till the wine doe inflame them.

12 And the harpe and viol, timbel and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the worke of this hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glory thereof are men famished, and the multitude thereof is dried vp with thirst.

14 Therefore shall heell haue enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pomp, and he that reioyceth among them, shall descend into it.

15 And man shall be brought downe, and man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

17 Then shall the lambs feede after their

manner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them that draw iniquity with y cordes of vanitie, and sinne, as with cart ropes:

19 Which say, Let him make speed: let him hasten his worke, that wee may see it: and let the counsell of the Holy One of Israel draw neere and come, that we may know it.

20 Woe vnto them that speake good of enill, and euill of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for fowre.

21 Woe vnto them that are wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are mighty to drinke wine, and vnto them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, &c. as the chaffe is consumed of the flame: so their roare shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Law of the Lord of hosts, and contemned the word of the Holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand vpon them, and hath smitten them: the mountains did tremble: and their carkeises were torne in the middes of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe vnto the nations a farre, and will hide vnto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall faint nor fall among them: none shall sleepe nor sleep, neither shall the girdle of his loynes be loosed, nor the latchet of his shooes be broken.

28 Whose arrows shall be sharpe, and all his bowes bent: his horse's hoofs shall be thought like flint, and his wheels like a whirlewind.

29 His roaring shall be like a lion, and he shall roare like lions whelpes: they shall roare, and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if they looke vnto the earth, behold darkness and sorrow, and the light shall be darkened in their skie.

C H A P. VI.

Isaiah sheweth his uocation by the vision of the diuine maiestie. 9 He sheweth the abstinence of the people. 11 The destruction of the land. 13 The remnant rescued.

In the yeere of the death of king Vzziah, I saw also the Lord sitting vpon a high throne, and lifted vp, and the lower parts thereof filled the Temple.

2 The Seraphims stood vpon it, every one had sixe wings: with twaine he couered his face, and with twaine he couered his feete, and with twaine he did flie,

doubt. b As a ludge ready to giue sentence. c Of his garment, or of his throne. d They were Angels, so called because they were of a fierie colour, to signifye that they burnt in the love of God, and were light as fire to execute his will. e Signifying, that they were not able to endure the bright light of Gods glory. f Whereby was declared that man was not able to see the brightness of God in them. g Which thing declared the prompt obedience of the Angels to execute Gods commandment.

7 Which were all shewments, occasions, and excuses to harden their confidence in sin.

8 He sheweth what are the words of the wicked, when they are menaced with Gods iudgements.

9 Pet. 2. 4. a Which are not ashamed of sinne, nor care for honesty, but are grown to a desperate impietie.

b Which are contemptuous of all doctrine and admonition.

c Which are neuer weary, but shew their strength, and braggs in glory and drunkennesse.

d Both they are their potherie, so that nothing shall be left.

e He sheweth that God had so fore punished this people, that the dumb creatures, if they had beene so plagued, would haue bin more sensible, and therefore his plagues will continue, till they begin to feele them.

f He will make the Babylonians to come against them at his becke, and to fight vnder his standard.

g They shall be prompted to lettie to execute Gods vengeance.

h The enemy shall haue no impediment.

i Whereby is declared the cruelty of the king.

k The heauens shall not be fuscured.

l To the land of Iudah.

a God sheweth him himselfe to man in his maiestie, but according as mans capacity is able to comprehend, that is by visible figures, as when Baptism is called the holy Ghost in the forme of a

23 And at the same day euery place, wherein shall be a thousand vines, shall bee at a thousand pieces of silver: so it shall be for the briers and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the land shall be briers and thornes.

25 But on ^a all the mountains, which shall be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall be for the fending out of bullockes, and for the treading of sheepe.

CHAP. VIII.

1 The captivity of Israel and Iudah by the Assyrians. 6 The infidelitie of the Lewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be enquired at.

M Oreouer the Lord said vnto me, Take thee a ^a great toll, and write it ^b with a mans pen. Make speed to the spoyle: haste to the pray.

2 Then I tooke vnto me ^c faithfull winnesse to record, Vriah the Priest, and Zechariah the sonne of Ierebachiab.

3 After, I came vnto the ^d Prophetesse, which conceived, and bare a sonne. Then said the Lord to me, Call his name, ^e Maher-shalal-haz.

4 For before the ^f childe shall haue knowledge to cry, My father, and my mother, ^g he shall take away the riches of Damascus, and the spoyle of Samaria, before the King of Asshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of ^h Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliab,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of ⁱ the Riuer mighty and great, ^j euen the King of Asshur with all his glory, and hee shall come vp vpon all their citiers, and go ouer all their banks.

8 And shall breake into Iudab, and shall ouerflow, and passe through, and shall come vp to the necke, and the stretching out of his wings shall fill the breadth of thy land, O ^k Immanuel.

9 Gather together on heapes, O ye ^l people, and ye shall be broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shall be broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee, in taking ^m of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A ⁿ confederacie, to all them to whom this people hath a confederacie, neither feare you ^o their feare, nor be afraid of them.

13 ^p Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a ^q Sanctuary: but as a

y As they that go to seeke wilde beaſts among the bushes.
z The mountains conuerty to their own, shall be rilled by such as shall feed to them for succout.
a That thou maieſt write in great letters, to the intent it may be more easily read.
b Meaning, after the common fashion, because all men might read it.
c Because the thing was of great importance, hee tooke these two winnesſes, which were of credit with the people, when hee ſer this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, as Kim 16, 17.
d Meaning, in his wife, and this was done in a viſion.
e Or made ſpeed in the ſpyle: haſte to the pray.
f Before any child be able to ſpeake.
g That is, the army of Affyria.
h Which was a fountain at the ſide of mount Zion, out of the which ran a ſmall riuer through the city: meaning, that they of Iuda, diſtrusting their owne power, which was ſmall, deſired ſuch power and riches as they ſaw in Syria and Affra.
i That is, the Affyrians which dwell beyond Embrates. It ſhall be ready to drowne them.
k Hee ſoothereth this Mſhab, or Chriſt, in whom the faithfull were comforted, and who would not ſuffer his Church to be deſtroyed vterly.
l To wit, Egyptians, Syrians, Sc.
m To encourage me that I ſhould not bring to the infidelitie of this people, and ſo ſeek mine office. n Conſent not ye that are godly, to the league and frienſhip that this people ſeek with ſtrangers and idolaters.
o Meaning, that they ſhould not feare the thing that they feared, which haue no hope in God. p In putting your truſt onely in him, in calling vpon him in aduertiſe, patiently looking for his help, and ſeeking to doe any thing contrary to his will. q Hee will defend you which are his elect, and reſt at all the reſt, which is meant of Chriſt, againſt whom the Lewes ſhould ſtumble and fall, Luke 23, 34. Rom. 9, 33. 1 Pet. 2, 7, 8.

stumbling ſtone, and as a rocke to fall vpon, to both the houſes of Iſrael, and as a ſnare and as a net to the inhabitants of Ieruſalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 ^a Bind vp the testimony: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iakob, and I will looke for him.

18 Behold, I and the ^b children whom the Lord hath giuen me, ^c are as signes and as wonders in Iſrael, ^d by the Lord of hostes, which dwelleth in Mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers which whisper and murmur, ^e Should not a people enquire at their God? from the ^f living to the dead?

20 To the ^g Law, and to the testimony, if they speake not according to this word: ^h it is because there is no ⁱ light in them.

21 Then he that is afflicted and famished, shall goe to and fro in ^j it: and when hee shall be hungry, he shall enen ſet himſelfe, ^k and curſe his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and ^l darkeneſſe, vexation, and anguish, and he is driuen to darkeneſſe.

where his will is declared. z They haue no knowledge, but are blinde leaders of the blinde. a This is, in Iuda, where they ſhould haue had reſt, if they had not thus grieuouſly offended God. b In whom after they put their truſt. c They ſhall ſhinke that heauen and earth and all creatures are beſet againſt them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophetic of Chriſt. 14 The deſtruction of the ten tribes for their pride and conſepts of God.

Y Et ^a the darkeneſſe shall not be according to the affliction, ^b that it had when at the first hee touched lightly the land of Zebulun and the land of Naphthali, nor afterward when hee more grieuous by the way of the sea beyond Iorden in Galilee of ^c the Gentiles.

2 The people that ^d walked in darkeneſſe, haue ſeene a great ^e light: they that dwelled in the land of the ſhadow of death, vpon them hath the light ſhined.

3 Thou haſt ^f multiplied the nation, and not increaſed their ioy: they haue reioyced before thee according to the ioy in haueſt, ^g as men reioyce when they diuide a ſpoyle.

4 For the ^h yoke of their burthen, and the ſlaſſe of their ſhoulder, and the rod of their oppreſſor haſt thou broken, as in the day of Midian.

5 Surely euery battell of the warrior is with noiſe, and with tumbling of garments in blood: but this ſhall be ⁱ with burning, and deuoring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon

i They all ſuſpect me, yet ye that are mine, keep my word ſure ſealed in your hearts.
j Meaning, them that were willing to heare and obey the word of God, whom the world baſed as though they were monſters and not worthy to liue.
k This was a conſolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.
l Anſwere the wicked thus, Should not Gods people ſeeke ſuccour at him?
m That is, will they reſuſe to be taught of the Prophet, who is the mouth of God, and ſeeke helpe at the dead, which is the illuſion of Satan?
n Seeke reſt in the word of God, but are blinde leaders of the blinde.
o He comforteth the Church againe after theſe great threatenings, promiſing to reſtore them to great glory in Meſſiah.
p Wherewith Iſrael was puniſhed, ſit by Tiplah-pileſar, which was a light ſcourge in reſpect of that which they ſuffered afterward by ſhalmaſer, who carried the ſcavellous away captiues.
q Whereas the Lewes and Gentiles dwell together by reaſon of thoſe twenty cities, which Salomons gaue to Iſrael.
r Which were captiue in Babilon: and the Prophet ſpeaketh of that thing which ſhould come to
s Meaning, the comfort of their deliuerance. t This captiuitie and deliuerance were figures of our captiuitie by ſinne, and of our deliuerance by Chriſt through the preaching of the Goſpel, Matthew 9, 13, 16.
u Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their reſtorement, Hag. 2, 10.
v Thou gaueſt them peſtifer ioy by deliuering them, and by deliuering the tyrants, that had kept them in cuell bondage, as thou diddeſt deliuer them by Gideon from the Midianites, Iudg. 7, 21.
w It ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculouſly from his enemies, but eſpecially by the coming of Chriſt, of whom hee prophesieth in the next verſe.

h The author of
enmity, and by
whom the Church
and every member
thereof shall be
preferred for e-
uer, and haue im-
mortall life.
l His fingler
loue and care for
his elect.

m This is another
prophecie against
them of Samaria,
which were mu-
chers and contem-
ners of Gods pro-
mises and menaces,
n We were but
weake, when the
enemie ouercame
vs, but wee will
make our selues
so strong, that we
will neither care
for our enemies,
nor feare Gods
threatnings.

o Rezin king of
Syria, who was
in league with Is-
rael, was slaine by
the Assyrians, after
whose death A-
ram, that is, the Sy-
rians were against
Israel, which on
the other side
were assailed by
the Philistines.

p Wickednesse
as a belloces
kindleth the fire
of Gods wrath,
which consumeth
all his obdurate
enemies.

q Though there
were no forreine
enemie, yet they
shall destroy one
another.

r Their grediu-
rout shall be in-
uincible, so that one
brother shall eate
vp another, as
though he should
eat his owne flesh.

a Which write
and pronounce a
wicked sentence
to oppress the
poore: meaning,
that the wicked
magistrates, which
were the chiefe
cause of mischief,
should be first
punished.
b To wit, from
Assyria. c Your
riches and authority,

his shoulder, and he shall call his name, Wonder-
full, Counseller, The mightie God, The euerlast-
ing Father, The prince of peace.

7 The encrease of his government and peace
shall haue none end: he shall sit vpon the throne
of David, and vpon his kingdome, to order it, and
to establish it with iudgement, and with iustice,
from henceforth, *euem* for euer; ^l the zeale of the
Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iakob,
and it hath lighted vpon Israel.

9 And all the people shall know, *euem* Eph-
raim, and the inhabitant of Samaria, that say
in the pride and presumption of their heart,

10 The bricks are fallen, but we will build
it with hewen stones; the wild figgetrees are cut
downe, but we will change them into cedars.

11 Neuerthelesse, the Lord will raise vp the
aduersaries of Rezin against him, and ioyne his
enemies together.

12 Aram before and the Philistines behinde,
and they shall deuoure Israel with open mouth;
yet for all this his wrath is not turned away, but
his hand is stretched out still.

13 For the people turneth not vnto him that
smiteth them, neither doe they seeke the Lord of
hostes.

14 Therefore will the Lord cut off from Isra-
el head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is
the head: and the prophet that teacheth lies, he is
the taile.

16 For the leaders of the people cause them to
erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure
in their yong men, neither will he haue compas-
sion of their fatherlesse and of their widows: for
every one is an hypocrite and wicked, and every
mouth speaketh follie; yet for all this his wrath
is not turned away, but his hand is stretched out
still.

18 For wickednesse burneth as a fire; it de-
uoureth the briars and the thornes, and will kin-
dle in the thicke places of the forest; and they
shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shall the
land be darkened, and the people shall be as the
meate of the fire; no man shall spare his brother.

20 And he shall snatch at the right hand, and
be hungry; and he shall eate on the left hand, and
shall not be satisfied; every one shall eate the flesh
of his owne arme.

21 Manasse Ephraim; and Ephraim Mana-
sse, and they both shall be against Iudah; yet for all
this his wrath is not turned away, but his hand is
stretched out still.

CHAP. X.

1 Of wicked lawmakers. 2 God will punish his people by
the Assyrians and after destroy them. 3 The remnant of
Israel shall be saved.

W O vnto them that decreed wicked de-
ceets, and write grievous things.

2 To keepe backe the poore from iudgement,
and to take away the iudgement of the poore of
my people, that widows may be their pray, and
that they may spoyle the fatherlesse.

3 What will ye doe now in the day of visita-
tion, and of destruction, which shall come from
basse? to whom will ye see for helpe? and
where will ye leave your glory?

that they may be safe, and that ye may receive them againe.

4 Without mee *euery one* shall fall among
them that are bound, and they shall fall downe a-
mong the flaine: yet for all this his wrath is not
turned away, but his hand is stretched out still.

5 ¶ O Asbur, the rodde of my wrath: and
the staffe in their hands is mine indignation.

6 I will fend ^h him to a dissembling nation,
and I will giue him a charge against the people
of my wrath to take the spoyle and to take the
pray, and to tread them under feete like the mire
in the freete.

7 But hee thinketh not so, neither doeth his
heart esteeme it so: but hee imagineth to destroy
and to cut off not a few nations.

8 For he faith, Are not my princes altogether
Kings?

9 Is not Calno as Carchemish? Is not Ham-
math like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the king-
doms of the idoles, seeing their idoles were about
Ierusalem, and about Samaria:

11 Shall not I, as I haue done to Samaria, and
to the idoles thereof, so doe to Ierusalem, and to
the idoles thereof?

12 ¶ But when the Lord hath accomplished
all his worke vpon mount Zion and Ierusalem,
I will visite the fruit of the proud heart: I of the
king of Asthur, and his glorious and proud lookes.

13 Because hee said, By the power of mine
owne hand haue I done it, and by my wisdom,
because I am wisetherefore I haue remooued the
borders of the people, and haue spoyled their treas-
ures, and haue pulled downe the inhabitants
like a valiant man.

14 And mine hand hath found as a nest the ri-
ches of the people, and as one that gathereth egges
that are left, so haue I gathered all the earth: and
there was none to moue the wing or to open
the mouth, or to whisper.

15 Shall the axe boast it selfe against him that
heweth therewith? or shall the saw exalt it selfe a-
gainst him that moueth it? as if the rod should
lift vp it selfe against him that taketh it vp, or the
staffe should exalt it selfe *as it were* no wood.

16 Therefore shall the Lord God of hostes send
among his fat men leanness, and under his glory
he shall kinde a burning, like the burning of hre.

17 And the light of Israel shall be as a fire, and
the Holy one thereof as a flame, and it shall burne,
and deuoure ^h his thorns & his briars in one day.

18 And shall consume the glory of his priest,
and of his fruitfull feldes both foule and fish:
8c he shall be as the fainting of a bander bearer.

19 And the rest of the trees of his forest shall
be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Is-
rael and such as are escaped of the house of Is-
rakob, stay no more vpon him that smote them, but
shall pray vpon the Lord, the Holy one of Israel
in trueth.

21 The remnant shall returne, *euem* the rem-
nant of Iakob vnto the mighty God.

22 Forthwith they people, O Israel, be as the
sand of the sea, yet shall the remnant of them re-
turne. The consumption decreed shall overflow
with righteousness.

23 For the Lord God of hostes shall make the
consumption *euem* determined, in the middes of
all the land.

world with righteousness. 2 God will destroy this land as
and after saue a small portion.

d Because they
haue forsaken me,
some shall go into
captivity, and the
rest shall be slain.
e God shall cause
the Assyrians to
be the executioners
of his vengeance.

f That is, the As-
syrians against the
leues, which are
but hypocrites,
g In the first and
seuenth verse I
declared the differ-
ence of the worke
of God, and of the
wicked: in one ve-
ry thing and adte:
for Gods inten-
tion is to chaunge
them for their in-
iudgement, and
the Assyrians pur-
pose is to destroy
them to enrich
themselves: thus
in respect of Gods
iustice it is Gods
worke, but in re-
spect of their owne
malice, it is the
worke of the de-
uill.

g Seeing that I
haue outscour
myselfe out of
myselfe as one city
as another, so that
none could tell
shall Ierusalem be
able to escape mine
hands?
h Whiche be bath
scientifically chari-
tied his people (for
he beginneth as
his owne house)
then will he burne
the rods.
i Meaning of Sa-
nathierb.
k Here we see that
no creature is able
to doe any thing,
but as God ap-
pointeth him, and
that they are all
but his instruments
to doe his worke,
though the inteni-
ons be diuers, as
verse 6.

l Meaning, that
God is light to
comfort his people,
and a fire to burne
his enemies.

m That is, the As-
syrians.
n To wit, body and
soule vnto it.

o When the battell
is lost, and the stan-
dard taken.

p This is the end of
Gods plague
toward his, to
bring them to him,
and to forsake all
trust in others.

q This small num-
ber which is con-
sumed, and
according to
Gods decree is
sard shall be suf-
ficient to fill all the
be bath determined,

24 Therefore

f As the Egyptians
did punish thee.

t Reade Chap. 9. 4
u When the Isra-
elites pulled through
by the lifting vp
of Moſes rod,
and the coeues
were drowned,
Exod. 14. 28.
v Because of the
promiſe made to
the Iſraelites,
whereby Christs
kingdome was
prefigured.

y He ſaith by
what way the
Aſſyrians ſhall
come againſt Iu-
dah, to confirme
the faithfull, when
it ſhould come ſo
paſſe, that as their
plague was come,
ſo ſhall they be
drowned.

z Feare and de-
struction ſhall
come vpon Iuda-
h: for eie princes
and the people
ſhall be all away
away captiues.

24 Therefore thus ſaith the Lord God of hoſts,
O my people, that dwelleſt in Zion, be not afraid
of Aſſhur, he ſhall ſmite thee with a rod, & ſhall lift
vp his ſtaffe againſt thee after y manner of Egypt.
25 But yet a very little time, and the wrath ſhall
be conſumed, and mine anger in their deſtruction.
26 And the Lord of hoſts ſhall reſtore for
a ſcourge for him, according to the plague of Mi-
dian in the rocke Oreb: and as his ſtaffe was vpon
the Sea, ſo hee will lift it vp after the manner of
Egypt.

27 And at that day ſhall his burden be taken
away from off thy ſhoulder, and his yoke from off
thy necke: and the yoke ſhall be deſtroyed becauſe
of the enoynting.

28 He is come to y Aiath: I.e. is paſſed into Mi-
giron: at Michmah ſhall he lay vp his armour.

29 They haue gone ouer the foord: they lod-
ged in the lodging at Geba: Ramah is afraid:
Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cauſe
Lailah to heare, O pore Anathoth.

31 Madmenah is remooued: the inhabitants of
Gebim haue gather'd themſelues together.

32 Yet there is a time that he will ſay at Nob:
hee ſhall lift vp his hand toward the mount of this
daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hoſts ſhall cut off
the bough with feare, and they of high ſtature
ſhall be cut off, and the high ſhall be humbled.

34 And he ſhall cut away the thicke places of
the firr & with yron, and Lebanon ſhall haue a
mightie fall.

CHAP. XI.

Christ borne of the roote of Iſſai. 2 His vertues and
kingdome. 6 The Iuſts of the Goſpell. 10 The call-
ing of the Gentiles.

Be there ſhall come a rodde forth of the
ſtocke of Iſſai, and a graſſe ſhall grow out of
his tootes.

2 And the Spirit of the Lord ſhall reſt vpon
him: the Spirit of wiſedome and vnderſtanding,
the Spirit of counſell and ſtrength, the Spirit of
knowledge, and of the feare of the Lord.

3 And ſhall make him prudent in the feare of
the Lord: for hee ſhall not iudge after the ſight
of his eyes, neither reprocue by the hearing of
his eares.

4 But with righteouſneſſe ſhall hee iudge the
poore, and with equitie ſhall hee reprocue for
the meeke of the earth: and he ſhall ſmite the earth
with the rod of his mouth, and with the breath of
his lips ſhall he ſlay the wicked.

5 And iuſtice ſhall be the girdle of his loynes,
and faithfullneſſe the girdle of his reines.

6 The Wolfe alſo ſhall dwell with the lambe,
and the leopard ſhall lye with the kid, and the
calfe, and the lyon, and the ſar beaſt together, and
a little child ſhall leade them.

7 And the kow and the beaſt ſhall feede: their
yong ones ſhall lye together: and the lyon ſhall
eat ſl aw like the bullocke.

8 And the ſucking child ſhall play vpon the
hole of the aſpe, and the weaned child ſhall put
his hand vpon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the
mountaine of my holineſſe: for the earth ſhall
be full of the knowledge of the Lord, & as the waters
that conuer the ſea.

d. It ſhall be in ſo great abundance at the waters in this ſea,
Iames, ſaſouring and louing one another, and caſt off all their cruell affec-
tions, Chap. 65. 25.

10 And in that day the roote of Iſſai; which
ſhall ſtand vp for a ſigne vnto the e people, the
nations ſhall ſeeke vnto it, and his reſt ſhall be
glorious.

11 And in the ſame day ſhall the Lord ſtrech
out his hand & againe the ſecond time, to poſſeſſe
the remnant of his people, (which ſhall be left) of
Aſſhur, and of Egypt, and of Patros, and of E-
thiopia, and of Elam, and of Shinear, and of Ha-
math, and of the yles of the ſea.

12 And hee ſhall ſet vp a ſigne to the nations,
and aſſemble the diſperſed of Iſrael, and gather
the ſcattered of Iudah from the foure corners of
the world.

13 The hatred alſo of Ephraim ſhall depart:
and the aduerſaries of Iudah ſhall be cut off; E-
phraim ſhall not ennie Iudah, neither ſhall Iu-
dah vexe Ephraim:

14 But they ſhall ſee vpon the ſhoulders of the
Philittins toward the Welt: they ſhall ſpoyle them
of the ſaſt together: Edom and Moab ſhall be the
ſtreching out of their hands, and the children of
Ammon in their obedience.

15 The Lord alſo ſhall utterly deſtroy the
i tongue of the Egyptians ſea, and with his mighty
wand ſhall lift vp his hand & ouer the riuer, and
ſhall ſoake him in his ſeuere ſtreames, and cauſe
men to walke therein with ſhoes.

16 And there ſhall be a path to the remnant of
his people which are left of Aſſhur, like as it was
vnto Iſrael in the day that hee came vp out of the
land of Egypt.

CHAP. XII.

A thankſgiving of the faithfull for the mercies of God.

And thou * ſhalt ſay in that day, O Lord, I will
praiſe thee: though thou waſt angry with me,
thy wrath is turned away, and thou comforteſt me.
2 Behold, God is to y ſaluation: I will truſt,
& will not feare for the Lord God is * my ſtrength
and ſong: he is alſo become my ſaluation.

3 Therefore with ioy ſhall yee c draw waters
out of the wells of ſaluation.

4 And yee ſhall ſay in that day; * Prayſe the
Lord: call vpon his Name: declare his workes a-
mong the people: make mention of them, for his
Name is exalted.

5 Sing vnto the Lord, for he hath done excel-
lent things: this is known in all the world.

6 Cry out, and ſhout, * O inhabitant of Zi-
on: for great is the Holy one of Iſrael in the mids
of thee.

CHAP. XIII.

The Medes and Perſians ſhall deſtroy Babylon.

Therea but len of Babel, which Iſſai the ſonne
of Amoz did ſee.

2 Lift vp a ſtandard vpon the high mountaine:
liſt vp thy voice vnto them: wagge the b band,
that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue fan-
cied; and I haue called the mighty to my wrath,
and them that reioyce in my glory.

God would ſmite the ſtrange nations (whom they know
called the Iſraelites as his children, and theſe others as if
that God ſhould not theſe that are ignorant, that they ſhall not think ſtrange, if he
punish them which haue knowledge of his Law, and keep it not. B To wit,
the Medes and Perſians. c That is, prepared and appointed to execute my iudge-
ments. e Which willingly go about to the worke whereat I appoint them,
but how the wicked doe this, reade Chap. 10. 6.

e He propheth of
the calling of the
Gentiles.

f That is, the
Church, which he
alſo collecth by
yell, Pſal. 34. 14.
g For God firſt
delivered his people
out of Egypt, and
now promiſeth to
deliuer them out
of their enemies
hands.

h As through
Parthians, Perſi-
ans, Cilicians, and
them of Actiochia,
among whom they
were diſperſed:
and this is chiefly
unto the church
of Chriſt, who
people being diffe-
red through all the
world.

i Here he deſcrib-
eth the conſent
that ſhall be in his
Church, and their
ioy againſt their
enemies.

k Meaning, a cor-
ner of the ſea, that
enrich into the
land, and hath the
ſonne of a tongue,
h To wit, Nilus,
the greater riuer of
Egypt, which en-
rich into the ſea
with ſeuere ſtreames.

e He ſheweth how
the Church ſhall
praiſe God, when
they are deliuered
from their capti-
tie.

f Our ſaluation
ſtandeth moſely in
God, who giueth
vs an aſſured con-
ſtancy, conſancy,
and occaſion to
praiſe him for the
ſame.

* Exod. 15. 2.
Pſal. 118. 14.

g The graces of God
ſhall be abundant,
that y may receiue
them in great
plenty, as waters
out of a fountaine
that is full.

* 1 Chron. 16. 8.
d Yee that are of
the Church.

A That is, the
great calamity,
which was pro-
pheth to come on
Babel, as a mo-
griuous burden,
which they were
not able to beare.
In theſe trouble
chapters following
of Iſſai he ſheweth
the plagues which
ſhall come on the
to deſtroy that
city.

h To wit, the
Medes and Perſians.

i Appoint them,
but how the wicked
doe this, reade Chap. 10. 6.

a The army of the Medes and the Persians against Babylon.
b Ye Babylonians,

4 The noise of a multitude *is* in the mountains like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbeth the hoste of the battell.

5 They come from a farre country, from the end of the heauen: *even* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle *t* you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorrow shall take *them*, and they shall have paine, as a woman that travaileth: every one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the *b* starres of heauen and the planets thereof shall not give their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visit the wickednesse vpon the world, and their iniquity vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine gold, euen a man aboute the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remouue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And *m* it shall be as a chafed Doe, and as a sheepe that no man taketh vp: every man shall turne to his owne people, and flee each one to his owne land.

15 Every one that is found, shall be stricken through: and whosoever ioyneth himselfe, shall fall by the sword.

16 * Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their viues ransied.

17 Beholde, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall have no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans, shall be the destruction of God * in Sodom and Gomorrah:

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall their shepherds make their folds there.

21 But Zim shall lodge there, & their houses shall be full of Otters: Ottriches shall dwell there, and the Sattys shall dance there.

22 And Iim shall cry in their places, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The destruction of the King of Babylon. 11 The death of the king. 29 The destruction of the Philistines.

FOR as the Lord will haue compassion of Iacob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger shall ioine himselfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receiue them & bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants and handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou diddest foue.

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressour ceased? and the gold thislike Babel refused?

5 The Lord hath broken the rodde of the wicked, and the ceptre of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, he did it not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 Also the liue trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to meete thee at thy coming, raising vp the dead for thee, *even* all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall cry and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe, to the graue, and the found of the viols: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning: and cut downe to the ground, which diddest say loues vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne above beside the starres of God: I will sit also vpon the mount of the Congregation in the height of the North.

14 I will ascend above the fildes of the clouds, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the side of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the kings of the nations, *even* they all sleepe in glory, eury one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the rayment of those that are slain, and thrust thorow with a sword, which goe downe to the Rones of the pit, as a carkeisse to den vnder feete.

20 Thou shalt not be ioyned with them in the

his crueltie, in Thou wast not buried in the sepulchre of thy fathers, thy name was to be abhorred.

a He sheweth why God will haue to destroy his enemies: to wit because he will destroy his Church. Meaning, that the Gentiles shall be ioyned with the Church, and worship God.

e Signifying, that the leues should be superiours to the Gentiles, and that they should be brought vnder the fruite of Christ by the preaching of the Apostles, whereby all are brought into the fellowship of the redemption of a Cor.

10. f. d. That is, hee suffered all violence and injuries to be done.

e Meaning, that when tyrants reioyce, there can be no rest nor quietude, and also how detestable a thing tyrannie is, seeing the iocose creatures haue occasion to reioyce at their destruction.

f As though they feared, least thou shouldst trouble the dead, as thou didst trouble the liuing: and hence hee denieth the proud tyrannie of the wicked, which hee saith, not that all creatures with their destruction, that they may reioyce.

g In stead of thy costly carriages and coverings.

h Thou that thoughtest thy selfe most glorious, and that wast placed in the highest for being raised: Babel that goeth before the funerals is called Lucifer, to whom Nebuchadnezzar is compared.

i Meaning, Terie Salem, whereof the Temple was on the North side. Psal. 48. 2. whereby hee meaneth that tyrants fight against God, when they refuse to be his Church, and would set themselves in his place.

k In marcelling as thee.

l To fit them to be licentious: not a

g The Babylonians anger and griefe shall be much, that their faces shall burne as fire. b They that are overcome shall shewe that all the powers of heauen and earth are against them, Ezek. 32. 7. Joel 3. 15. Mast. 14. 19.

i He compasseth Babylon to the whole world, because they have sinned themselves by reason of their great empine. h He noteth the principal vice, whereunto they are most giuen, as are all that abound in wealth.

i He noteth the great slaughter that shall be, seeing the principal sinne is most giuen, as are all that abound in wealth. n This was not accomplished when Cyrus took Babylon, but after the death of Alexander the great.

* Gen. 19. 24. Jer. 50. 40. o Who wish to go from country to country to find pasture for their beasts, but there shall they finde none.

p Which were ripe, wild beasts, or foules, or wicked spirits, whereby Sathan deluded man, as by the fairer, goblins, and such like fantasies.

grauē, because thou hast destroyed thine owne land, and slaine thy people: the feed of the wicked shall not be renowned for euer.

21 ¶ Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rife vp nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (sayth the Lord of hosts) and will cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord.

23 And I will make it a possession to the helghog, and pooles of water, & I will sweepe it with the beforeme of destruction, sayth the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I have purposed, so shall it come to passe, and as I have consulted, it shall stand:

25 ¶ That I will breake to pieces Ashtar in my land, and vpon my mountaines will I tread him vnder foote, so that his yoke shall depart from them, and his burden, shall he taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations.

27 Because the Lord of hostes hath determined, and who shall disannull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yere that king Ahaz died, was this a burdea.

29 Reioyce not, (thou whole ¶ Palestina) because the rod of him that did beate thee is broken: for out of the serpents roote shall come forth a cockatrice, and the fruit thereof shall be a fiery flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safety: and I will kill thy roote with famine, and it shall fly thy remnant.

31 Howle, O gate, crie, O citie; thou whole land of Palestina art disfolde, for there shall come from the North a smoke, and none shall be alone, at his time appointed.

32 What shall then one answer the messengers of the Gentiles? that the Lord hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV.

A prophesie against Moab.

THE a burdea of Moab, Surely b Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 ¶ He shall goe vp to the Temple, and to Dibon the hig places to weepe: for d Nebo and for Medeba shall Moab howle: vpon all c their heads shall be baldnes, and euey beard shauen.

3 In their frectes shall they be girded with sackcloth: on the toppes of their houfes, and in their frectes euey one shall howle, and come downe with weeping.

4 And Heshbon shall cry, and Elealeh: their voyce shall be heard vnto Jahaz: therefore the warriors of Moab shall shout: the soule of euey one shall lament in himselfe.

5 Mine ¶ heart shall crie for Moab: his fugitiues shall see vnto Zoar, as a helper of thre yere olde: for they shall goe vp with weeping by the

mounting vp of Lubih; and by the way of Horonathim they shall raile vp a cry of destruction.

6 For the waters of Nitrim shall be dried vpon therefore the graffe is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euey man hath left, and their subkace shall they beare to the brooke of the willowes.

8 For the cry went round about the borders of Moab, and the howling thereof vnto Eglaim, and the skriking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall be full of blood; for I will bring more vpon Dimon, euen lions vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherfore the Moabites are destroyed.

SEND a yee a lambe to the ruler of the world from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that b flieth, and a nest, forsaken: the daughters of Moab shall be at the foordes of Amon.

3 Gather a counsel, exerce iudgement, make thy shadow as the night in the midday: hide them that are enaled out; bewray not him that is fled.

4 Let my banished dwell with thee; Moab, be thou their court from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the opprellour shall cease out of the land.

5 And in mercy shall the throne be prepared, and he shall sit vpon it in steadfastnesse, in the tabernacle of David, iudging, and seeking iudgement, and halting iustice.

6 Wee haue heard of the pride of Moab (he is very proud) euen his pride, and his arrogancie, and his indignation, but his flies shall not be so.

7 Therefore shall Moab howle vnto Moab, euey one shall howle, for the foundations of Kir-harsheth shall yee moune, yet they shall be stricken.

8 For the vineyards of Heshbon are cut downe and the vine of Sibmah; the lordes of the heathen haue broken the principall vines thereof; they are come vnto laazer; they wandered in the wilderness; her godly branches stretched out themselves, and went ouer the sea.

9 Therefore will I weepe with the weeping of laazar, and of the vine of Sibmah, O Heshbon, and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harvest I a shouting is fallen.

10 And gladnes is taken away, and ioy out of the plentiful field; and in the vineyards shall be no singing nor shouting for ioy; the treader shall not tread wine in the wine press; I haue caused the reioycing to cease.

11 Wherefore, my ¶ bowels shall found like an harpe for Moab, and mine inward parts for Kir-harsheth.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying,

m For very sorrow and compassion, n They shall vse helpe of their idoles, and all in vaine: for Chemez their be able to helpe them,

h He describeth the miser able disposition and sight of the Moabites,

i To hide themselves, and their goods there, k Of them that are flatterers,

l So that they no means they should escape the hand of God; thus will God punish the enemies of his Church,

a That is, offer a sacrifice, whereby he desireth their long delay, which would not repent when the Lord called them, shewing them, that it is now too late, seeing the vengeance of God is vpon them:

b There is no remedy, but you must flee.

c Hee like weth which Moab should haue done, when Israel their neighbour was in a strait to whom because they would giue no shadow nor comfort, they are now left comfortlesse.

d The Assyrians shall oppress the Israelites, but for a while.

e Meaning, Christ, f Their vaice confidence and proud braggs shall deceiue them, Iere 8. 2.

g For all year mourning yet the citie shall be destroyed, euen vnto the foundation.

h That is, the Assyrians and other enemies.

i Meaning, that the coutry of Moab was now destroyed, and all the precious things thereof were carried into the border, vsa into other countreyes, and ouer the sea.

k He sheweth that their plague was so great, that it would haue moued any man to lament vnto them, as Psal. 141. 5.

l The enemies are come vpon thee, and about for ioy, when they cary thy remnantes from thee, as Iere 49. 33.

m all means to seek great good shall not

¶ He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

¶ Or, torres.

a As I haue begun to destroy the Assyrians in Sambe-rib: so will I continue, and destroy them wholly, when I shall deliuer you from Babylon.

b From the leues.

c Reade Chap. 31. 1.

d He willen the Philistines not to reioyce because the towers are demolished in their power, for their strength shall be greater then euer at was.

f The Israelites, which were brought to moit extreme miserie.

g To wit, my people.

h That is, from the leues, or Assyrians: for they were both North from Talleitia.

i But they shall be all ready, and ioye together.

y Which shall come to enquire of the state of the Church.

z They shall ascribe that the Lord doth defend his Church, and them that ioye them selues there-vnto.

a Reade Chap. 13. 1.

b The chiefe city, whereby the whole coutry was meant.

c The Moabites, shall flee to their idoles for succour, but it shall be too late.

d Which were cities of Moab, e For as in the West parts the people vsed to let their haire grow long, when they mourned, fo in the Talls parts they cut it off.

f The Prophet speaketh this in the person of the Moabites: or as one that felt the great iudgement of God that should come vpon them.

g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorrow,

o He appointed a certain time to punish the enemies in.
p Who will observe iustly the time for the which

o In three yeeres 7 yeeres of an phireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

He is hired, and ferue no longer, but will euer long for it.

CHAP. XVII.

A prophesie of the deftruction of Damafcus and Ephraim, 7 Calamatie moueth to repenrice.

The burden of Damafcus. Behold, Damafcus is taken away from being a citie, for it shall be a ruinous heape.

The cities of Aroer shall be forsaken: they shall be for the flocks; for they shall lie there; and none shall make them afraide.

The munition also shall cease from Ephraim, and the kingdom from Damafcus, and the remnant of Aram shall be as the glory of the children of Irael, faith the Lord of hostes.

And in that day the glory of Ilaakob shall be impouerished, and the faues of his Beth shall be made cleane.

And it shall be as when the haruest man gathereth the corne, and respecteth the eares with his arme, and hee shall be as he that gathereth the eares in the valley of b Rephaim.

Yet a gathering of grapes shall be left in it; as the shaking of an olive tree, two or three berries are in the top of the ymoft boughes, and foure or five in the high branches of the fruit thereof; faith the Lord God of Irael.

At that day shall a man looke to his maker, and his eyes shall looke to the holy one of Irael.

And hee shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things which his owne fingers haue made, as groues and images.

In that day shall the cities of their strength be as the furlaking of boughes & branches, which they did forsake, because of the children of Irael, and there shall be defolation.

Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange vine branches.

In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the haruest shall be gone in the day of possession, and there shall be desperate sorrow.

Oh, the multitude of many people, they shall make a found like the noise of the sea: for the noise of the people shall make a found like the noise of mightie waters.

The people shall make a found like the noise of many waters: but God shall rebuke them, and they shall see farre off, and shall be chafed as the chaffe of the mountains before the winde, and as a routing thing before the whirlewinde.

And loe, in the evening there is a trouble; but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that robbe vs.

a Read Chap.

b The

c The thiefe citie

d It was a coun-

e The river Arcon.

f It seemeth that

g The people would

h Comfort the Church

i Declaring the

j Destruction of

k These two kings of

l Syria and Irael,

m When as they had

n Confired the o-

p The shadow of Iudah.

q The ten tribes

r Gloried in their

s Multitude and al-

t Alliance with other

u Nations: therefore

v Hee saith that they

w Shall be brought

x Downe, and the

y Syrians also.

z Meaning, of the

a Ten tribes, which

b Boasted them-

c Selves of their no-

d Bility, prosperitie,

e Strength and mul-

f Titude.

g As the abun-

h Dance of corne,

i Doth not feare the

j Haruest time that

k Should cut it

l Downe: so more

m Shall the multi-

n Tude of Irael

o Make the enemies

p To shrink, whom

q God shall ap-

r Point to de-

s Troy them.

t Which valley

u Was plentifully

v Fertil.

w Because God

x Would haue his

y Couenant table,

z Hee prometh to

a Referre some of

b This people as to

c Bring them to

d Repentance.

e Hee sheweth that

f Gods corrections

g Euer bring forth

h Some fruit,

i And cause his

j Turbe from their

k Finer, and to

l Bumble them-

m Selves to him.

n As the Cananites

o Left their cities,

p When God did

q Place the Iraelites

r In the cities of

s Irael shall no

t More be able to

u Defend their in-

v habitants then

w Bulwarks, when

x God shall send

y The enemy to

z Plague them.

a As hee excel-

b Lent, and brought

c Out our former

d Nations. n As

e The Lord threat-

f Neth the wicked

g In his Law, Leuit.

h 26. 16. o The

i Prophet lamethu,

j Considering the

k Horrible

l Plague that was

m Prepared against

n Irael by the

o Assyrians, which

p Were infinite in

q Number, and

r Raidered of many

s Nations. p Hee

t Addeth this

u For the consolation

v Of the faithfull

w Which were in

x Irael. q Hee

compareth the

enemies the

Assyri-

ans to a

smell,

which

riseth

euery

night,

and in the

morning

is gone.

CHAP. XVIII.

Of the enemies of the Church, 7 And of the uocation of the Gentiles.

Oh, the land shadowing with wings, which is beyond the riuers of Ethiopia.

Sending ambassadors by the sea, euen in vessels of reedes vpon the waters, saying, Go, yee swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible people from their beginning euen hitherto; a nation by little and little euen troden vnder foot: whose land the floods haue spoyled.

All yee the inhabitants of the world, and dwellers in the earth, shall see when I see setteth vp a signe in the mountaines, and when he bloweth the trumpet, ye shall heare.

For so the Lord said vnto mee, I will set reft and behold in my tabernacle, as the beare drying vp the raine, and as a cloud of dew in the heat of harvest.

Afore the haruest, when the floure, is finished, and the fruit is riping in the floure, then hee shall cut downe the branches with hookes, and shall take away, and cut off the boughes:

They shall be left together vnto the fowles of the mountaines, and to the beasts of the earth: for the fowle shall summer vpon it, and euerie beast of the earth shall winter vpon it.

At that time shall a present be brought vnto the Lord of hostes (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foot, whose land the riuers haue spoyled) to the place of the name of the Lord of hostes, euen the mount Zion.

As the Lord said, I will set a while from punishing the wicked. I will set a while from punishing the wicked, whereby hee meaneth, that hee will seme to fauour them, and give them abundance for a time, but hee will suddenly cut them off. I Notouely men shall contemne them, but the bittre beauster. Meaning, that God will pisse his Church, and reueale that little remnant as an offering vnto himselfe.

CHAP. XIX.

The deftruction of the Egyptians by the Assyrians, 7 Of their couraunce to the Lord.

The burden of Egypt. Behold, the Lord b rideth vpon a swift cloud, and shall come into Egypt, and the idoles of Egypt shall moue at his presence, and the heart of Egypt shall melt in the mids of her.

And I will fet the Egyptians against the Egyptians: so euerie one shall fight against his brother, and euerie one against his neighbour, citie against citie, and kingdom against kingdom.

And the spirit of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the forcerers, and at them that haue spirits of diuination, and at the soothsayers.

And I will deliuer the Egyptians into the hand of the cruel lord, and a mightie king shall rule ouer them, faith the Lord God of hostes.

Then the waters of the sea shall faile, and the riuier shall be dried vp, and wasted.

And the riuers shall goe farre away: the riuers of defence shall be emptied and dried vp: the reedes and flags shall be cut downe.

Hee sheweth that the sea and Nilus their great riuers, whereby they thought themselves most sure, should not be able to defend them from his anger, but that hee would feed the Assyrians among them, that should keepe them vnder at times. For Nilus ran into the sea by seven Riuers, as though they were his great riuers.

a Hee meaneth that

part of Ethiopia,

which lieth

toward the sea, which

was so full of ships

that the failes (which

hee compareth to

wings) seemed to

shadowe the sea.

b Which in those

countriees were

great, in so much

as they made ships

of them for swif-

tnesse.

c This may be ta-

ken that they sent

others to comfort

the leues, and to

promote them

hee against their

enemies, and so the

Lord did threaten

to take away their

strength, that the

leues should not

trust therein: or

that they did so-

licitate the Egyp-

tians, and promised

them aide to goe

against Iudea.

d To wit, the

leues, who be-

cause of Gods

plagues, made all

other nations a-

fraide of the like,

as God threatened,

Deut. 28. 37.

e Meaning the

Assyrians, as chap. 8.

f When the Lord

prepareth to fight

against the Egi-

ptians, hee will

set a while from

punishing the

wicked. h Which

two feasons

are most profitable

for the riping of

fruits, whereby

hee will seme

to fauour them,

and give them

abundance for a

time, but hee

will suddenly

cut them off.

i Notouely men

shall contemne

them, but the

bittre beauster.

Meaning, that

God will pisse

his Church, and

reueale that

little remnant

as an offering

vnto himselfe.

CHAP. XIX.

The deftruction

of the Egyptians

by the Assyrians,

7 Of their

couraunce to

the Lord.

The burden

of Egypt.

Behold, the

Lord b rideth

vpon a swift

cloud, and

shall come

into Egypt,

and the idoles

of Egypt shall

moue at his

presence, and

the heart of

Egypt shall

melt in the

mids of her.

And I will

set the Egyp-

tians against

the Egyptians:

so euerie one

shall fight

against his

brother, and

euerie one

against his

neighbour,

citie

against

citie, and

kingdom

against

kingdom.

And the

spirit of

Egypt shall

8 The Ebrew word is m. u. b. which by they mean the spring out of the which the water gulleth as out of a mouth. 11 The Scriptures use to describe the destruction of a country by taking away of the commodities thereof, as by vines, figs, figs, and such other things, whereby countries are enriched. 12 Caldais also Tarsus a famous cite upon Nilus. 13 He note the flatteries of Pharaoh: who persecuted the king that he was a voice, and woe, and that his house was most ancient, and so he flattered himself, saying, I am a wife. 14 Or, Memphis, between Alexandria, and no way called the great Calais. 15 The principal upholders thereof are the chiefest cause of their destruction.

16 For the spirit of wisdom he hath made them drunk and giddie with the spirit of error.

17 Neither the great nor the small are strong nor the weak.

18 Considering what through their occasion the Levites made not God their defender: but put their trust in them, and were therefore now punished, they shall leave least the light upon them.

19 Shall mine own confession of faith with the people of God: by the speech of Canaan, meaning, the language wherein God was when served.

20 Shall renounce their superstitions, and prok to serve God aright. 21 Meaning, of five cities five should serve God, and the six remain in their wickedness, and so of the five part there should be one lost.

22 There shall be sufficient figs and tokens, that Gods religion is there: which answer of speech is taken of the Patriarches, and ancient times, when God hath nor as yet appointed the place, and full manner how he would be worshipped. 23 This declarate that this prophetic should be accomplished in the time of Christ. 24 By these ceremonies he comprehended the spiritual service unto Christ. 25 By these two nations, which were then chiefe comers of the Church, he sheweth that the Gentiles and the Jews should be toynd together in one faith and religion, and should be all one fold vnder Christ their shepheard.

7 The grasse in the river, and at the head of the rivers, and all that growth by the river shall wither, and be driven away, and be no more.

8 The fishers also shall mourne, and all they that cast angle into the river, shall lament, and they that spread their net vpon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of diners sorts, shall be confounded, and they that weaue nets.

10 For their nets shall be broken, and all they that make ponds shall be heaue in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wife counsellors of Pharaoh, is become foolish: how say yee vnto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient kings?

12 Where are now thy wife men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceiued: they have deceiued Egypt, euen the corners of the tribes thereof.

14 The Lord hath cingled among them the spirit of errors: and they haue caused Egypt to erre in euery worke it dooth, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the tayle, this branch nor the rudd.

16 In that day shall Egypt be like vnto women: for it shall be afraide and feare because of the mouing of the hand of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a feare vnto Egypt: euery one that maketh mention of it, shall be afraide thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the cite of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressors, and he shall send them a Saviour, and a great man, and shall deliuer them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice & oblation, and shall vow vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shall be intreated of them and shall heale them.

23 In that day, shall there be a path from Y Egypt to Ashtar, and Ashtar shall come into Egypt, and Egypt into Ashtar: so the Egyptians shall worship with Ashtar.

24 In that day shall Israel be the third with Egypt and Ashtar: euen a blessing in the mids of the Land.

25 For the Lord of hostes shall blesse it, saying,

Blessed be my people Egypt and Ashtar, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

1 The three years captivity of Egypt and Ethiopia described by the three years going naked of Isaiah.

2 In the years that Tartan came to Ashdod, (when Sargan king of Ashtar sent him) and had fought against Ashdod, and taken it.

3 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, and loofe the sackcloth from thy loynes, and put off thy shoe from thy foot: And he did so, walking naked and barefoote.

4 And the Lord sayd, Like as my seruant Isaiah hath walked naked and barefoote three yeeres as a signe and wonder vpon Egypt, and Ethiopia,

5 So shall the king of Ashtar take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both young men and old men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

6 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

7 Then shall the inhabitants of this yle say in that day, Behold, such is our expectation, whither wee hadde for helpe to be deliuered from the king of Ashtar, and how shall we be deliuered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 21 The ruine of Iamnia, 13 and 21 Arabia.

2 The burden of the desert feare. As the whirlwinds in the South vnto passe from the wilderness, so shall it come from the horrible land.

3 A grievous vision was shewed vnto mee. The Transgressour against a transgressour, and the destroyer against a destroyer. Goe vnto Elam, besiege Media: I haue caused all the mourning thereof to cease.

4 Therefore are my floynes filled with sorrow; sorrow haue taken me as the sorowes of a woman that traualleth: I was bowed downe when I heard it, and I was amazed when I saw it.

5 Mine heart failed: carefullnes troubled me: the night of my pleasures hath been turned into feare vnto me.

6 Prepare thou the table: watch in the watch tower: eat, drinke: be a wife, ye princes, anoynt the shield.

7 For thus hath the Lord sayd vnto me, Goe, set a watchman, to tell what he seeth.

8 And hee saw a charer with two horsemen: a charer of an asse, and a charer of a camell: and hee hearkened and tooke diligent heede.

9 And hee cryed, A lion: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

10 And beholde, this mans charer cometh with two horsemen. And he answered and sayd, Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

11 O my threshing, and the corne of my floor, That which I haue heard of the Lord of hostes the God of Israel, haue I shewed vnto you.

12 The burden of Dumah, he calleth vnto

a Who was captiue of Saneherib, 2 King. 15. 17. b A cite of the Philistines. c The Ebrews writ that Saneherib was so called. d Which signified that the Prophet did lament the miserie that he was to be spared, before the three yeeres that he went naked and barefooted.

e In whole ayde they trusted. f Of whom they boasted and gloriou. g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

a On the sea side betweene Iudea and Galilee was a wilderness, whereby hee meant Caldeia. b That is, a cherian of Babylon by the Medes and Persians.

c The Assyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: and hee prophesied an hundred yeere before it came to passe.

d By Elam he meant the Persians. e Because they shall finde no succour, they shall mourne no more, nor I haue caused mourning, whom Babylon had afflicted.

f The Prophet speaketh in the person of the Babylonians. g He prophesied the death of Belshazzar, as Dan. 5. 30, who in the mid of his pleasures was destroyed.

h Whiles they are erie and drinking, they shall be commanded to returne to their weapons.

i To wit, in a vision by the spirit of prophetic, k Meaning, charers of men of warre, and others that caried the baggage. l Meaning Darius, which ouercame Babylon. In the watchman whom Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. m Jer. 51. 38. 39. 40. n Meaning, Babylon. l Ebr. sunn. o Which was a cite of the Philistines, and was so named of Dumah, Gen. 25. 14.

p A mountaine of the Edumians.
q Hrd. Icribeth the queen of Dumah, who were night and day in feare of their enemies, and ever ran to and fro to requite newes.
r For feare, the Arabians shall flee into the woods, and be appointed what way they shall take.
f Signifying, that for feare they shall not tary to eat nor drinke.
h He appointeth them repite for ever, and then they should be destroyed.
u Reade Chap. 16. 74.

me out of P Seir, Watchman, what was in the night? Watchman, what was in the night?
12 The watchman sayd, The morning cometh, and also the night. If ye will aske, inquire: returne and come.
13 ¶ The burden againe Aratia. In, the fortress of Arabia shall yee tary all night, when in the wayes of Dedanim.
14 O inhabitants of the land of Tema, bring forth water to meet the thirsty, and present him that thirst with his bread.
15 For they flee from the drawn sword, even from the drawn sword, and from the bent bow, and from the grievousnes of warre.
16 For thus hath the Lord sayd vnto me, Yea yeere according to the yeeres of an vberling, and all the glory of Kedar shall faile.
17 And the fildue of the number of the strong archers of the fionnes of Kedar shall be few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

See propheticke of the destruction of Ierusalem by Nebuchadnezzar. 1. A threatening against Shebna. 20 To whose office Eliakim is preferred.

The burden of the valley of vision. What saith thee now that thou art wholly gone vp vnto the house tops?
2 Thou that art full of noise, a ciue full of brute, a ioyous ciue, thy flaine men shall not be flaine d with sword, nor die in battell.
3 All thy princes shall flee together from the bowe: they shall be bound: all that shall be found in thee, shall be bound together, which haue fled from ffare.
4 Therefore sayd I, Turne away from me, I will weep bitterly: labour not to comfort me for the destruction of the daughter of my people.
5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the ciue: and a crying vnto the mountaines.
6 ¶ And Elam^a bare the quier in^b a mans charret with boresmen, and Kir^c conquered the shield.
7 And thy chiefe valleyes were full of charrets, and the boresmen set themselves in aray against the gale.
8 And he discovered the^d couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.
9 And yee haue scene^e the breaches of the city of David: for they were many, and ye gathered the waters of the lower pools.
10 And yee numbred the houses^f of Ierusalem, and the houses haue yee broken downe to fortifie the wall.
11 And haue also made a ditch betweene the two walles, for the^g waters of the old pool, and haue not looked vnto the maker^h thereof, neither had respect vnto him that formed it of old.

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of vision, because of the Prophets, which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vnto the house tops for feare of their enemies.
c Which wall vnto to be full of people and ioy.
d Armed for hunger.
e Armed into captivity.
f Which haue fled from other places to Ierusalem for succour.
g Hee breueth what is the doery of the godly, when Gods plagues hang ouer the Church, and especially of the ministres. Ierem. 9. 1.
h That is, the shew of the enemies whom God had appointed to destroy the city.
i He putteth them to minde how God deliuered them once from Sabeath, who brought in the Pelusians and Cyrenians with him, that they might be returning to God auoyde that great plague, which they should els suffer by Nebuchadnezzar. k The fencer place whereby armour was: to wit, in the house of the forest. l King 2. 1. Ye furnished the ruinous places which were neglected in time of peace: meaning, the whole City, and the City of David, which was within the compasse of the other. m Either to put downe such a mightie, or else to know what to men they were able to make. n To provide if neede should be of water. o To God that made Ierusalem, that is, they trusted more in these worldly meanes, than in God,

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnes and girding with sackcloth.
13 And behold, ioy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine, pe eating and drinking, for to morow we shall die.
14 And it was declared in the eares of the Lord of hostes, Surely this iniquity shall not be purged from you till ye die, sayth the Lord God of hostes.
15 Thus sayth the Lord God of hostes, Go, get thee to that treasurer, to Shebna, the steward of the house, and say,
16 What hast thou to doe here? and whom hast thou here? that thou shouldst bere hewe thee out a sepulchre, as he that heweth out his sepulchre in a high place, or that graue an habitation for himselfe in a rocke?
17 Behold, the Lord will cary thee away with a great captivity, and will surely couer thee.
18 Hee will surely rolle and turne thee like a ball in a large country: there shalt thou die, and there the charers of thy glory shall be the shame of the lords house.
19 And I will drine thee from thy station, and out of thy dwelling will he destroy thee.
20 And in that day will I call my seruant Eliakim the sonne of Hilkiash.
21 And with thy garments will I cloath him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.
22 And the key of the house of David will I lay vpon his shoulder: so hee shall open, and no man shall shut: and hee shall shut, and no man shall open.
23 And I will fasten him as a nail in a sure place, and he shall be for the throne of glory to his fathers house.
24 And they shall hang vpon him all the glory of his fathers house, even of the nephews and posterity: all small vessels, from the vessels of the cups, euen to all the instruments of musick.
25 In that day saith the Lord of hostes, shall the nail that is fastened in the sure place, depart and shall be broken and fall, and the burden that was vpon it, shall be cut off: for the Lord hath spoken it.
26 And I will commit vnto him the full charge and gouernement of the kinge house. y I will establish him, and confirme him in his office: of this phrase, see 2. 28. 9. 2. Meaning, that both first and great that first come of Eliakim, shall haue praye and glory by his faithfulnesse, a See meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

A propheticke against Tyus, 27 A promise that is still to be fulfilled.

The burden of Tyus. Howe yee shippes of B Tarsish: for it is destroyed, so that there is none house: none shall come from the land of Chitium: it is reuealed vnto them.
2 Be still, ye that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue^a replenished thee.
3 The seede of Nilus growing by the abundance of waters, and the haueit of the river was her reuenues, and she was a mart of the nations.
4 Be ashamed, thou Zidon: for the sea hath spoken, even the strength of the sea, saying, I haue not^b traiailed, nor brought forth children, neither

p In Reade of reuerence ye were ioyfull and made great there, concerning the admonitions of the Prophet, saying, Let vs eate and drinke, for our Prophet say, that wee shall die to morow.
q Because the E-bony words were also figuratiue, that death nourish and cherish, there are of the learned that thinke that this wicked man did nourish ferce friendship with the Assyrians and Egyptians to betray the Church, and to provide for himselfe against dangers: in the meane case, hee packt craftily, and gat of the bett offices into his hand vnder Hezekiah, euer alighting to the highest.
r Meaning, that hee was a stranger, and was vpon of nothing.
s Where hee thought to make his name famous by his immortal sepulchre, hee died most miserably among the Assyrians.
t Signifying, that who soeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those princes, by whom they are preferred.
u To be Reuared againe, one of the which office hee had bene put, by the craft of Shebna. x I will commit vnto him the full charge and gouernement of the kinge house. y I will establish him, and confirme him in his office: of this phrase, see 2. 28. 9. 2. Meaning, that both first and great that first come of Eliakim, shall haue praye and glory by his faithfulnesse, a See meaneth Shebna, who in mans iudgement should neuer haue fallen.
b Reade Chap. 13. 1. b Ye of Cilicia that come thither for marchant life. c Tyus is destroyed by Nebuchadnezzar. d By Chitium they mean all the yles and countreies westward from Palestine. e All men know of this destruction. f Haue banished and enricned thee.
g Meaning, the corne of Egypt, which was fedde by the overflowing of Nilus. h I haue no people nourished

nourished yong men, nor brought vp virgins.

5 When the same cometh to the Egyptians, they shall be ^k fory, concerning the rumour of Tyrus.

6 Goe you ouer to ^l Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious city? her antiquitie is of ancient dayes: her owne feete shall leade her as faste off to be a founiour.

8 Who hath decreed this against Tyrus (that ^m crowneth men) whose marchants are princes? whose chapmen are the nobles of the world?

9 The Lord of hostis hath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commandement concerning the place of marchandise, to destroy the power thereof.

12 And he sayd, Thou shalt no more reioyce when thou art oppressed: ^o O virgin daughter of Zion; rise vp, goe ouer vnto Chittim; yet there thou shalt haue no rest.

13 Behold the land of the Caldeans; this was no people; ^q Asshur founded it by the inhabitants of the wilderness; they set vp the towers thereof; they raised the palaces thereof, and hee brought it to ruine.

14 Howle yee shippes of Tarshish, for your strength is destroyed.

15 And in that day shall Tyrus be forgotten seuenie yeeres (according to the yeeres of one King) at the end of seuenie yeeres shall Tyrus sing as a harlot.

16 Take an harpe and go about the city (thou harlot that hast bene forgotten) make sweete melody, sing moe songs that thou mayest be remembered.

17 And at the end of seuenie yeeres shall the Lord visit Tyrus, and she shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be ^r holy vnto the Lord: it shall not be layd vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

19 Though she haue bene chastised of the Lord, yet she shall returne to her, olde wicked practises, and for gaue shall giue her selfe to all meanes like an harlot. ^s He heareth that God yet by the preaching of the Gospell will call Ty to repentance, and turne her heart from auarice and filthy gaue, vnto the true worshipping of God, and liberalltie toward his Saints.

C H A P. XXIII.

A prophesie of the curse of God for the finnes of the people. 13 A remnant referred shall praise the Lord.

Behold, the Lord maketh the earth empty, and hee maketh it waste: hee turneth it upside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like ^b Priest, like seruant, like master, like mayde, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vltury.

It was also applied to them, which were not of Aarons family, and so his highnes also a man of dignity a 2 Sam 8.18. and 20. 25. 1 Cor. 18. 17. and by these words the Prophet signifieth as to his confusion, where there shall be neither religion, order, nor policy, Ruse 4. 9.

3 The earth shall be cleane emptied, and vterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away, the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euelsing Covenant.

6 Therefore hath the ^d curle deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are ^e burned vp, and few men are left.

7 The vine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyse of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie off vanitie is broken downe: every house is shut vp, that no man may come in.

11 There is a crying for wine in the stretes: all ioy is darkened: the mirth of the world is gone away.

12 In the cities is left desolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the mids of the earth, among the people, ^b as the shaking of an olive tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from the sea.

15 Wherefore praye ye the Lord in the valleyes, ^c when the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard prayes, ^c when glory to the ^k iust, and I sayd, ^l My leanneffe, my leanneffe, woe is me: the transgressours haue offended: yea the transgressours haue grieuouly offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: and he that cometh vp out of the pit, shall be taken in the snare: for the ^m windows from on high are open, and the foundations of the earth doe shake.

19 The earth is vterly broken downe: the earth is cleane discoloured: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remoued like a tent, and the iniquity thereof shall be heaule vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord ⁿ visit the hoast about that is on high, when the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut vp in the prison, and after many daies shall they be ^o visited.

23 Then the moone shall be abashed, and the sunne ashamed, when the Lord of hostis shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

There is no power so high or mightie, but God will visit them. ⁿ Not with his rods, as verse 21. but he shall be comforted. ^p When God shall restore his Church, the glory thereof shall shine, and his minies (which are called his ancient men) that the sunne and the moone shall be darkened, in comparison thereof.

That is, rendreth not her fruit for the sinner of the people, whom the earth doth deuoure of their siniture, because they deuoued God of his honour.

Whence in the Law, as Levitic 24. 16. about the Priests, was used to apply particularly the menaces and promises, which are generally in the Law.

With heare and droopes, or els that they were consumed with the fire of Gods wrath.

Which as it was without order, so now should be brought to confusion and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

Because they did not give Gods benediction aright, their pleasures should faile, and they fall to mourning. ^h Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church which shall praye his Name, as Chap. 10. 22.

From the vtmost parts of the world, where the Gospell shall be preached, as verse 16.

Meaning, to God, who will publish his Gospell thorow all the world.

An confusion with care, considering the affliction of the Church, both by foreine enemies, and domestical. Some reade, my secret; that is, it was revealed to the Prophet, that the good shall be preferred, and the wicked destroyed.

In Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more than they did at Noahs flood.

him with his rods. ^p When God shall restore his Church, the glory thereof shall shine, and his minies (which are called his ancient men) that the sunne and the moone shall be darkened, in comparison thereof.

CHAP. XXV.

A thanksgiving to God in that he forweth himselfe iudge of the world, by punishing the wicked, and maintaining the goodly.

O Lord, thou art my God: I will extill thee, I will praise thy Name: for thou hast done wonderful things according to the counsels of old; with a stable ureth.

2 For thou hast made of a ^b city an heape, of a strong city, a ruine: *euen* the palace of strangers of a city, it shall never be built.

3 Therefore shall the ^d mighty people giue glory vnto thee: the city of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *euen* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heate: for the blast of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, ^f as the beate in a dist place; hee will bring downe the song of the mighty, ^{as} the heate in the shadow of a cloud.

6 And in this ^h mountaine shall the Lord of hostes make vnto all people a feast of fat things, *euen* a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine ⁱ the couering that couereth all people, and the vaile that is spread vpon ^{all} nations.

8 He will destroy death for euer: and the Lord God will k wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, and hee will saue vs. This is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the land of the Lord rest, and ^l Moab shalbe threshed vnder him, *euen* as straw is threshed in ^m Madmenah.

11 And he shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth ⁿ them out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay low, and cast them to the ground, *euen* vnto the dust.

a Meaning, that ignorance and blindness, whereby we are kept backe from Christ. *b* He will take away all occasion of sorrow and fill his with perfect ioy. *c* Reu. 7. 17. and 21. 4. *d* By Moab are meant all the enemies of his Church. *e* There were twelue cities of this name in Iudah. *f* Chro. 2. 49. and another in the land of Moab. *g* Iere. 48. 2. which seemeth to haue bin a plentiful place of corne. Chap. 30. 31.

CHAP. XXVI.

A song of praise, wherein is declared, in what consisteth the salvation of the Church; and wherein they ought to trust.

In that day shall a strong city be found in the land of Iudah, we haue a strong citie: ^b saluation shall God set for walles and bulwarks.

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured ^c purpose will thou preferre perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwell on high: the heie citie hee will abase: *euen* vnto the ground will he cast it down, and bring it vnto dust.

6 The foote shall tread it downe, *euen* the feete of the ^e poore, and the steps of the needy.

a This song was made to comfort the faithful, who by their captiuitie should come suffering them also of their deliuerance, for the which they should sing this song. *b* Gods protection and defence shalbe sufficient for vs. *c* He assured the godly to returne after the captiuitie to Ierusalem. *d* Thou hast destroyed to end thy purpose cannot be changed. *e* There is no power to his that can let God when he will deliver his. *f* God will set the poore afflicted ouer the power of the wicked,

7 The way of the lust is righteounes; thou wilt make equal the righteous part of the lust.

8 Adu wee, O Lord, thus waited for thee in the way of thy iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soules haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne ^h righteounes.

10 Let mercy ⁱ be shewed to the wicked, yet he will not learne righteounes: In the land of vprightnes will he doe wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall see it, and be confounded with ^k the zale of the people, and the fire of thine enemies shall deuoure them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our works for vs.

13 O Lord our God, *rather* lords beside thee, haue ruled vs, but wee will remember thee only and thy Name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased ^l the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they ^p visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the traizile, is in sorrow, and crieth in her paines, so haue we bene in thy sight, O Lord.

18 Wee haue conceived, wee haue borne in paine, as though we should haue brought forth ^q wind: there was no help in the earth, neither did the inhabitants of the world fail.

19 Thy dead men shall liue: *euen* with my body shall they rise, Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord cometh out of his place, to visit the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her slaine.

a In the spring time: so they that lie in the dust, shall tie vpon to ioy, when they feele the dew of Gods grace. *b* Exheretion the faithful to be patient in their afflictions, and to wait vpon Gods worke. *c* The earth shall vomite and cast out the innocent blood, which it hath drunk, that it may erie for vengeance against the wicked.

CHAP. XXVII.

A prophetic against the kingdom of Sathan. 2 And of the ioy of the Church for their deliuerance.

In that day the Lord with his sore and great and mighty sword shall visite Lusiathan, that piercing serpent, *euen* Lusiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day hee of the vineyard of redde wine.

3 If the Lord doe keepe it, I will water it euery moment, least any aslaie it, I will keepe it night and day.

a Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

a We haue consuetudly abode in the aduersities, whereby thou hast afflicted vs. *b* Meaning, that by afflictions men shall learne to feare God. *c* The wicked though God shew them euident signes of his grace, shalbe neuer the better. *d* Through enuy and indignation against all people. *e* The fire and vengeance, where with thou dost destroy thine enemies. *f* The Babylonians, which haue not gouerned according to thy word.

g Meaning, that the reprobate, *euen* in this life shall haue the beginning of cursing death. *h* To wit, the company of the faithful by the calling of the Gentiles. *i* That is, the faithful by thy rod. *j* They were moued to pray vnto thee for deliuerance. *k* To wit, in extreme torour. *l* Our sorowes had no end, neither did we enioy the comfort that we looked for. *m* The wicked and men without religion were not destroyed. *n* He comforteth the faithful in their afflictions, shewing them that euery death they shall haue life: and that they, should not certainly rise to glory, the contrary should come to the wicked, as verily. *o* As herbes decay in winter flourish againe by the appointed.

p That is, by his mighty power and by his word. He prophesies here of the destruction of Sathan and his kingdom: vnder the name of Lusiathan, as Serpent, and Egypt.

q The Church, should bring forth, as might agreeable to the Lord.

r Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

s Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

t Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

u Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

v Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

w Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

x Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

y Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

z Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

a Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

b Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

c Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

d Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

e Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

f Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

g Meaning, of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

d Therefore he will destroy the kingdom of Saron, because he hath forsaken the Church for his own metecies sake, and cannot be angry with it, but willen that he may poverie his anoyen upon the wicked infidels, whom he meane by briets and noones.

e He maruellet that Israel will not come by gentleness, except God smite them, so feele his rods, and so bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the root spring againe, and bring forth in great abundance. g Hee sheweth that God punisheth his in mercy, and his enemies in iustice.

h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the sharp wind of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the wicked men after, yet Ierusalem shall be destroyed, and graue for the chancell shall grow in it.

k God shall not have need of mighty exemies: for the very women shall doe it to their great shame. l He shall destroy all from Euphrates to Nilus: for some feed toward Egypt, thinking to have escaped. m In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

4 Anger ^d is not in mee: I would set the briets and the thorns against me in battell: I would go thorow them, I would burne them together.

5 Or will hee feeble my strength, that he may make peace with me, and be at one with me?

6 Hereafter Iacob shall take roote: Israel shall flourish and grow: and the world shall bring forth fruit.

7 Hath hee smitten ^g him, as he smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In ^h measure in the branches thereof wilt thou contend with it, when he bloweth with his rough wind in the day of the East wind.

9 By this therefore shall the iniquity of Iacob be purged, and this is all the ⁱ fruit, the taking away of his sin: when he shall make all the bones of the altars, as chalte stones broken in pieces, that the groues and images may not stand vp.

10 Yet the ^j defended city shall be defolate, and the habitation shall be forlaken, and left like a wilderness. There shall the calves feed, & there shall he lie and consume the branches thereof.

11 When the boughs of it are dry, they shall be broken; and the ^k women come and set them on fire; for it is a people of none understanding; therefore he that made them shall not have compassion of them, and he that formed them, shall have no mercy on them.

12 And in that day shall the Lord thresh from the chancell of the ^l river vnto the river of Egypt, and ye shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trampe be ^m blown, and they shall come, which perished in the land of Asshur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

14 Notwithstanding his faithfulness, yet Ierusalem shall be destroyed, and graue for the chancell shall grow in it. ⁿ God shall not have need of mighty exemies: for the very women shall doe it to their great shame. ^o He shall destroy all from Euphrates to Nilus: for some feed toward Egypt, thinking to have escaped. ^p In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkennes of Israel. ^q The unworthines of them that should leaue the word of God. ^r God doeth all things in time and place.

W Oe to the ^s crowne of pride, the drunkards of Ephraim; for his glorious beauty shall be a fading floure, which is vpon the head of the valley of them that be fatte, and are overcome with wine.

2 Beholde, the Lord hath a mighty and ^t strong hope like a tempest of haile, and a whirlwind that ouerthroweth, like a tempest of mightie waters that overflowe, which throw to the ground mightily.

3 They shall be troden vnder foot, ^u men the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beauty shall be a fading floure, which is vpon the head of the valley of them that be fatte, and as ^v the battie floure afore Summer, which when hee that looketh vpon it seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beauty vnto the residue of his people.

6 And for a spirit of iudgement to him that

fineth in iudgement, and for ^w strength vnto them that turne away the battell to the gate.

7 But ^x they haue erred because of wine, and are out of the way by strong drinke: the Priests and the prophet haue erred by strong drinke; they are swallowed vp with wine; they haue gone astray through strong drinke; they faile in villony: they fumble in iudgement.

8 For ^y all their tables are full of filthy vomiting; no place is cleane.

9 Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that hee heareth? them that are weaned from the milke, and drawn from the breasts.

10 For ^z I precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a stammering ^a tongue, and with a strange language shall hee speake vnto this people.

12 Vnto whom I haue said, ^b This is the rest: I giue rest vnto him that is weary, and this is the refreshing; but they would not heare.

13 Therefore shall the word of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle: that they may go and fall backward, and be broken, and be feared, and be taken.

14 Wherefore heare the word of the Lord, ye scornful men, that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a ^c covenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe thorow, it shall not come at vs: for we haue made a falsehood our refuge, and vnder vanitie are we hidde.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a ^d tried stone, a precious corner stone, a sure foundation, he that beleueth, shall not make false.

17 Iudgement also will I lay to the rule, and I righteously to the balance, and the battie shall sweepe away the vaine confidences, and the waters shall overflowe ^e the secret place.

18 And your covenant with death shall be dissolved, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe thorow, then shall ye be troden downe by it.

19 When I passe thorow, it shall take you away: for it shall passe thorow every morning in the day and in the night, and there shall be onely ^f feare, to make you to vnderstand the hearing.

20 For the bed is ^g fireight, that it cannot suffice, and the couering narrow, that one cannot wrape himselfe.

21 For the Lord shall stand as in mount ^h Perazim: hee shall be wroth as in the valley ⁱ of Gibeon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, least your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speech.

24 Be content with Christ. 1 In the restitution of his Church, Iudgement and iustice shall reigne. v Gods corrections and afflictions. x Affliction shall discouer their vaine confidence, which they kept secret to themselves. y Terror and destruction shall make you to learne his, which exhortations and gentlenes could not bring you to. z Your affliction shall be to reare; but you are content to endure it. a When David overcame the Philistines, 1 Sam. 17. b Chron. 14. 14. c Where Solomons discomfited four kings of the Amorites, Iosh. 10. 12.

f He will giue counsel to the gouernours. x He is content to the captiue, o He deliue the enemies in at their owne gates.

g Meaning, the hypocrites which were among them, and were allowed, and their corruption to life and doctrine, which is here meant by drunkenness and vomiting.

h For as it was none that was able to vnderstand at a good doctrine: but were foolish and as vnmet as yong babes.

i They must haue one thing gotten out of it.

k Let one teach what he can, yet they shall no more vnderstand him, then if he spoke in a strange language.

l That is, the Prophet, whom God should send.

m This is the doctrine, wherevpon ye ought to stay and rest.

n Show to them that are weary and haue need of rest, what is the true rest.

o Because they will not receive the word of God, when it is offered, it cometh of their owne malice, as if their hearts be so hardened, that they can not for it, as before, Chap. 6. 9.

p They thought they had shew to auoid Gods iudgements, and that they could escape though all other perished.

q Though the prophet had denounced their idoles and vaine trust of falsehood and vanity, yet the wicked thought in themselves that they would trust in the false things.

r That is, Christ, by whom all the building must be tried and vpholden, Psa. 118. 22. math. 21. 42. acts. 4. 11. rom. 9. 33. 1 pet. 2. 6.

s He shall be quiet, and seeke none other remedies, but

judgement and iustice shall reigne. v Gods corrections and afflictions. x Affliction shall discouer their vaine confidence, which they kept secret to themselves. y Terror and destruction shall make you to learne his, which exhortations and gentlenes could not bring you to. z Your affliction shall be to reare; but you are content to endure it. a When David overcame the Philistines, 1 Sam. 17. b Chron. 14. 14. c Where Solomons discomfited four kings of the Amorites, Iosh. 10. 12.

e As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he will publish some at one time, and some at another, some a few one fort, and some a fewer after another, so that his choise feed is beaten and tried, but not broken, as are the wicked.

24 Doeth the plow-man plow all the day, to sowe; doeth he open, and brake the clots of his ground?

25 When he hath made it e plaine, will he not then sow the fitches, and low cummin, and cast in wheate by measure, and the appointed barley and rye in their place?

26 For his God doth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin; but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread come when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This also cometh from the Lord of hostes, which is wonderful in counsell, and excellent in workes.

CHAP. XXIX.

1 A prophetic against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

A^B altar, altar of the citie that David dwelt in: adde yete into yete: blet them kill lambs

2 But I will bring the altar into distresse, and there shall be heauinesse and sorrow, and it shall be vnto me like e an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the d^d ground, and thy speech shall be as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whispe out of the dust.

5 Moreover, the multitude of thy e strangers shall be like in all dust, and the multitude of strong men shall be as chaffe that passeth away: and it shall be in a moment, euen suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noyse, a whirlwinde, and a tempest, and a flame of a deuouring fire.

7 And the multitude of all the nations that fight against the altar, shall be as a dream or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, he eateth: and when he awaketh, his soule is empty: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath covered you with a spirit of slumber, and hath shut vp your eyes: the Prophet, and your chiefe Seers hath hee covered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I cannot; for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Lord said, Because this people k^e come neere vnto me with their mouth, and honour me with their lips, but haue removed their heart farre from me, and their i^e feare toward mee was taught by the precept of men.

14 Therefore behold, I will againe doe a marvellous worke in this people, euen a marvellous worke, and a wonder: for the wisdom of their wise men shall perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that e^e seeke deepe to hide their counsell from the Lord: for their workes are in darkness, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of desires^e shall it not be esteemed as the powers lay: for shall the worke say of him that made it, Hee made mee not: or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shall be turned into Carmel; and Carmel shall be counted as a forest?

18 And in that day shall the deafe beare the words of the booke, and the eyes of the blind shall seee out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall reioyce ioyn againe, and the poore men shall reioyce in the Holy one of Israel.

20 For the cruell man shall cease, and the scornfull shall be consumed: and all that halted to iniquitie, shall be cut off.

21 Which made a man to sinne in the y^e word, and tooke him in a snare; which reproveth them in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lord vnto the house of Isakob, euen hee that redeemed Abraham: Isakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the mids of him, they shall sanctifie my Name, and sanctifie the Holy one of Isakob, and shall feare the God of Israel.

24 Then they that ared in spirit, shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1 He reproveth the Iewes, which in their aduersitie offered their owne counsels, and sought helpe of the Egyptians, 10 despising the Prophets. 16 Therefore he sheweth what destruction shall come vpon them, 18 bus offereth merere is the repentant.

W^e Oe to the rebellious children, sayeth the Lord, that take counsell, but not of mee, and b^e cozer with a coueining, but nor by my spirit, that they may lay sinne vpon sinne:

2 Which walke foolish to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his e^e princes were at Zoan, and his ambassadors came vnto Hanes.

5 They shall be all ashamed of the people that cannot profit them, nor helpe, nor do them good, but shall be a shame and also a reproach.

h Because they are hypocrites and not sincere in heart, as Matt. 13. 5.

i That is, their religion was learned by mans doctrine, & not by my word.

m Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

o This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

p For all your craft saith the Lord, you cannot be able to escape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

q Shall there not be a change of all things and land? Carmel that is a plentyfull place in respect of thine iniquities shall be then, may be taken as a forest, as Chap. 35.

r And thus be speech to comfort the faithfull.

s They that were about to find fault with the Prophets words, and would not abide th^e non-fulfillment, but would in single their words and bring them into danger.

t Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre and murmure against him.

u Who contrary to their promise take not me for their protectour, and contrary to my commandment (see helpe at strangers).

v They seek helpe to close their doings, and not godly means.

w The chief of Israel went into Egypt in embassage to seeke helpe, and abode at their cities.

d That is, a heavy
seerance or prophe-
cie against the
beasts that caried
their treasures in-
to Egypt, by the
wildernes, which
was South from
Iudah, signifying
that if he beasts
should not be spi-
red, the mee-
should be punish-
ed much more
griuously.
e To wit, to Is-
rusalem.

f And not to come
to and fro to seeke
helpe.

g That is, this
prophecie.

h That it may be
a wisefie againt
them for all po-
teritie.

i He sheweth
what was the
cause of their de-
struction, and bri-
ngeth also all mis-
erie to man; to wit,
because they
would not heare
the word of God,
but delighted to
be flattered, and
led in error.

k Threatens vs not
by the word of
God, neither be
rigorous, nor talke
vnto vs in the
Name of the Lord,
as here.

l Meaning, in their
habourings
againt God, and
the admonitions
of his Prophetes,
nr Signifying, that
the destruction
of the wicked shalbe
without recovery.

m Oft times by his
Prophetes he put
you in remembrance
of this, that you
should only de-
pend on him.

n We will not
e scape you out
of our
horses.

p Where all the
trees are cut downe
fane two or three
to make mistes.

q He commend-
eth the great
mercie of God,

who with patience
waiteth to call sin-
ners to repentance.

r Not onely in pa-
nishing, but in
ying moderation
in the same, as Jer.

10. 24. and 30. 11.

s Or, in instruction.

t God shall direct
all thy wayes, and
appoint thee how
to goe either bi-
ther or thither.

u Ye shall call away
your horses, which
you haue made

of gold, and siluer,
with all that belongeth vnto them, as a most filthy thing, and
polluted.

v Shewing, that there can be no true repentance, except both in heart
and deed we leaue our sinnes to continue.

6 c The^d burden of the beasts of the South,
in a land of trouble and anguish, from whence
shall come the yong and old lyon, the viper and
fiery flying serpent againt them that shall beare
their riches vpon the shoulders of the colts, and
their treasures vpon the bouches of the camels,
to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall
helpe in vaine. Therefore haue I cryed vnto^e her,
Their strength is to sit still.

8 Now goe, and write it before them in a ta-
ble, and note it in a booke, that it may be for the
last day for euer and euer:

9 That it is a rebellious people, lying children,
and children that would not heare the Law of
the Lord.

10 Which say vnto the Seers, See not: and to
the Prophetes, Prophecie not vnto vs right things:
but speake flattering things vnto vs: prophecie
keurous.

11 D-part out of the way: goe aside out of the
path: cause the Holy one of Israel to cease from
vs.

12 Therefore thus saith the Holy one of Israel,
Because you haue cast off this word, and trust in
violence, and wickednes, and stay therevpon,

13 Therefore this iniquitie shalbe vnto you as
a breach that falleth, or a swelling in an high wall,
whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking
of a potters pot, which is broken without pity,
and in the breaking thereof is not found = a
heard to take fire out of the hearth, or to take
water out of the pit.

15 For thus said the Lord God, the Holy one
of Israel, In rest and quietnes shall ye be saved:
in quietnes and in confidence shall be your
strength, but ye would not.

16 For ye haue said, No, but we will flee away
vpon horses. Therefore shall ye flee. We will ride
vpon the swiftest. Therefore shall your persecuters
be swift er.

17 A thousand as one shall flee at the rebuke of
one: at the rebuke of hie shall ye flee, till ye be
left as a ship mast vpon the top of a mountain,
and as a beaken vpon an hill.

18 Yet therefore will the Lord waite, that hee
may haue mercy vpon you, and therefore will he
be exulted, that he may haue compassion vpon
you: for the Lord is the God of iudgement, Bles-
sed are all they that wait for him.

19 Sure^e, a people shall dwell in Zion, and in
Ierusalem: although that weepe no more: he will cer-
tainly haue mercie vpon thee at the voyce of thy
cry: when hee heareth thee, he will answer thee.

20 And when the Lord hath giuen you the
bread of aduersitie, and the water of affliction,
thy raine shall be no more kept backe, but thine
eyes shall see thy raine.

21 And thine eares shall heare a word behind
thee, saying, This is the way, walke ye in it: when
thou turnest to the right hand, and when thou
turnest to the left.

22 And ye shall pollute the covering of the
images of silver, and the rich ornament of thine
images of gold, and cast them away as a men-
struous cloath, and thou shalt say vnto it, Get thee
hence.

23 Then shall hee giue raine vnto thy seede,
when thou shalt sowe the ground, and bread of
the increase of the earth, and it shall be far and
asyle, in that day shall thy cattell be fed in large
pastures.

24 The oxen also and the yong asses, that till
the ground, shall eate cleane prouender, which is
winnowed with the shuell and with the fanne.

25 And vpon euery hie = mountaine, and vpon
euery hie hill shall there be riuers, and streames of
waters, in the day of the great slaughter, when
the towers shall fall.

26 Moreover, the light of the moone shall be
as the light of the sunne, and the light of the
sunne shall be seuen fold, and like the light of se-
uen dayes in the day that the Lord shall binde vp
the breach of his people, and heale the stroke of
their wound.

27 Behold, = the Name of the Lord commeth
from fure, his face is burning, and the burden
thereof is heauie, his lips are full of indignation,
and his tongue is as a deuouring fire.

28 And his spirit is as a riuier that ouerfloweth
vp to the necke: it shall be a slander, to fanne the
nations with the fanne of a vanitie, and there
shall be a bridle to cause them to erre in the iawes
of the people.

29 But there shall be a song vnto you as in the
night, when a solemne feast is kept, and glad-
nesse of heart, as he that commeth with a pipe to
goe vnto the mount of the Lord, to the Mightie
one of Israel.

30 And the Lord shall cause his glorious voyce
to be heard, and shall declare the lightning downe
of his arme with the anger of his countenance,
and flame of a deuouring fire, with scattering and
tempest, and halletones.

31 For with the voyce of the Lord shall Ashur
be destroyed, which smote with the rod.

32 And in euery place that the staffe shall passe,
it shall cleaue salt, which the Lord shall lay vpon
him with tabrets and heards and with batels, and
lifting vp of hands shall he fight againt it.

33 For = Tophet is prepared of old, it is euen
prepared for the King; he hath made it deepe
and large: the burning thereof is fire and much
wood; the breath of the Lord, like a riuier of
brimstone, doeth kinde it.

g Here is taken for hell, where the wicked are tormented,
so that their ellare or degree cannot exempt the wicked.
h By these figuratiue
speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee enseth them that forsake God, and seeke for the
helpe of men.

W^O vnto them that a gos downe into E-
gypt for helpe, and stay vpon horses, and
trust in charrets, because they are many, and in
horsemen, because they be very strong; but they
looke not vnto the Holy one of Israel, nor b seeke
vnto the Lord.

2 But hee yet his = wisefie: therefore he will bring
euill, & not yett backe his word, but he will arise
againt the house of the wicked, and againt the
helpe of them that worke vanitie.

3 Now the Egyptians are men and not God,
and their horses flesh, and not spirit; and when
the Lord shall stretch out his hand, the d helper

the superstition and idolatry of the Egyptians, & so forsake
God, leaue 2. 18. b Meaning, that they forsake the Lord, that put their trust in worldly things: for they
cannot trust in both. c And knoweth their craftie enterprises, and will bring all
to nought. d Meaning, both the Egyptians and the Israelites.

x By these diuers
metes of speech
he sheweth that
the felicity of the
Church shalbe fo
great, that none is
able sufficiently to
expresse it.

y When the
Church shalbe re-
stored, the glory
thereof shal passe
euery times the
brightnesse of the
Sunne: for by the
Sunne and Moone,

which haue two ex-
cellent creatures,
be sheweth what
shalbe the glory
of the children of
God in the king-
dome of Christ.

z This threatening
is againt the Agy-
tians the chiefe
enemies of the
people of God.

a To driue them
to no thing: and
thus God confu-
meth the wicked
by that means,

whereby he clea-
reth his name.

b Ye shal he voyce
at the destruction
of your enemies,
as they that sing
for ioy of the so-
lemne feast, which
began in the eue-
ning.

c Gods plague.

d It shal be troy,

e With ioy and
assurance of the
victory.

f Againt Babel:

meaning the Agy-
tians and Baby-
lonians.

g Here is taken for
hell, where the
wicked are tormented,

so that their ellare
or degree cannot
exempt the wicked.

h By these figuratiue
speeches he declar-
eth the condition
of the wicked after
this life.

i There were two
speciall causes, why
the Egyptians
should not ioyce
amitie with the
Egyptians: first, be-
cause the Lord had
commanded them
neuer to returne
thither, Deut 17.
16. and 28. 34.

leat they should
forget the bene-
fit of their redem-
ption: and second-
ly, leat they should
be corrupted with
the superstition and
idolatry of the Egyp-
tians, & so forsake
God, leaue 2. 18. b

Meaning, that they
forsake the Lord,
that put their trust
in worldly things:
for they cannot trust
in both. c And knoweth
their craftie enter-
prises, and will bring
all to nought. d Mean-
ing, both the Egyp-
tians and the Israelites.

shall

shall fall, and he that is holpen shall fall, and they shall all together faile.

4 For thus hath the Lord spoken vnto me, As the lion or lions whelepe roareth vpon his pray, againt whom if a multitude of shepheards be called, he will not be afraid at their voyce: neither will he humile himselfe at their noyse: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds that fise, fo shall the Lord of hosts defend Ierusalem by defending and deliuering, by passing through and preferring it.

6 O ye children of Israel, turne againe, in as much as ye are finken deepe in rebellion.

7 For in that day every man shall cast out his idoles of siluer, and his idols of gold, which your hands haue made you, euen a sinne.

8 Then shall Asubim fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his young men shall faile.

9 And he shall goe for feare to his towres, and his princes shall feare afraid of the standard, faith the Lord, whose fire is in Zion, and his force in Ierusalem.

10 When your repentance appeareth, as Chap. 2. 18. h When your repentance appeareth, i This was accomplished soon after when Saaberib was discomfited, and he fled to his castle in Nineueh for succour. k To deliuer his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ. Behold, a King shall reigne in iustice, and the princes shall rule in iudgement.

2 And that man shall be as an hiling place from the wind, and as a refuge for the tempest, as riuers of water in a dry place, and as the shadow of a great rocke in a weary land.

3 The eyes of the seeing shall not be shut, and the eares of them that heare, shall be open.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

5 A niggard shall no more be called liberrall, nor the churle rich.

6 But the niggard will speake of niggardnes, and his heart will worke iniquitie, and do wickedly, and speake falsely againt the Lord, to make emptie the hungry belly, and to cause the drinke of the thistie to faile.

7 For the weapons of the churle are wicked: he denifeth wicked counsels to violoe the poore with lying words, and to speake againt the poore in iudgement.

8 But the liberrall man will denife of liberrall things, and he will continue his liberralitie.

9 Kile vp ye women that are at ease: heare my voyce, ye careless daughters, hearken to my words.

10 Ye women that are careless, shall be in feare g aboute a yeere in dayes, h for the vintage shall faile, and the gatherings shall come no more.

11 Ye women, that are at ease, be afonied: feare, O ye careless women: put off the clothes, make bare, and kille sackcloth vpon the loynes.

12 Men shall lament for their teares, euen for the pleasant fields, and for the fruitful vine.

13 Vpon the land of my people shall growe thornes and briars: yea, vpon all the boules of

ioy in the city of reioycing.

14 Because the palace shall be forsaken, and the ioy of the city shall be left: the towre and fortrefie shall be denues for euer, and the delight of wild asses, and a pasture for flocks.

15 Vntill the Spirit be powred vpon vs from aboue, and the wildeernes become a fruitful field, and the plenteous field be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitful field.

17 And the worke of iustice shall be peace, euen the worke of iustice and quietnes, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in iure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the citie shall be in the low place.

20 Bleesed are ye that sowe vpon all waters, and driue thither the feet of the ox: & the ass.

godlied, shall bring forth fruit in such abundance, that their former life shall seeme but as a wildeernes. where no huts were. m They shall not need to build it in high places for feare of the enemy: for God will defend it, and turne away the flames from burning of their commodities. n That is, vpon fat ground and sweet water, which bringeth forth in abundance, or in places which before were covered with waters, and now made dry for pasture. The fields shall be so watered, that they shall feed out their cattell to eat up the best crops, which abundance shall be signe of Gods loue and fauour toward them.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

Woe to thee that a sjoyler, and wast not sjoyled: and doest wickedly, and they did not wickedly againt thee: when thou shalt cease to sjoyle, thou shalt be sjoyled: when thou shalt make an end of doing wickedly, e they shall do wickedly againt thee.

2 O Lord, haue mercy vpon vs, wee haue waited for thee: be thou, which wast e their arme in the morning, our helpe also in time of trouble.

3 At the noile of the tumult, the people fled: at thine exalting the nations were scattered.

4 And your ioye shall be gathered like the gathering of h caterpillers: and i shall goe againt him like the leaping of grasshoppers.

5 The Lord is exalted: for hee dwelleth on bies: he hath filled Zion with iudgement & iustice.

6 And there shall be stabilitie of the times, strength, saluation, wisdom, and knowledge: for the feare of the Lord shall be his treasure.

7 Behold, thy messengers shall cry with teer, & the ambassadors of peace shall weep bitterly.

8 The paths are waste: the wayfaring man ceaseth: he hath broken the covenant: he hath contemned the ciities: he regardeth no man.

9 The earth mourneth and fainteth: Lebanon is aflamed, and hewen downe: Sharon is like a wildeernes, and Basban is shaken and Carmel.

10 Now will I arise, faith the Lord: now will I be exalted, now will I lift vp my selfe.

11 Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of

Ormusistude.

That is, when the Church shall be restored, thus the Protestants, after they haue denounced Gods iudgements

against the wicked, will to comfort the goodly, then they should faint.

The field which is now fruitful, shall be but as a barren field in comparison of that which shall be then. as Chap. 29.

17, which shall be fulfilled in Christs time, for then they that were before as the barren wilderness, bringe forth

regeneracion, and they that had some beginning of

the enemies of the Church, as were the Caldeans and Assyrians, but chiefly of Saaberib, but not only.

Why haue I yured time shall come that God shall take away the power, and that which thou shalt wroughtly gotten, shall be given

to God, as Amos 5. 1. The Caldeans shall be like to the Assyrians, as the Assyrians did to Israel, and the Medes and Persians shall do to the Caldeans.

He denieth hereby what is the chief refuge of the faithfull, when troubles come, to pray and seek helpe

of God. Which beleeue our fathers so soone as they called vpon thee.

That is, the Assyrians fled before the Caldeans, or the Caldeans, or the Caldeans for lesse of the Medes and

armes to punish their enemies. I Yeeth as caterpillers destroyed with your number the whole world, shall have no strength to resist your enemies: the Caldeans shall be gathered out of the world, and destroyed. I Meaning, the Medes and Persians againt the Caldeans.

It is said, in the dayes of Hezekiah. m When they of Ierusalem sent to request of peace, n There are the words of the ambassadors.

When they returned from Saaberib, o Which was a plentiful country, meaning, that Saaberib would destroy all, p To helpe and deliuer my Church.

q This is spoken againt the enemies, who thought it was their owne but he sheweth that their enterprise shall be vaine, and that the fire which they had kindled for others, should consume them.

l That is, the Assyrians fled before the Caldeans, or the Caldeans for lesse of the Medes and

armes to punish their enemies. I Yeeth as caterpillers destroyed with your number the whole world, shall have no strength to resist your enemies: the Caldeans shall be gathered out of the world, and destroyed. I Meaning, the Medes and Persians againt the Caldeans.

It is said, in the dayes of Hezekiah. m When they of Ierusalem sent to request of peace, n There are the words of the ambassadors.

a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an vpright government, both in politice, and religioe.

c Where men are weary with reueling for lacke of water.

d He promitteth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and state of the same, are contrary to the breathings againt the wicked, Chap. 6. 9. and as 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f He prophesieth of such calamitie to come, as they will not spare the women & children, and therefore will let them to take heed and prouide.

g Meaning, that the affliction should continue long, and when one yeere is weary, yet they should looke for new plagues.

h Go will take from you the meates and occasions, which made you to contemne him: to wit, abundance of worldly goods.

i By the teares he meaneth the pleasant fields, whereby men are nourished as children with the teare: or, the mothers for sorrow and heauinesse shall take milke.

time: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, yee that are farre off, what I haue done, and yee that are nere, know my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the denouncing fire, who among vs shall dwell with the euertlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, & sining gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on high: his defence shall be the munitions of rocks: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory: they shall behold the Lord land farre off.

18 Thine heart y shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not percaine, and of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feasts: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot be remoued: and the flukes thereof can neuer be taken away, neither shall any of the cords thereof be broken.

21 For surely there the mightie Lord will be vnto vs, as a place of floods, and broad rivers, whereby shall passe no ship with oares, neither shall great ship passe thereby.

22 For the Lord is our Iudge, the Lord is our law-giuer: the Lord is our King, he will saue vs.

23 Thy cords are loosed: they could not well strengthen their maile, neither could they spread the laile: then shall the bray be deuiled for a great spoyle: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiven.

CHAP. XXXIV

1 Hee breeth that God pursheth the wicked for the lone that he breeth toward his Church.

Come nere, ye nations and heare, & hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath destroyed them and deliuered them to the slaughter.

3 And their flaine shall be cast out, and their stinke shall come vp out of their bodies, and the mountains shall be melted with their blood.

4 And all the hostes of heauen shall be dissolved, and the heauen shall be folded like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shall be drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat and with blood of the

lambs and the goats, with the fat of the kiddeols of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the ynicorne shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with farsell.

8 For it is the day of the Lords vengeance, and the yere of recompense for the iudgement of Zion.

9 And the rivers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall burne burning pitch.

10 It shall not be quenched night nor day: the frooke thereof shall go vp euermore: it shall be desolate from generation to generation; none shall passe through it for euer.

11 But the pelican & the hedgehog shall possess it, and the great owle, and the rauen shall dwell in it, and he shall stretch out vpon it the line of vanitie, and the flones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring forth thornes in the places thereof, netles, and thistles in the strong holds thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall meet also Ziim and Iim, and the Satyr shall crie to his fellow, and the scritch-owle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the owle make her nest, and lay and hatch, and gather them vnder her shadow: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very spirit hath gathered them.

17 And he hath cut the lot for them, and his hand hath deuiled vnto them by line: they shall possess it for euer: from generation to generation shall they dwell in it.

CHAP. XXXV.

The great joy of them that beloeue in Christ, 3 their office which preach the Gospel, 5 The fruits that follow thereof.

He desert and the wilderness shall reioyce, and the waste ground shall glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

3 And strengthen the weak hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: behold, your God cometh with vengeance: euen God with a recompense, he will come and saue you.

5 Then shall the eyes of the blind be lightened and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the wilderness shall waters breake out, and rivers in the desert.

to encourage one another, and specially the ministers to exhort and strengthen the weak that they may patiently bide the coming of God, which is at hand. 7 To destroy your enemies. 8 When the knowledge of Christ is revealed. 9 They that are barren and delinque of the graces of God, shall haue them giuen by Christ.

of that is, both of young and old, pious and rich of his enemies. 2 That famous citie shall be consumed as a sacrifice vnto others. 3 The mighty and rich shall be swallowed up as the victuall.

He alludeth to the destruction of Solome and Gomorrah, Gen. 19. 24.

Reade Chap. 13. 22. and Zeph. 2. 14.

In vaine shall any man go about to build a ragin. In Meaning, there shall be no order nor policie, nor there of common weale.

Reade Chap. 3. 21.

Signifying, that thou should be an horrible desolation and barren wilderness. 7 That is, in the law where such curses are threatened against the wicked.

To wit, beastes and foules.

That is, the mouth of the Lord. 8 He hath giuen the beastes and foules lawes for an inheritance.

He prophesieth of the full restoration of the Gentiles, 2 of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

The Church which was before compared to a barren wilderness, shall by Christ be made most plenteous and beautiful.

He reuereth that the presence of Gods is the cause of such abundance.

He reuereth that doth bring forth fruit and flourish.

He willeneth to exhort and strengthen the weak that they may patiently bide the coming of God, which is at hand.

h If shalbe for the Saines of God and not for the wicked. i God shall leade and guide them, aluding to the bringing forth of Egypt.

k As be threatened to the wicked to be destroyed hereby Chap. 30. 6.

l Whom the Lord shall deliver from the captivitee of Babylon.

7 And the drie ground shalbe as a poole, and the thicke as springs of water: in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shalbe a path and a way, and the way shall be called haly: the polluted shall not passe by it: for it shalbe with the pollit, and walke in the way, and the fooles shall not erre.

9 There shall be a lyon, nor boy some beafts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall retorne and come to Zion with praife: and everlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnesse, and sorow and mourning shall flee away.

CHAP. XXXVI.

x Saneherib sendeth Rabshakeh to besiege Ierusalem. xj His blasphemies against God.

NOW^a in the fourteenth yeere of King Hezekiah, Saneherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great host: he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna^d the chancellour, and Ioah the sonne of Afaph the recorder.

4 And Saneherib said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I say: Surely I gaue eloquence, but counsell and strength are for the warre: on whom thou doest thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and peerce it: so is e Pharaoh King of Egypt vnto all that trust in him.

7 But if thou say vnto me, We trust in the Lord our God, is not that hee, whose he places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my Lord the king of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou despise any captiue of the least of my lords seruants? and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord sayd vnto me, I Goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna and Ioah vnto Rabshakeh, ¶ Speake, I pray thee, to thy seruants in the Aramies language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee, to speake these

to hope for any helpe of God. ¶ Or, turne backe. b Hezekiah his small power, which is not able to resist one of Saneheribs lea captiues. c Thus the wicked to deeuise vs, will persede the Name of the Lord: but we must trie the spirit, whether they be of God or no. d They were afraid, lest by his words, he should haue stirred vp the people against the King, and also pretended to grow to some appointment with him.

wordes, and not to the men that sit on the wall? that they may eate their owne doung, and drinke their owne pisse with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the words of the great King, of the King of Asshur.

14 Thus faith the king, Let not Hezekiah deeuise you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus sayth the King of Asshur, Make^a appointment with me, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyardes.

18 Least Hezekiah deeuise you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a worde: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Afaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

CHAP. XXXVII.

a Hezekiah asketh counsell of Isaiah, who promisth him the victorie. b The blasphemie of Saneherib to Hezekiahs prayer. c The arme of Saneherib is slaine of the Angel. d And he himselfe of his owne sonnes.

AND^a when the King Hezekiah heard it, hee rent his clothes, and put on sackcloth and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellour, with the Elders of the Priests, clothed in sackcloth vnto Isaiah the Prophet, the sonne of Amoz.

3 And hee said vnto him, Thus faith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproach him with wordes, which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus faith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

not the cause, e Declaring that the ministers office doeth not only stand in comforting by the word, but also in praying for the people.

† Eue the water of their feet.

1 The Hebrew word figuratiue blessing, wherby this wicked captiue would haue persuaded the people, that their condition should be better vnder Saneherib then vnder Hezekiah. In Thatis, of Antioch in Syria, of the which there were two other cities also were: wherby we see how euery sower had his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his conquest, and punisheth cities for sinnes.

2 Not that they did not fliew by euident signes that they did deuil his blasphemie: for they had new sowne their chariots, but they knew it was in vain to vie long time with this wicked, whose sage they should haue so much more prouoked.

* 1 Kings 19. v. a In signe of grief and repentance. b To haue comfort of him in the word of God, that his faith might be confirmed and so his prayer be more earnest: hereby how in all dangers there were are the onely remedies, to seker vnto God and his ministers. c We are in great sorrow as a woman that is in paine of child, and cannot be deliuered. d That is, will declare by effect that he hath heard it: for when God descendeth to punish, it is to the flesh, that be knoweth not the sinne, or heareth

f Offbe Egyptians
and Ethiopians,
that shall
come and fight
against him.
g Which was a
citie toward E-
gypt, thinking
that they to have
fayled the force
of his enemies.

h Thus God
would haue him
to venter a most
horrible blasphemy
before his de-
struction: as to call
the author of all
trouble a deceiver:
for he gather hereby
that Saneherib
had disloyed vnto
Saneherib the an-
swere that Isaiah
saith to the king.
i Which was a
cite of the Medes.
k Called also
Chatre a cite in
Mesopotamia,
whence Abraham
came after his fa-
thers death.

J He groundeth
his prayer on
Gods promise,
who promised to
heare them from
betweene the
Cherubims.
m Meaning, the
two tribes.
n He declareth
for what cause he
prayed, that they
might be deliuered:
so wit, that
God might be
glorified thereby
through all the
world.

o Whom God
had chosen to
himselfe as a
chaste virgin, and
ouer whom he
had care to pre-
ferre her from
the lusts of the
tyrant, as a father
would haue ouer
his daughter.

p Declaring hereby
that they that
are enemies to Gods
Church,
fighte against him
whoequalleth his
Church onely
maintaineth.

q He blasphemeth
his police, in that
that he can finde
meane to nourish
his army: and of
his power in that
that his army is so
great, that it is
able to die by
whole riuers, and
to deliroy the
waters which
the Jewes had
dredged in.

7 Behold, I will send a blast vpon him, and he shall heare a noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee: and when hee heard it, hee sent other messengers to Hezekiah saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God deceive thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.

11 Behold, thou hast heard what the Kings of Asshur haue done to all landes in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as i Gozan, and k Haran, and Rezeph, and the children of Eden, which were at Telsar?

13 Where is the king of Hamath, and the King of Arpad, and the King of the cite of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, say-
ing,

16 O Lord of hostes, God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Decline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Saneherib, who hath sent to blasphem the liuing God.

18 Truth it is, O Lord, that the Kings of Asshur haue delt oyed all landes and m their country.

19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, asen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that all the kingdome of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib king of Asshur,

22 This is the word that the Lord hath spoken against him, The o virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn: thee daughter of Ierusalem hath shaken her head at thee.

23 Whom hath thou raised on and blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on hietsen against the p holy One of Israel

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charers I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire fire trees thereof, and I will goe up to the heights of his top, and to the ferd of his fruitfull places.

25 I haue digged, y and drunke the waters, and with the plant of my feete haue I dried all the riuers glofed in.

26 Hast thou not heard how I haue of olde time made it, y and haue formed it long age? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced?

27 Whole inhabitants haue I small power, and are afraid and confounded: they are like the grasse of the field and greene herbe, or grasse on y houle tops, or come blatted afore it be grown:

28 But I know thy dwelling, and thy y going out, and thy coming in, and thy furie against mee.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine y hook in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou x camest.

30 And this shall be y signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the y second yeere such things as grow without sowing: and in the third yeere, low ye and reape, and plant vineyards, and eate the fruite thereof.

31 And the remnant that is escaped of the house of Iudah, shall againe take root downward, and beare fruit vpwart.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall doethis.

33 Therefore thus saith the Lord concerning the King of Asshur, He shall not enter into this cite, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall re-
turne, and not come into this cite, saith the Lord.

35 For I will defend this cite to saue it, for mine owne sake, and for my seruants y Dauids sake.

36 ¶ * Then the Angel of the Lord went out, and smote in the campe of Asshur an hundred foure score, and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Saneherib king of Asshur departed, and went away: and returned and dwelt at c Nineveh.

38 And as he was in the Temple worshipping of Niroch his god, Adramelech and Shazer his sonnes y slew him with the sword, and they escaped into the land of y Ararat: and d Esarhaddon his sonne reigned in his stead.

them. A They whom God hath deliuered out of the hands of the Assyrians, shall prof. er: and this properly belongeth to the Church. b For my promise shall made to David. * 2 Kings. 19. 35. 2 chron. 32. 21. 10b. 1. 18. eccles. 43. 22. 2. mace. 4. 1. 2. mace. 8. 19. c Which was the chiefest cite of the Assyrians. * Tob. 1. 1. 11 Or, Armenia. d Who was also called Sardanapalus, in whose dayes some yeeres after Saneheribs death the Caldæans ouercame the Assyrians by Merodach his King.

C H A P. XXXVIII.

A Hezekiah is sick. s He is referred to health by the Lord, and hee sheweth thanks for his benefi.

A Bout* that a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

learne onely to depend vpon God and aspire to the heaues. b For his heart was rouchd with feare of Gods iudgement, seeing hee had appoynted him to die so quickly after his deliuerance from great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the greatcharge that should come in the Citie, forasmuch as hee left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant hee was.

* Signifying, that God made not his Church to deliroy him: to preferre it: and therefore he saith that hee formed it of old, such in his eternal counsell which cannot be changed.

y Ebr. are hurt in

He sheweth that the state and pow- er of almost flourish- ing cities endu- reth but a moment in respect of the Chur. h, which shall remane for euer, because God is the maintainer thereof.

x Meaning, his counsell and enter- prises.

y Because Sane- herib slewed him selfe as a de- ceit- ing him and furious beatt, hee de- scribe these similitudes, to teach how hee will take him and guide him.

x Thou shalt lose thine labour.

y God giueth signes after two sort: some goe before the thing, as the signes that Moses wrought in Egypt: w. h. were for the confir- mation of his kith: and some goe after the thing, as the sa- crifice, which they were commended to make tye dayes after their departure: and these liues are to keepe the benefit of Gods in our remembrance: of the which fort this here is.

z He prometh that for two yeeres hee ground of it selfe should feede

* 2. Kings. 20. 18. 2. chron. 32. 4. A Soone after that the Assyrians were slaine: so that God will be the ex- ercise of his chil- drens continuall that: they may

3 And sayd, I beseech thee, Lord, remember now how I have walked before thee in truth, and with a perfitt heart, and have done that which is good in thy sight: and Hezekiah wept fore.

4 Then came the word of the Lord to Isaiah, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lord God of David thy father, I have heard thy prayer, and I have heard thy tears: behold, I will add vnto thy dayes fiftie yeres.

6 And I will deliuer thee out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And I will shew thee the house of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Anaz by the sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sicknesse.

10 I sayd in the g cutting off of my dayes, I shall goe to the gates of the graue: I am depriv'd of the residue of my yeres.

11 I said, I shall not see the Lord, even the Lord in the land of the living: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoov'd from me, like a shepherds tent: I have cut off like a weaver my life: he will cut me off from the height: from day to night, thou wilt make an end of me.

13 I reckoned to the morning: but he brake all my bones like a lyon, from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I m chatter: I did moune as a dove: mine eyes were lift vp on high: O Lord, as it hath oppressed mee, comfort me.

15 What shall I say, for he hath said it to me, and he hath done it: I shall walke p weakly all my yeres in the bitterness of my soule.

16 O Lord, I to them that ouerlieue them, and to all that are in them, the life of my spirit shall be knowne, that thou causedst me to sleepe and hast given life to me.

17 Behold, for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast call all my finnes behind thy backe.

18 For the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy trueth.

19 But the living, the living, he shall confesse thee, as I doe this day: the father to the children shall declare thy trueth.

20 The Lord was ready to saue mee: therefore

e He doth not only promise to prolong his life, but to give him rest and quietness from the Assyrians, who might have renewed their arme to reuenge their former discomfite.

d For Hezekiah had asked for the confirmation of this faith, as ver. 22. King, 10. 8.

e Whereby he was moved by the singular motion of Gods spirit.

e Reads a King, 20. 10.

f He left this song of his lamentation and of shakelgiuing to all posterity, as a monument of his owne infirmities, and thankfull heart for Gods benefits.

g David did, Psal. 13. 1. As what time it was tolde me that I should die.

h I shall no more praise the Lord here in this Temple among the faithful: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feelee their owne weakness.

i By my finne I have prou'd thee God to take my life from me.

k That is, in one day, or shortly.

l Over night I thought that I should lie still motionless, but my paine in the night perau'd me the contrary: he sheweth the horror that the flesh'all bane when mine eyes beheld Gods iudgement against their sinne.

m I was to oppress with furor, that I was not able to venter my word, but onely to grone and sigh.

n To wit, forow and griefe both of body and mind. o God hath declared by his Prophet that I shall die, and therefore I will yield vnto him. p I shall haue no release, but on painfull sorowes wait I thus. q They that shall ouerlieue the men that are now alive, and all they that are in the yeres shall acknowledge this me-merie. r That after that thou shalt haue liued to rest and ease being deliuer'd me to life. s When I thought to haue liued to rest and ease being deliuer'd me to life. t I had griefe vpon griefe. u He uttereth much the remission of his finnes, and Gods fauour then a thousand times. v For as much as God hath plac'd man in this world to glorifie him, the godly take it as a signe of his wrath, when their dayes were shortened, either because that they seem'd vnworthy for their finnes to liue longer in his seruice, or for their reule to Gods glory, seeing that there are so few in earth, that do regard it. x As Psal. 6. 5. and 135. 17. x All posterity shall acknowledge thee, and the fathers according to their duty toward their children shall intrude them in thy graces, and mercies toward me.

wee will sing my song, all the dayes of our life in the house of the Lord.

21 Then said Isaiah, Take a lump of dry figs and lay it vpon the boile, and he shall recover.

22 Also Hezekiah had said, What is the signe, that I shall goe vp into the house of the Lord?

CHAP. XXXIX.

Hezekiah is reproved because hee shew'd his treasures into the ambassadors of Babylon.

AT the same time, Merodach Baladan, the sonne of Baladan, King of Babel, sent letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

2 And Hezekiah was glad of them, and shew'd them the house of the treasures, the silver, and the golde, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shew'd them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and sayd vnto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They are come from a farre country vnto me, from Babel.

4 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene; there is nothing among my treasures, that I haue not shew'd them.

5 And Isaiah sayd to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntill this day, shall be caried to Babel: nothing shall be left, saith the Lord.

7 And of thy tonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the King of Babel.

8 Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken; and he sayd, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

a Remission of finnes by Christ. b The coming of Iohn Baptist. c The Prophet reproves the Iudaites, and sheweth that trust not in the Lord.

C Omsort yee, comfort ye my people, will your God say.

2 Speake comfortably to Ierusalem, and erie vnto her, that her warfare is accomplished, that her iniquity is pardoned; for for these hath receiv'd of the Lords hand double for all her finnes.

3 A voyce cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and every mountaine and hill shall be made low; and the crooked shall be straight, and the rough places plaine.

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Hee sheweth what is the state of the Congregation and Church, to wit, to give the Lord thanks for his benefits.

Real 2 King, 20. 7. As ver. 7.

2. King, 20. 12. This was the first king of Babylon, which once came the Assyrians to the tenth yere of his reigne. o Partly because of the greatness of the miracle, partly because he shew'd himselfe enemy to his enemies, but chiefly because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.

o Reads a King, 20. 13. & Chron. 2. 35. 31.

p He rebuketh him of the particulars, to make him vnderstand the craft of the wicked, which he before being overcome with their flattery and blinded with ambition, could not see.

q By the grievousness of the punishment is declared how greatly God detesteth ambition, & vainglory.

r That of officers and seruants.

o Reads a King, 20. 19.

s This is a consolation for the Church, afflicting them, that they shall neuer destitute of prophets whereby he exhorteth the true ministers of God that shall be, and were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

t The time of her affliction.

u Meaning, sufficient, as chap. 1. 7. and full correction, or double grace, whereas she deserved double punishment.

v To wit, of the Prophet. w That is, by Meaning Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christ coming, who was the true deliuerer of his Church from sinne and Satan. Marth. 3. 9. What shall we let or consider of our deliuerance, shall be remoued. x This miracle shall be great, that it shall be knowne through all the world.

I The voice of
Gd which spake
to the Prophet
Isaiah.

M Meaning, all
mans wisdom,
and natural pow-
ers, James 1, 10.

R per. 1, 14.

I The spirit of
God shall discover
the vanitie in al

that seeme to haue
any excellencies of
wisdomes.

M Though confid-
ing the frailtie of
mans nature

many of the leues
should perill, and
to not be partakers

of this deliuerance,
yet Gods promise
should be fulfil-

led, and they that
remained, should
seele the fruites

thereof.

To publish this
benefite through
all the world.

O He sheweth at
one word the per-
fection of all mas
felicitie, i, which
is to haue Gods
prefence.

His power shall
be sufficient vnto
the helpe of any
other, and shall
byue all meanes in
himselfe to bring
his will to passe.

He shall thinke
his care and fa-
uour ouer them
that are weakes
and tender.

Declarer that
as God onely hath
all power, so doeth
he vse the same for
the defence and
maintenance of
his Church.

He sheweth
Gods infinite wis-
dom for the same
end and purpose.

He speaketh all
this to the iustice
that they should
neither learne man
nor put their trust
in any, saue onely
to God.

Hereby he ar-
meth them against
the idolatrie.

Speaking which
they should be tem-
pered in Babylon.

He sheweth the
rage of the idola-
ters, feeling that
the poore that
haue not to suffice
theirowne needes,
will defraude
themselues to
serue theirowne
idols.

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the idolatrie.

Speaking which
they should be tem-
pered in Babylon.

He sheweth the
rage of the idola-
ters, feeling that
the poore that
haue not to suffice
theirowne needes,
will defraude
themselues to
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ters, feeling that
the poore that
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theirowne needes,
will defraude
themselues to
serue theirowne
idols.

A I voyce sayd, Crie. And he said, What
shall I cry? All flesh is graile, and all the grace
thereof is as the floure of the field.

The graile withereth, the floure fadeth, be-
cause the Spirit of the Lord bloweth vpon it:
surely the people is graile.

The graile withereth, the floure fadeth: but
the word of our God shall stand for euer.

O Zion, that bringest good tidings, get
thee vp into the high mountaine: O Ierusalem,
that bringest good tidings, lift vp thy voyce with
strength: lift it vp, be not afraid: say vnto the ci-
ties of Iudah, Behold, your God.

Behold, the Lord God will come with power,
and his arme shall rule for him: behold, his
reward is with him, and his worke before him.

He shall feede his flocke like a shepherd:
he shall gather the lambs with his arme, and cary
them in his bosome, and shall guide them with
his yong.

He hath measured the waters in his fist, and
counted heauen with the span, and comprehended
the dust of the earth in a measure: and weighed
the mountaines in a weight, and the hills in a
balance.

Who hath instructed the spirit of the Lord?
or was his counsellor, or taught him?

Of whom tooke he counsell, and whos in-
structed him and taught him in the way of iudg-
ment? or taught him knowledge, and shewed vnto
him the way of vnderstanding?

Behold, the nations are as a drop of a buck-
et, and are counted as the dust of the balance:
behold, he taketh away the yles as a little dust.

Lebanon is not sufficient for fire, nor the
beasts thereof sufficient for a burnt offering.

All nations before him are as nothing,
and they are counted to him, lesse then nothing,
and vanitie.

To whom then will yee liken God? or
what similitude will ye set vp vnto him?

The workman melteth an image, or the
goldsmith beateth it out in golde, or the golde-
smith maketh silver plates.

Doth not the poore chuse out a tree that
will not rot, for an oblation? he seeketh also vnto
him a cunning workman, to prepare an image
that shall not be mooued.

Know ye nothing? haue ye not heard? yet
hath it not bene told you from the beginning?
haue ye not vnderstood it by the foundation of
the earth?

He sitteth vpon the circle of the earth, and
the inhabitants thereof are as grasshoppers, hee
stretcheth out the heauens as a curtaine, and spread-
eth them out as a tent to dwell in.

He bringeth the princes to nothing, and
maketh the iudges of the earth, as vanitie.

As though they were not planted, as though
they were not sown, as though their stocke
tooke no roote in the earth: for hee did euen
a blow vpon them, and they withered, and the
whirlwinde will take them away as stubble.

To whom now will yee liken mee, that I
should be like him, faith the Holy one?

Lift vp your eyes on high, and behold who
hath created these things, and bringeth out their

armies by number, and calleth them all by names:
by the greatnesse of his power & mighty strength
nothing faileth.

Why sayest thou, O Iakob, and speakest
O Israel, My way is hid from the Lord, and my
iudgement is palled ouer of my God?

Knowest thou not? or hast thou not heard,
that the euerlasting God, the Lord hath created
the ends of the earth? he neither fainteth, nor is
weary: there is no searching of his vnderstand-
ing.

But he giueth strength vnto him that faint-
eth, and vnto him that hath no strength, he en-
creaseth power.

Euen the young men shall faint, and be
weary, and the young men shall humble and fall.

But they that waite vpon the Lord, shall re-
new their strength: they shall lift vp the wings, as
the eagles: they shall runne, and not be weary, and
they shall walke and not faint.

CHAP. XLII.

Gods minie in chusing his people. **T**he idolatrie
of the Gentiles promised to Zion.

Kepe a silence before me, O ylands, and let the
people renew their strength: let them come
neere, and let them speake: let vs come together
into iudgement.

Who raised vp iustice from the East, and
called him to his foote? and gaue the nations be-
fore him, and subdued the kings? he gaue them
as dust to his sword, and as scattered stubble vnto
his bow.

He pursued them, and passed safely by the
way that he had not gone with his feere.

Who hath wrought and done it, he that cal-
leth the generations from the beginning. I the
Lord am the first, and with the last I am the same.

The yles saw it, and did feare, and the ends
of the earth were abashed, drew neere, and came.

Euery man helped his neighbour, and sayd to
his brother, Be strong.

The workman comforted the founder,
and hee that smote with the hammer, him that
smote by course, saying, It is ready for the fode-
ring, and he fastened it with nailes that it should
not be mooued.

But thou, Israel, art my servant, and
thou Iakob, whom I haue chosen, the seede of
Abraham my friend.

For I haue taken thee from the ends of the
earth, and called thee before the chiefs thereof,
and sayd vnto thee, Thou art my seruant: I haue
chosen thee, and not cast thee away.

Fear thou not, for I am with thee: be not
afraid, for I am thy God: I will strengthen thee,
and helpe thee, and will susteine thee with the
right hand of my iustice.

Behold, all they that prouoke thee, shall be
ashamed, and confounded: they shall be as nothing,
and they that trise with thee shall perill.

Thou shalt seeke them and shalt not finde
them: to wit, the men of thy strife, for they shall
be as nothing, and the men that warre against
thee, as a thing of nought.

For the Lord thy God will hold thy right
hand, saying vnto thee, Feare not, I will helpe thee.

Fear not thou worme, Iakob, and yee

He rebuketh the
leues, because
they did not rest
on the providence
of God, but
thought that he
had forsaken them
in their troubles.

And therefore
all power is in
his hand to dis-
cuer whoe in his
time cometh.

Showing that
men must patient-
ly abide, and not
curiously seeke
out the cause of
Gods delay in
our afflictions.

If they that trust
in their owne ver-
tue, and do not ac-
knowledge of all
commeth of God,

A God as though
he pleased his
cause with all na-
tions, requirer
silence, that hee
may be heard in
his sight.

That is, gather
all their power
and appors, c

Who called
Abraham (who was
the paterne of
Guds iustice in
deliuering his
Church) from the
idolatrie of the
Caldeans to go
to and fro at his
commandment,
and placed him
in the land of
Canaan.

Who hath cre-
ated man and
miseriour his
succession.

Though the
world let vs neere
to many gods, yee
they diminish ou-
ring of all glory:
for I am long
vnchangeable,
which haue euer
bene, and shall be
for euer.

Confidering
minie excellen-
cies among
my people.

They attempted
themselues, and
conspired against
me to maintain
their idolatrie.

Hereby he
showeth the
obstinacie of the
idolaters to main-
taine their super-
stitions.

And therefore
oughtest not to
pollute thy selfe
with the super-
stition of the
Gentiles.

That is, by the
force of my pro-
mise, in the per-
formance thereof
I will shew my
selfe faithfull and
true.

Mus he calleth them
because they were
conuerne of all the
world, and that
they considering
their owne poore
estate, should seeke
vnto him
for helpe.

men of Israel: I will helpe thee, faith the Lord, and thy redeemer the holy One of Israel.

15 Behold, I will make thee a roler, and a new threshing instrument having teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fenne them, and the wind shall carry them away, and the whielvew shall scatter them: and thou shalt reioyce in the Lord, and shalt glorie in the holy One of Israel.

17 When the poore and the needy seeke water, & there is none: their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:}

18 I will open fountains in the tops of the hills, and fountaines in the mids of the valleyes: I will make the wilderness as a poole of water, and the waste land as springs of water.

19 I will fet in the wilderness the cedar, the Shittah tree, and the myrre tree, and the pine tree, and I will fet in the wilderness the firre tree, the elme and the boxe tree tog-ther.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath donethis, and the holy One of Israel q hath created it.

21 Stand to your cense, faith the Lord: bring forth your strong reasons faith y King of Iakub.

22 Let them bring them forth, and let them tell vs what shall come, let them sheweth the former things what they be, that we may consider them, and know the later end of them: either declare vs things for to come.

23 Shew the things that they are to come hereafter, that we may know that ye are gods: yea, doe good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath chosen an abomination by them.

25 ¶ I haue raised vp: from the North, and he shall come: from the East sunne shall he call vpon my name, and shall come vp^o princes as vpon clay, & as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth? y your words.

27 I am the first, that faith to Zion, Behoide, behold^o them: and I will giue to Ierusalem a one that shall bring good tidings.

28 But when I beheld, there was none: and when I enquired of them, there was no counsellor, and when I demanded of them, they answered not a word.

29 Behold, they are all vanity: their worke is of nothing, their images are wind and confusion.

A To wit, a continuall succession of Prophets and ministers. b When I looked whether the idoles could doe these things, I found that they had neither wisdom nor power to doe any thing: therefore be concluded that all are wicked, that trust in such vanities.

CHAP. III.

¶ The chearfulness and humilitie of Christ. ¶ Why hee was sent into the world. ¶ The vocation of the Gentiles.

Behoide, a my seruant: b I will lay vpon him: Mine elect, in whom my soule c delighteth: I haue

put my Spirit vpon him: hee shall bring forth iudgement to the Gentiles.

2 He shall not cry, nor lift vp, nor cause his voyce to be heard in the streete.

3 A bruised reede shall hee not breake, and the smoking flaxe shall hee not quench: he shall bring forth iudgement in truth.

4 He shall not faile nor be discouraged till he haue set iudgement in the earth: and the yles shall wait for his Law.

5 Thus faith God the Lord (hee that created the heauens and spread them abroad: hee that stretched forth the earth, and the buds thereof; hee that giveth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in I right confidence, and will hold mine hand, and I will keepe thee, and giue thee for a covenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison; and them that sit in darkenesse, out of the prison house.

8 I am the Lord; this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Behoide, the former things are passed to passe, and new things doe I declare; before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth; ye that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voyce, the townes that a Kedar doeth inhabit; let the inhabitants of the rockes sing; let them shout from the top of the mountains.

12 Let them giue glory vnto the Lord, and declare his praise in the ylands.

13 The Lord shall goe forth as a gyant; hee shall stirre vp his courage like a man of warre: hee shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and restrained my selfe; now will I cry like a travelling woman: I will deliroy and denoure at once.

15 I will make waste mountaines, and hills, and drie vp all their hearts, and I will make the floods ylands, and I will drie vp the pooles.

16 ¶ And I will bring the blind by a way, that they knew not, and lead them by pathes that they haue not known: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods:

18 ¶ Hearc, yee deafe: and yee blind, regarde, that yemay see.

19 Who is blind but my seruant? or deafe as my messenger, that I sent? who is blinde as the y persue, and blind as the Lot's seruant?

20 Seeing many things, but they keepe them not? opening the eares, but he heareth not?

¶ He shall declare himselfe gouernour of the Gentiles, and call them by his word, and rule them by his Spirit.

¶ His coming shall not be with pomp and noyse, as earthly princes doe will to haue about the weak and feeble, but to support and comfort them.

¶ Meaning, the weakes of a lampe, or candle which is smother out, but he will blowe it, and stur it, that it may shine brighter.

¶ Although hee fauour the weakes, yet will hee not spare the wicked, but will iudge them according to truth and equitie.

¶ Till hee haue felt all things in good order.

¶ The Gentiles shall be discouered receiue his doctrine.

¶ Meaning, vnto a lawfull and iust vocation.

¶ To assist and guide thee.

¶ Him, by whom the promise made to Abraham shall be fulfilled.

¶ I will not suffer my glory to be diminished: which I should doe if I were not fauourfull in performing the same, and the idoles thereby would exalt their idoles aboue me.

¶ As in time past I haue bene in my promise, so will I be in time to come.

¶ Meaning, the Arabians, vnder whom bee comprehended all the people of the East.

¶ He sheweth the zeale of the Lord, and his power in the conuersion of his Church.

¶ He will haue to execute his vengeance, which I haue long deferred as a woman that desireth to be deliueed, when shee is in travail.

¶ To wit, my people which are in perplexitie and care.

¶ To wit, Israel, which should haue most light because of my Law. ¶ The Priest to whom my word is committed, which should not only hear it himselfe, but cause others to heare it. ¶ As the Priests and Prophets that should be light to others.

¶ I will make thee able to defioy all thine enemies, be they neare to minie: and this chiefly is referred to the kingdom of Christ.

¶ That is, they that shall be afflicted in the captiue of Babylon.

¶ God will rather change the order of nature then they should waite any thing, that cry to him byrue faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

¶ That is, hath appointed and determined that I shall come to you people.

¶ He rebiddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, hee concludeth that they are no gods, but vile idoles.

¶ So that a man cannot make an idole, but he must do that which God detesteth and abhorreth: for hee sheweth his owne deuities and forsaketh the Lords.

¶ Meaning, the Gentiles.

¶ That is, Cyrus, who shall doe all things in my name & by my direction: whereby hee meaneth, that both their captiue is, and deliuerance shall be ordered by Gods providence and appointment.

¶ Both of the Caldeans and others.

¶ Meaning, that none of the Gentile gods can write any of these things.

¶ That is, the idolaters which returne from the captiue.

¶ As I looked whether the idoles could doe these things, I found that they had neither wisdom nor power to doe any thing: therefore be concluded that all are wicked, that trust in such vanities.

¶ That is, Christ, who in respect of his manhood is called benefactor.

¶ The Prophets vs to make mention of Christ after that they haue declared any great promise, because hee is the foundation vpon which all promises are made and ratified, because hee has committed all my power to him, as to a most faithful steward. Some reade, I will establish him to wit, in his office by giuing him the fullnesse of my Spirit. ¶ It is only acceptable vnto me, and they that come vnto me by him: for there is no other instance of reconciliation, Mat. 23, 18. eph. 1, 9.

2 Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoiled of their enemies through their own fault and incredulities. a There shall be none to succour them, or to will the enemy to reform that which he hath spoiled. b Meaning, Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. Hee promitteth deliverance to the Jewes. 11 There is no God but one alone. B Ut now thus faith the Lord, that created thee, O Iakob: and he that formed thee, O Israel, b Feare not; for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou passest through the c waters, I will be with thee, and through the floods, that they doe not overflow thee. When thou walkest thorow the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel; thy Saviour: I gaue d Egypt for thy ransom, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loved thee, therefore will I giue e man for thee, and people for thy sake. 5 Feare not, for I am with thee: I will bring thy feed from the f East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my finnes from the fars, & my daughters from the ends of the earth. 7 Every one shall be called by my g Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blinde people, and they shall haue eyes, and the deafe, and they shall haue eares

9 Let all the nations be gathered h together, and let the people be assembled: who among them can declare this, and shew vs former things let them bring forth their i witness, that they may be iustificd; but let them c haire, and say, It is truth.

10 You i are my witnesses, faith the Lord, and my m seruant, whom I haue chosen: therefore yee shall know and beleue mee, and yee shall understand that I am: before mee there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside mee there is no Saviour.

12 I haue declared, and I haue saved, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God.

13 Yea, before the day mas, I am, and there is none that can deliuer out of mine hand: I will do it, and who shall let it?

14 Thus faith the Lord your Redeemer, the holy one of Israel, For your sake I haue sent to Babel, and a brought it downe: they are all fugitiues, and the Caldeans cry in o the ships.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus faith the Lord which maketh a way in p the Sea, and a path in the mighty w waters.

17 When he r bringeth out the c charret and horle, the armie and the power lle together, a shall not rife, they are extinct, and quenched as towne.

18 Remember ye not the former things, neither regard the things of olde.

19 Behold, I do a new thing: now shall it come forth: shall you not know it? I will euen make a way in the c desert, and floods in the wilderness.

20 The wilde u beasts shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my prayle.

22 And thou hast not x called vpon mee, O Iakob, but thou hast y wearied mee, O Israel.

23 Thou z hast not brought mee the sheepe of thy burnt offerings, neither hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offering nor wearied the with incense.

24 Thou boughtest me no sweet a sauer with money, neither hast thou made mee drinke with the fat of thy sacrifices, but thou hast made me to bferue with thy finnes, and wearied me with trine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

26 Put me in c remembrance: let vs be iudged together: count thou that thou mayst be iustificd.

27 Thy d first father hath sinned, and thy e teachers haue transgressed against me.

28 Therefore I haue f prophand the rulers of the Sanctuary, and haue made Iakob a curse, and Israel a reproach.

Whereby he sheweth that his mercies were the onely cause of their deliverance, forasmuch as they had declined the contrary. z Meaning, in true faith and obedience. a Either for the composition of the sweet oymnt, Exod. 30.34. or for the sweet incense, Exod. 30.7. b Thou hast made mee to beare an heauie burthen by thy finnes. c If I forget any thing that may leade me to iustification, put me in remembrance and speake for thy selfe. d Thine fathers. e Thy Priests and thy Prophets. f This is, reuelled, abhorred, and destroyed them in the wilderness and at other times.

CHAP. XLIIII.

5 The Lord promitteth comfort, and that hee will aff: mble his church of diuers nations. 6 The wastitie of Iakob. 7 The beatifullnes of his seruants.

Y Et now heare, O Iakob my seruant, and Israel, w om I haue chosen.

2 Thus faith the Lord, that made thee, and formed a thee from the wombe: hee will helpe thee. Feare not, O Iakob, my seruant, and thou righteons b whom I haue chosen.

3 For I will powre water vpon the c thirstie, and floods vpon the dry ground: I will powre my spirit vpon thy feed, & my blessing vpon thy buds.

4 And they d shall grow as among the grass, and as the willowes by the riuers of waters.

5 Oae shall say, I am the Lordes e another

Law, and of this holy vocation. c Because man of himselfe is as the drie and barren land, hee promitteth to mouen him with the waters of his holy Spirit, Isai. a. 41. Iohn 7. 38 acts a. 17. d That is, thy childre and posteritie shall increase wonderfully after their deliverance from Babylon.

e Shall be

n By Darius and Cyrus. o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the Euxine. p When he deliuered Israel from Pharaoh, Exod. 14.12. q When the Isra- elites passed through Iorden, Isai. 3.17. r When he deliuered his people out of Egypt. s Pharaoh and his mighty armie. t Meaning, that their deliueance out of Babylon should be more famous then that from Egypt was, Isai. 43.7. hag. 2. 10. u Cur. 5.17. tuel. 2.15.7. v They shall haue thine abundan- e of all things as they reuerie home, euen to the drie and barren places, that the very beasts shall feede my benefites, and shall acknowledge them: much more men ought to be thankfull for the same. x Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly receiued that which I did commaund thee, thou diddest grieve me.

e By this diversity of speech hee meaneth one thing, that is, that the people shall be holy & adrecite the true religion of God, as *Psal* 57. 7. f I am alwayes like my selfe, that is, merittfull toward my Church, and most able to maintaine it, as *Chap.* 4. 14. and 45. 24. *reuel.* 1. 7. and 3. 13. g And appoynt them that shall deliuer the Church. h That is, declare vnto how I ought to proceed herein. i God calleth the Israelites ancient, because he preferred them to all other in his eternall election. k Meaning, their idoles. l *Reade Chap.* 43. 10. m Whatsoever they bestow vpon their idoles, to make them to seeme glorious. n That is, the idolaters seeing their idoles blinde, must needs be witnesses of their owne blindness, and feeling that they are not able to helpe them, must confesse that they haue no power. o Meaning, that whatsoever is made by the hand of man, if it be esteemed as God, is most detestable. p Whereby appeareth their blasphemie, which call images the bodies of the laite, seeing that they are not onely here called vnprofitable, but *Coap.* 41. 24. abominable, and Ieremie calleth them the works of errours. *Ier.* 10. 15. *Habakkuk.* 4. *lying teacher.* 2. 18. q That is, which by any way conserue either to the honour or worship. r Signifying, that the multitude shall not then faue the idolaters, when God will take vengeance, although they excuse themselves thereby among men. s He describeth the raging affliction of the idolaters, which he forgets their owne necessities to set forth their deuotion towards their idoles. t To place it in some Temple. u He setteth forth the obliuion and misale of the idolaters, which though the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papists make their cake god, and the rest of their idoles. x That is, be either m. k. b. a table or teachers. y The Prophet giueth here an answer to all them y^e wonder how it is possible that any should be so blinde to commit his abomination, saying, that God hath blinded their eyes, and hardeneth their hearts. *1 st Th.* 1. 14. *14. th*

e shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus faith the Lord the King of Israel and his redeemer, the Lord of hosties, I am the first, and I am the last, and without me is there no God.

7 And who is like mee, that shall call and shall declare it, and yet be it in order before me, since I appointed the ancient people: and what is at hand, and what things are to come: let them then vnto them.

8 Feare yeo not, neither be afraid: haue not I told thee of olde, and haue declared it? I you are euen my winnefles, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and their delectable things shall nothing profit: and they are their owne winnefles, that they seee not know: therefore they shall be confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

11 Beholde, all that are of the fellowship thereof, shall be confounded: for the workemen themselves are men: let them all be gathered together, and stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes; yea, he is an hungred, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red thread, he plaineth it, and he purtyreth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in an house.

14 Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: yee plaineth a firre tree, and the raine doth nourish it.

15 And man burneth thereof, for hee will take thereof, and warme himselfe: he also kindleth it, and baketh bread, yet he maketh a god, and worshippeth it: hee maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof hee eateth flesh; he roasteth the roste, and is finished; also he warmeth himselfe and saith, Aha, I am warme, I haue beene at the fire.

17 And the residue thereof hee maketh a god, euen his idole; he boweth vnto it, and worshippeth and prayeth vnto it, and saith, Deliuere mee; for thou art my god.

18 They haue not knownen, nor vnderstood: y for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none y considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and

haue baked bread also vpon the coales thereof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 Hee feedeth of ashes; a seduced heart hath deceived him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee; thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy iniquities as a mist, turne vnto mee, for I haue redeemed thee.

23 Reioyce yee heauens; for the Lord hath done it; shewt, yee lower parts of the earth, bras forth into prayes, yee mountains, O forest and euery tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus faith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wife men backward, and make their knowledge foolishnesse.

26 I confirmeth the word of his seruants, and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited; and to the cities of Iudah, Yee shall be built vp, and I will repaire the decayed places thereof.

27 Hee saith to the deepe, Be drie, and I will drie vp the floods.

28 Hee saith to Cyrus, Thou art my shepheard, and hee shall performe all my desire: saying also to Ierusalem, Thou shalt be built, and to the Temple, Thy foundation shall be surely layd.

and deliuerance. e He sheweth that Gods worke should be no lesse notable in this deliuerance, then when hee brought them out of Egypt, therofore the sea. f To assure them of their deliuerance, hee nameth the person by whom it should be, more then an hundred yere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

Thus saith the Lord vnto Cyrus his anoynted, whose right hand I haue holden to subdue nations before him; therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will go before thee, and make the crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowne me.

5 I am the Lord, and there is none other; there is no God besides mee: I girded thee though thou hast not knowne me,

6 That they may know from the rising of the sunne, and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the light, and create darkness: I

lar knowledge as prophane men may haue of his power, and for as compiled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthiness. g I haue giuen thee strength, power and sublimitie. h I send peace and warfare, prosperitie, and aduersitie. *Amos* 3. 16.

i He comforteth
the Jewes, as if hee
would say, Though
when ye looke to
the beaues and
catt for succour,
ye see fee nothing
any but figures of
God: for as a yee
will cause them to
bring forth, yet
will certaine ro-
kens of your deli-
uerance, and of
the performance
of my promise:
which is meant
by righteousnes-
se.

k I haue appoint-
ed Cyrus to this
use and purpose.
l Hebye here bri-
dles their impa-
tience, which in
aduersitie ad-
crouble enuieure
against God, and
will contrary his
pleasure: willing
that man should
match with him
like, and not con-
tend against
God.

m Thus, it is
not perfectly
made.
n Head of mur-
muring, humbly
your selues, and
aske what yee
will for the conso-
lation of my chil-
dren, and you shall
be sure of it, as yee
are of all things
which are at your
commandment.
Some reads it
with an interroga-
tion, and make it
the application of
the multitude.

o That is, the
starres.
p To wit, Cyrus,
that I may shew
him the faithful-
nesse of my pro-
mise in deliuer-
ing my people.

q Meaning, freely
and without re-
sistance, or any gei-
uous condi-
tion.

r These people
were tributaries
to the Persians,
and so king Ar-
tabastane gave
eie money to-
ward the building
of the Temple,
Ezra. 7. 17.

s Whereas to fore
they were thine
enemies, they shall
now honour thee,
and thou shalt rule
them: which was
accomplished in the
time of Cyrus.

t Hebye here rebueth the Jewes to patience, though their deliuerance be defer-
red for a time: thinking that they should not reuenge their long paine, but the
wicked and idolaters shall be destroyed. u To wit, of man, but chiefly of this
Church. x As doe the false gods, which giue vncertaine answer. y All yee
idolaters which though you seeme to haue sener so much worldly aggrite, yet
in Gods sight you are vile and abiekt.

make peace, and create euill: I the Lord doe all
these things.

8 Ye heauens send the dewe from above, and let
the clouds drop downe: I righteousness: let the
earth open, and let saluation and iustice growe
forth: let it bring them forth together: I the
Lord haue created him.

9 I Woe be vnto him that striueth with his
maker, the poorth with the poorthers of the
earth: shall the clay say to him that fashioneth it,
What makest thou? or thy worke, I haue none
hands?

10 Woe vnto him that sayeth to his father,
What hast thou begotten? or to his mother, What
hast thou brought forth?

11 Thus saith the Lord, the onely one of Is-
rael, and his maker, Aske me of things to come
concerning my finnes, and concerning the workes
of mine hands: command me.

12 I haue made the earth, and created man
vpon it: I, whose hands haue spread out the hea-
uens, I haue euen commanded all their ar-
mies.

13 I haue raised p him vp in righteousness, and
I will direct all his wayes: hee shall build my ci-
tie, and he shall let go my captiues, not for a price
nor reward, saith the Lord of hostes.

14 Thus sayeth the Lord, The labour of E-
gypt, and the merchandise of Ethiopia, and of the
Sabeans, men of stature shall come vnto thee, and
they shall be thine: they shall follow thee, and
shall goe in chains: they shall fall downe before
thee, and make supplication vnto thee, saying,
Surely God is in thee, and there is none other
God besides.

15 Verely, thou O God: hidest thy selfe, O
God, the Saviour of Israel.

16 All they shall be ashamed and also confound-
ed: they shall goe to confusion together, that
are the makers of images.

17 But Israel shall be saved in the Lord, with
an euerslasting saluation: yee shall not be ashamed
nor confounded world without end.

18 For thus sayth the Lord (that created hea-
uen, God himselfe that formed the earth, and made
it: he that prepared it, he created it not in vaine:
he formed it to be inhabited) I am the Lord,
and there is none other.

19 I haue not spoken in secret, neither in a
place of darkenes in the earth: I said not in vaine
vnto the seede of Iakob, Secke ye mee: I the
Lord doe speake righteousness, and declare right-
eous things.

20 Attende your selues, and come: drawe
neere together, yee abiekt of the Gentiles: they
haue no knowledge, that set vp the wood of
their idole, and pray vnto a god, that cannot
saue them.

21 Tell ye and bring them, and let them take
counsel together, who hath declared this from
the beginning, or hath told it of old? Haue not
I the Lord? and there is none other God beside
mee, a Iust God, and a Saviour: there is none be-
side me.

22 Looko vnto me, and yee shall be saved: all

the endes of the earth shall be saved: for I am
God, and there is none other.

23 I haue sware by my selfe: the word is gone
out of my mouth in a righteousness, and shall not
returne, That euer y knee shall bowe vnto mee,
and euer y tongue shall sweare by me.

24 Surely hee shall say, In the Lord haue I
righteousnesse and strength: he shall come vnto
him, and all that d prouke him shall be ashamed.

25 The whole seede of Israel shall be iustified,
and glorie in the Lord.

the world, Rom. 14. 11, Phil. 2. 10, whereby be signified that wee must not only
serue God in heart, but declare the same also by outward profession. c Mean-
ing, the faithful shall feele and confesse this. d All the countereys of God,

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 Hee
callethe the Tewes to the confutation of his workes.

B El is bowed downe: * Nebo is fallen: their
idoles were vpon the beafts, and vpon the
cattel; they which did beate you, were laden with
a wearie burden.

2 They are bowed downe, and fallen toge-
ther, for they could not rid them of the burden,
and their souls is gone into captiuitie.

3 Heare ye me, O house of Iakob, and all that
remaine of the house of Israel, which are borne
of mee from the wombe, and brought vp of mee
from the birth.

4 Therefore vnto olde age, I the same, euen
I will beare you vntill the hoare haire: I haue
made you: I will also beate you, and I will carie
you, and I will deliuer you.

5 To whom will ye make me like, or make
me equal, or compare me that I should be like
him?

6 They draw gold out of the bag, and weigh
silver in the balance, and ure a goldsmith to make
a god of it, and they bowe downe and worship it.

7 They beate it vpon the shouldres: they carie
him and fet him in his place: so doth he stand, and
cannot remoue from his place. Though one cry
vnto him, yet can he not answer, nor deliuer him
out of his tribulation.

8 Remember this, and be ashamed: bring it
againe to mine, O you transgressors.

9 Remember the former things of olde: for
I am God, and there is none other God, and there
is nothing like me.

10 Which declare the last thing from the be-
ginning; and from of olde, the things that were
not done, saying, My counsel shall stand, and I
will doe whatsoeuer I will.

11 I call a bird from the East, and the man
of my counsel from farre: as I haue spoken, so
will I bring it to passe: I haue purposed it, and I
will doe it.

12 Heare mee yee stubburne hearted, that are
farre from I iustice.

13 I bring in mine iustice: shall not be farre
off, and my saluation shall not tarie: for I will giue
saluation in Zion, and my glorie vnto Israel.

as swift as a bird, and fight against B. by on. e Himby whom I haue appointed
to execute that, which I haue determined. I which by your incredulitie
would let the performance of my promise. M Hebye that haue succeeded
cannot abolish the promise of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

C Ome downe and sit in the dust: O virgin,
daughter Babel, sit on the ground: there is no

not yet: beate overcome by any enemy,

2 He callethe the
idolaters to repen-
tance, willing them
to be like vnto him
with the eye of
faith.

3 That is, that the
thing which I haue
promised shall be
faithfully perform-
ed.

4 The knowledge
of God, and the true
worship, which shall
be shewd all the

world, Rom. 14. 11, Phil. 2. 10, whereby be signified that wee must not only
serue God in heart, but declare the same also by outward profession. c Mean-
ing, the faithful shall feele and confesse this. d All the countereys of God,

1 These were the
chiefest idoles of
Babylon.

2 Because they
were of gold and
silver, the Medes
and Persians car-
ied them away.

3 The beafts that
carried the idoles,
and the yoke vnder
their burden.

4 He deniethe
the idoles, which
had neither soule
nor feeling.

5 He sheweth the
difference be-
tweene the idoles
and the true God:

6 For they must be
carried of others,
but God himselfe
carrieth his, as
Deut. 32. 11.

7 Seeing I haue
begotten you, I
will nourish and
preferre you for
euer.

8 The people of
God, seeing their
owne calamitie,
and the flourishing
estate of the Baby-
lonians, should be
tempted to thinke
that their God

was not so mightie
as the idoles of
their enemies:

9 Before hee de-
clareth the begin-
ning of all the idoles
to make them to
be abhorred of all
men: shewing that
the moit that can
be spoken in their
condemnation, is
but to proue them
vile, B. by on. 25.

10 Become my
meniall; that all
idolaters are with-
out vii senses,
like man.

11 To wit, Cyrus,
which shall come
and shall

which haue liued
in wealth and was
tomeft, and haue

b Thy government shall be taken from thee.
c Thou shalt be brought to milt, shall be vanquish'd: for to cutte the mill was the office of slaves.
d The things wherein the fether hath greatlye pride, shall be made vile, even from the head to the foot.
e I will live no tummy nor pity toward thee.
f The firee ites shall consume that the Lord doth thinke for his Churches sake.
g For very shame, and hide my selfe. He abused Gods iudgements, thinking that he punished the Ifraites, because he would vntely take them off, and therefore in stead of pitying their misery, thou diddest increase it.
h So that thy punishment shall be so great as is profitable to imagine.
i Thou diddest reioice that this egypte was adome, and polly would haue fawed. I he deride their vaite confidence, that put their trust in any thing but to God, condemning a so much vaine confidence, which is true to no use, but to delude the people, and to bring them from depending only on God.
k They shall verily perish & no part of them remaine. They shall be cutty one to that place, which hee thought by his speculations to be most safe, but that shall deceiue them.

b Throre. O daughter of the Caldeans; for thou shalt no more be called, Tender and delicate.
2 Take the mill stones, and c grinde meale; loose thy lockes: d make bare the feete: vncouer the leg, and passe thorow the floods.
3 Thy filchines shall be discovered, and thy shame shall becene: I will take vengeance, and I will not meete thee as a man.
4 Our redeemer, the Lord of hostes is his Name, the holy One of Israel.
5 A sit fill, and get thee into darknesse. O daughter of the Caldeans; for thou shalt no more be called, The la'y of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and given them into thine hand, thou didst shew them no mercy, but thou didst lay thy very heavy yoke vpon the ancient.
7 And thou fildest, I haue a lady for ever, so that thou didst not let thy minde to these things, neither didst thou remember y later end thereof.
8 Therefore now heare, about that art given to pleasures, and dwellest carelesse. She faith in her heart, I am and none else: I shall not sit as a widow, neither shall know the losse of children.
9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood; they shall come vpon thee in their perfection, for the multitude of thy diuinations, and for the great abundance of thine enchanters.

10 For thou hast trusted in thy wickednesse; thou hast said, None seeth me. Thy wisdom and thy knowledge, they haue caused thee to rebel, and thou hast faild in thine heart, I am, and none else.
11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof; destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.
12 Stand now among thine enchanters, and in the multitude of thy soothsayers (with whom thou hast wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starr gazers, and prognosticators stand vp, and saue thee from these things that shall come vpon thee.
14 Behold, they shall be as stubble: the fire shall burne them; they shall not deliuer their owne liues from the power of the flame: there shall be no coales to warme at, nor light to buy by.

15 Thus shall they seue thee, with whom thou hast wearied thee, even thy merchants from thy youth; eue y one shall wander to his owne quarter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrite of the Ierues is reproved. 2 The Lord alone will be worshipped. 3 Of their deliuerance out of Babylon.

Hear ye this, O house of Iakob, which are called by the name of Israel, and are come out of the waters of Iadab: which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness.

2 For they are called of the holy chite, and stay themselves vpon the God of Israel, whose Name is the Lord of hostes.

3 I haue declared the former things of old, and they went out of my mouth, and I shewed it them: I did them suddenly, and they came to passe.

4 Because I knew that thou art obstinate, and thy necke is an iron sinew, and thy brow braue.

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldst say, Mine idole hath done them, and my carned image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and wilt not yet declare it: I haue shewed thee new things, even now, and hid things, which thou knewest not.

7 They are created now, and not of olde, and even before this thou heardest them not, least thou shouldst say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde; for I knew that thou wouldest grievously transgresse: therefore haue I called thee a transgressor from the wombe.

9 For my Names sake will I defer my wrath, and for my praise, will I reftaine it from thee, that I cut thee not off.

10 Behold, I haue fined thee, but I not as sluier; I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I do it; for how should my Name be polluted? surely I will not give my glorie vnto another.

12 Hear me, O Iakob and Israel, my called, I am I, am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I cal them, they stand vp together.

14 All you, assemble you selues, and heare: which among them hath declared these things? The Lord hath loned it him; he will do his will in Babel, and his arme shall be against the Chaldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in feer from the beginning from the time that the thing was, I was there, and now the Lord God and his spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee to profite, and leade thee by the way that thou shouldst goe.

18 Oh, that thou hadst beakened to my commandments! thou had thy prosperitie bin as the flood, and thy righteousness as the waves of the sea.

19 Thy seed also ha beene as the sand, and the fruit of thy body like the grauell thereof: his name should not faue bene cut off our destruction before me.

20 y Goe ye out of Babel: see ye from the Chaldeans with a voyce of ioy: tell and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iakob.

21 And they were not thirthe: he led them thorow the wilderness; hee caused the waters to flow out of the rocke for them; for he claue the rocke and the water gushed out.

22 There is no peace, faith the Lord, vnto the wicked.

h I haue done for the more then I promised, that thy subburnesse and impudencie migat haue bene ouercome.
i How thou shouldst be deliuered out of Babylon.
k Will ye not acknowledge thine benefite, and declare it vnto others?

l Shewing that mens wronge is the cause why God doth not declare all things as hee would, least they should attribute his knowledge to their owne wisdom.
m From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.
n As it was my free mercy that I did chose thee: so is it my free mercy that I must saue thee.

o Thou wilt respect to thy wealth, and infirmity: for in flouer there is some pueresse, but in vther is nothing but of dross.
p Iooke thee out of the furnace where thou shouldst haue bene consumed.
q God ioyne the saluation of his with his owne.

r Thou art so far that they cannot profite, but his glorie should be diminished, as Deut. 32. 47.
s Read Chap. 42. 4.
t To obey me, and to doe whatsoever I command them.
u Meaning, Cyrus, whom hee had chosen for to destroy Babylon.
v Since the time that I declared my selfe to your fathers.

z Thus the Prophet beakened for himselfe, and to assure them of these things.
aa What things shall doe thee good?

x That is, the prosperous estate of Israel. y After that hee had forsworne them of their impiety and of the curse thereof. hee sheweth them the great ioy that shall come of their deliuerance. z Hee sheweth that it shall be as the seede which they sowe, as hee did their fathers out of Egypt. a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance. c. as Chap. 57. 21.

CHAP. XLIX.

1 The Lord God trieth all nations so belittle his promises.

6 Christ is the saluation of all that beleue, and will deliuer them from the tyranny of their enemies.

Hear ye mee, O yles, and hearken, yee people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe sword: vnder the shadow of his hand hath he hid me, and made me a chosen shaft, and hid me in his quiver.

3 And sayd vnto me, Thou art my seruant: Israel, for I will be glorious in thee.

4 And I sayd, I haue laboured in vaine: I haue spent my strength in vaine and for nothing; but my iudgment is with the Lord, and my worke with my God.

5 And now sayeth the Lord that formed me from y wombe to be his seruant, that I may bring Iakob againe to him (though Israel be not gathered, yet yet shall I be glorious in the eyes of the Lord, and my God shall be my strength)

6 And hee sayd, It is a small thing that thou shouldst be my seruant to raise vp the tribes of Iakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, and his holy One, to him that is despised in foule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and be afraide, and princes shall worship, because of the Lord, that is faithful: and the holy One of Israel, which hath chosen thee.

8 Thus sayth the Lord, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preferre thee, and will giue thee for a covenant of y people, that thou mayest raise vp the earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the prisoners, Goe forth; and to them that are in darkenesse, Shew your felues; they shall feede in the wayes, and their pastures shall be in all the tops of the hilles.

10 They shall not be hungry, neither shall they be thirstie, neither shall the beate smite them, nor the sunne; for he that hath compassion on them, shall leade them; euen to the springs of water shall he drue them.

11 And I will make all my mountaines, as a way, and my paths shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of Sinim.

13 Reioyce, O heauens; and be ioyfull, O earth; braut forth into prayse, O mountaines; for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion sayd, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme

of mine a handes: thy walls are euer in my sight.

17 Thy builders make y haite: thy destroyers and they that make thee waite, are departed from thee.

18 Lift vp thine eyes round about and behold; all these ga the themselves together and come to thee: as I liue, sayth the Lord, thou shalt surely put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waite places, and thy land destroyed, shall surely be new narrow for them that shall dwell in it, and they that did deuoure thee, shall be farre away.

20 The children of thy barrenesse shall say againe in thine eares, The place is fraite for mee: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift vp mine hand to the Gentiles, and set vp my standart to the people, and they shall bring thy sonnes in their armes, and thy daughters shall be caried vpon their shoulders.

23 And Kings shall be thy nursing fathers, and Queenes shall be thy nurses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the pray be taken from the mighty or the iust captiue deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will save thy children,

26 And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweete wine; and all flesh shall know that I the Lord am thy Sauour and thy Redeemer, the mighty one of Iakob,

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 3 Christs edde once an uictorie.

Thus sayth the Lord, Where is that bill of your mothers diuorcement, by whom I haue cast off? or who is the creditiour to whom I sold you, Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man? I called, and none answered: is mine hand so shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the sea: I make the floods desert; their fish rotte with water of, and dieth for thirst.

3 I cloathe the heauens with darkenesse, and make a facke their coming.

4 The Lord God hath giuen mee a tongue of the learned, that I should know to minister a word in time to him that is weary; he will raise

u Because I would not forget thee. b Meaning, the good order of policie, and discipline. c I haue a continual care to build thee vp againe, and to destroy thine enemies. d Hee sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of Gods anoucement, and by his Spirit. e Hee sheweth that Caris will not only gather this great number of the leues, but also of the Gentiles.

f Meaning, that Kings shall conuerted to the Gospel, and bestow their power and auoition for the preservation of the Church.

g Being ioynted with the Church, they shall imitate themselves to Christ their head, and giue him all honour.

h Hee maketh this as an obedienc, as though the Gentiles were iust, and had them in iust possession.

i This is the answer to their obedienc, that none stronger then I the Lord, neither hath more iust title vnto them.

j I will cause them to destroy one another, as Iudg. 7. 25. k Chron. 22. 22. Chap. 19. 2.

Meaning, that he did not forsake me, but through her owne occasion, as Hose. 2. 2.

l Which should declare that I haue not left off: meaning, that they should know, that though they were none. Signifying, that he should not be for any debtor society, but that they should themselves to finnes to buy their owne iustices and pleasures.

m He came by his Prophets and ministers, but they would not beleue in him. n Hee came by his Prophets and ministers, but they would not beleue in him. o Am I not as able to helpe you, as I haue holpen your fathers of old, when I dried vp the Red Sea, and killed the Egyptians? p As I did in Egypt in token of my displeasure, Exod. 10. 15. q The Prophet doth represent here the person and charge of them that are iustly called to the ministry of Gods word. h To him that is oppressed by affliction and misery.

a This is spoken in the person of Christ, to assure the faithful that these promises should come to passe: for they were all made in him, and in him should be performed. b This is meant of the time that Christ should be manifested to the world, 1 Pet. 1. 7. c By the sword and thirst, hee signifieth the vertue and efficacie of Caritis doctrine. d God hath taken me in his protection, and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word. e By Israels meane Christ, and all the body of the faithful, as the members, and their head. f Thus Christ in his members complaineth, that his labour and preaching take some effect, yet hee is contented that his doings are approved of God. g Though the Jewes refuse my doctrine, yet God will approve my ministry. h To declare my Gospel to the Gentiles, Chap. 4. 15. iets 13. 47. Luk. 2. 32. j Meaning, the Jewes, whom tyrants kept in bondage. k The benefit of their deliuerance shall be so great, that great and small shall lack knowledge it, and reuerence God for it. l Thus hee speaketh of his Church when he would shew his mercie toward it, 1 Cor. 6. 18. m Meaning, Christ alone. n Signifying, that before Christ reuiew the earth by his word, there is nothing but confusion and disorder. o To them that are in the prison of sinne and death. p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies. q Meaning, that these Iudles be nothing in their way from Babylon that should hinder or hurt them: but this is accomplished spiritually. r Meaning, the South country, in that Christ shall deliuer his from all the parts of the world. s Reade Chap. 4. 23. t Hee obiecteth what the faithful might say in their long affliction, and answereth thereto to comfort them, with a most proper similitude, and full of consolation.

i As they that are taught, and made meet by him. k I did not shrink from God for any persecution or calamity wherby he sheweth that the true ministers of God can looke for none other recompence of the wicked, but after this sort, and allow what is their comfort.

l The strength that is a rare thing that any should obey a right Gods true ministers, though they labour to bring them from hell to heaven. m You have fought consolation by your owne desires, and have refused the light, and consolation which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

n He comforteth the Church, that they should not be discouraged for their small number. b Ther is to Abraham, of whom ye were begotten, and to Sarah, of whom we were borne. c As plentiful as Paradise, Gen. 13.

d I will rule and governe my Church by my word and doctrine.

e The time that I will accomplish my promise. f My power and strenght.

g He forewarneth them of the horrible changes and mutations of all things, and how he will preferre his Church in the midst of all these dangers.

h He setteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learn to trust in him continually. i In Egypt, Psal. 137. k To win, Parath. Jerk. 29. 31.

me vp in the morning in the morning he will waken mine ears to heare, i as the learned.

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned I backe.

6 I gave my backe vnto the s^l foiters, and my cheekes to the nippers: I hidde not my face from shame and spurning.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduersary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? lo, they shall waxe old as a garment: the moth shall eate them vp.

10 ¹ Who is among you that feareth the Lord? Let him heare the voyce of his seruant: let him walke in darkenesse and hath no light: let him trust in the name of the Lord, and stay vpon his God.

11 Behold, all you kinde ^m a fire, and are compassed about with sparkes: wake in the light of your fire, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorrow.

CHAP. LI.

¹ To trust in God alone by Abrahams example. ² Not to feare men. ³ The great affliction of Ierusalem, as a her deliuerance.

HEARE me ^a ye that follow after righteousnes, and ye that feare the Lord: looke vnto the ^b rocke, whence you are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone; and blessed him and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert ^c like Eden, and her wilderness like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto me my people, and giue eare vnto me, O my people: for a ^d Law shall proceed from me, & I will bring forth my iudgement for the light of the people.

5 My righteousness is neere: my saluation goeth forth, and mine ^e arm shall iudge the people: the y^es shall wait for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath; for the ^f heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like manner; but my saluation shall be for euer, and my righteousness shall not be abolished.

7 Hearken vnto me ye that know righteousness, the people in whose heart is my Law. Feare ye not the reproach of men; neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousness shall be for euer, and my saluation from generation to generation.

9 Rise vp, Rise vp, and put on strength, O arme of the Lord: rise vp as ^g in the olde time in the generations of the world. Art not thou the same, that hath cut ^h Rahab, and wounded the ⁱ dragon?

10 Art not thou the same, which hath dried the Sea, ^a euen the waters of the great deepe, making the depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall ^b returne, and come with ioy vnto Zion, and euerslating ioy shall be vpon their head: they shall obtaine ioy and gladnes; and sorrow and mourning shall flee away.

12 ^c I, euen I am he that comfort you. Who are thou, that thou shouldst feare a mortall man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and laid the foundations of the earth: and hath feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue ^d m balleth to be loosed, and that hee should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea, when his waves roared; the Lord of hosts is his Name.

16 And I haue put my words in thy mouth, and haue defended thee in the shadow of mine hand, that I may plant the ^e heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the ^f cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all her sonnes, whom she hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two things are come vnto thee, who wilt lament thee? desolation and destruction, and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, and lie at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but ^g not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, ^h euen the dregges of the cup of my wrath; thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee; which haue sayd to thy sonne, Bow downe that we may goe ouer, and thou hast laid thy body as the ground, and as the streetes to them that went ouer.

CHAP. LII.

¹ A consolation to the people of God. ² Of the messengers thereof.

ARise, arise; put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy Cite: for henceforth there shall no ^a more come into thee the vncircumcised and the vncleane.

2 Shake, thy selfe from the ^b dust; arise, and sit downe, O Ierusalem: loose the bands of thy neck, O thou captiue daughter, Zion.

3 For thus sayeth the Lord, Yee were sold

From Babylon.

m He comforteth them by the shorie time of their abasement: for in fewe yeeres they were restored, and the greatnesse of the empires of the world destroyed.

n Meaning, of Ierusalem, and of all true ministers, who are defended by his protection.

o That all things may be restored in heauen and earth, Ephes. 1. 10.

p Thou hast bene iustly punished and sufficiently, as Chap. 40. 4. & this punishment in the elect is by measure, and according as Gods giuen grace to beare it: but in the reprobate it is the iust vengeance of God to infuse them to an insensibleness and hardness, as Iere. 5. 1. & 6.

q Whereof the one is outward, as of the things that come to the body, as war, & famine, and the other is inward, and appertaining to the minde: that is, to be without comfort: therefore he saith, How shall thou be comforted?

r But with trouble and feare.

a No wicked tyrants, which shall subuert Gods true religion and oppress the conscience.

b Put off the garments of sorrow and heauines, and put on the apparel of ioy and gladnes.

c The Babylonians paid nothing to me for you: therefore I will take you again without ransom.

d When Isakob went thither in time of famine.

e The Egyptians might procure some cause to oppress my people because they went thither, and remained among them, but the Assyrians have no title to excommunicate their enemy by: and the more will I punish them more than I did the Egyptian.

f To wit, by the wicked, which think that I have no power to delude them.

g Signifying, that the ioy and good signs of their deliverance should make their affliction in the mean time more easie: but this is chiefly meant of the spiritual ioy, as Nahum. 1. 15. rom. 10. 15.

h The Prophets which are thy vnclewomen, shall publish this thy deliverance: this was begun vnder Zeubbabel, Ezra, and Nehemiah, but was accomplished vnder Christ.

i As ready to smite his enemies, and to deliver his people.

k He warneth the faithful not to pollute themselves with the superstitions of the Babylonians, as Chap. 43. 10. a. Cor. 6. 17. 1. For the time is at hand that the Priests and Levites chiefly (and so by them all the people, which shall be the Levites in this office) shall cast down the vessels of the Temple which Nebuchad-nezzar had taken away. As my fathers did out of Egypt. a Meaning Gentile, by whom our spiritual deliverance should be wrought, whereof this was a figure. o In the corrupt judgement of man. Christ in his person was not esteemed. p He shall spread his word through many nations. q In figure of reuerence, and as being astonished at his excellency. r By the preaching of the Gospel.

l The Prophet saith that very few shall receive this thy preaching of Christ, and of their deliverance by him, Iohn 12. 38. rom. 10. 16.

m Meaning, that none can be saved, but whole hearts God toucheth with the vertue of his holy Spirit.

n Not visible in the light of God. d Rorate Chap. 12. 1. a Which was by Gods singular providence for the comfort of sinners, Hebr. 4. 15.

for I cannot; therefore shall ye be redeemed without money.

4 For thus saith the Lord God, My people went downe aforetime into Egypt to sojourn there: and Ashtur^e oppressed them without cause.

5 Now therefore what haue I heere, saith the Lord, that my people is taken away for nought, & they that rule ouer them, make them to howle, sayth the Lord? and my Name all the day continually is blasphemed?

6 Therefore my people shall know my Name: therefore they shall know in that day, that I am hee that doe speake: behold, it is I.

7 How g beautiful vpon the mountaines are the scene of him, that declareth and publisheth peace! that declareth good tidings, and golden saluation, laying vnto Zion, Thy God reigneth!

8 h The voice of thy watchmen shall be heard; they shall lift vp their voice, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 o yee deolate places of Ierusalem, be glad and reioyce together, for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made i bare his holy arme in the fight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 k Depart, depart ye: goe ye out from thence, and touch no vncleane thing, go out of the mids of her, be ye cleane, that I beare the vessels of the Lord.

12 For ye shall not goe out m with haste, nor depart by fleeing away: but the Lord will goe before you, and y^e God of Israel will gather you together.

13 Behold, my^e servant shall prosper: he shall be exalted and extolled, and be very hie.

14 As many were astonished at thee (his visage was so^e deformed of men, and his forme of the sonnes of men) so shall he sprinkle many nations: the Kings shall shut their^e mouthes at him: for that which had not bin told them, shall they see, and that which they had not heard, shall they vnderstand.

For the superstitions of the Babylonians, as Chap. 43. 10. a. Cor. 6. 17. 1. For the time is at hand that the Priests and Levites chiefly (and so by them all the people, which shall be the Levites in this office) shall cast down the vessels of the Temple which Nebuchad-nezzar had taken away. As my fathers did out of Egypt. a Meaning Gentile, by whom our spiritual deliverance should be wrought, whereof this was a figure. o In the corrupt judgement of man. Christ in his person was not esteemed. p He shall spread his word through many nations. q In figure of reuerence, and as being astonished at his excellency. r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdom, whose word few will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 and is dead for our sinnes.

W Ho^e will beleeue our report? and to whom is the b arme of the Lord revealed?

2 But hee shall growe vp before him as a branch, and as a roote out of a dry d ground; he hath neither forme nor beauty: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and rejected of men: he is a man full of sorowes, and hath experience of infirmities: we hid as it were our faces from him; he was despised, and we esteemed him not.

The beginning of Christs kingdom shall be small and conformed, but it shall growe wonderfully, and flourish before the face of God. d Rorate Chap. 12. 1. a Which was by Gods singular providence for the comfort of sinners, Hebr. 4. 15.

4 Surely, hee hath borne our infirmities, and carried^e our sorowes; yet wee did iudge him as g plagued and smitten of God, and humbled.

5 But he was wounded for our transgressions: he was broken for our iniquities: the chastisement of our peace was vpon him; and with his stripes are we healed.

6 All welike sheepe haue gone astray: we haue turned euery one to his owne way, and the Lord hath laid vpon him the i iniquity of vs all.

7 Hee was oppressed, and hee was afflicted, yet did he not k open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearers is dumbe, so hee opened not his mouth.

8 Hee was taken out from I prison, and from iudgement: and who shall declare his age for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 o And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednes, neither was any deceit in his mouth.

10 Yet the Lord would breake him and make him subiect to infirmities: when o hee shall make his soule an offering for sinne, hee shall see his seed and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the p rauell of his soule, and shall be satisfied, by his knowledge shall my^e righteous seruants iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and hee shall diuide the spoyle with the strong, because^e he hath powred out his soule vnto death; and he was counted with the transgressors, and he beare the sinne of many, and prayed for the trespassers.

Hee shall see of the p rauell of his soule, and shall be satisfied, by his knowledge shall my^e righteous seruants iustifie many: for he shall beare their iniquities.

Phi. 2. 7. 8. &c. to vers. 11. f That is, of all that beleeue in him.

CHAP. LIV.

1 Mot of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God leaueeth his for a time, to whom afterward hee will returne.

R Eioyce, O^e barren that diddest not beare: breake forth into ioy and reioyce, thou that diddest not traueile with child; for the b deolate hath more children then the married wife, sayth the Lord.

2 c Enlarge the place of thy tents, and let them spread out the curtains of thine habitations; spare not: stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, and dwell in the deolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproach of thy c widowhood any more.

5 For hee that f made thee, is thine husband, (whose name is the Lord of hostes) and thy redeemer the holy One of Israel, shall be called the

deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when he came to her age, which was under the Gospel. c Signifying, that for the great number of children that God should giue her, she should seeme to lack room to lodge them. d The afflictions which thou sufferedst at the beginning. e When at thou wast refused for thy sinnes, Chap. 50. 1. f That did renererate thee by his holy Spirit.

That is, the punishment due to sinners, for which hee had both suffered and made satisfaction, Mat. 27. 1. pet. 2. 24.

g We iudged euill, thinking that hee was punished for his owne sinnes, and not for ours. h He was chastised for our reconciliation, 1. Cor. 15. 3.

i Meaning, the punishment of our iniquity, and not the fault in selfe.

k But willingly and patiently obeyed his fathers appointment, Mat. 26. 69. Acts 8. 32.

l From the crucifixion and graue, after that he was condemned.

m Though he died for sinne, yet after his resurrection hee shall liue for euert: and this his death is to refole life to his members, Rom. 6. 9.

n God the Father deliuered him into the hands of the wicked, and to the power of the world to do with him what they would.

o Christ by offering vp himselfe shall giue life to his Church, and to cause them to liue with him for euert. p That is, the fruit and effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the law. r Because he humbled himselfe, therefore hee shall be exalted to glory, Phi. 2. 7. 8. &c. to vers. 11. f That is, of all that beleeue in him.

a After that hee hath declared the death of Christ, hee saith so to the Church, because it shall be able to see the fruit of the same, and calleth her barren, because shee is in the captivity shee was a widow without hope to haue any children.

b The Church in this her affliction l and captiuitie shall bring forth more children, then shee was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her

deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when he came to her age, which was under the Gospel. c Signifying, that for the great number of children that God should giue her, she should seeme to lack room to lodge them. d The afflictions which thou sufferedst at the beginning. e When at thou wast refused for thy sinnes, Chap. 50. 1. f That did renererate thee by his holy Spirit.

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g His glory shall
shine through the
whole world,
which seemed
before to be shut
up in Iudea.
h As a wife which
waits for her
husband in
thy youth.

i As sure as the
promise that I
made to Noah,
that the waters
should no more
gushflow the earth.

k Hereby he de-
clareth the excel-
lent estate of the
Church vader
Christ.

l Or, *inseparable*
or *pearle*.

m By the hearing
of his word and
inward mouing
of his spirit.

n In habitable and
sure estate, so that
it shall stand for ever.

o And therefore
shall not preside.

p Meaning, the
domestical enemies
of the Church,
as are the hypo-
crites.

q Signifying here-
by, that men can
do nothing, but
be farre as God gi-
ueth power: for
seeing that all are
by his creatures, he
must needs gouerne
and guide them.

r As Christ by pro-
pounding his graces
and gifts to his
Church, exempteth
the hypocrites
which are full with
their imagined
works, and the
Episcopes, which
are full with their
worldly lyes, and
farther not after
these waters.

s Signifying, that
Gods benefit can
not be bought for
money.

t By waters,
wine, milke and
bread, he meaneth
all things necessary
to the spiritual life, as these are necessary
to this corporal life.

u He reprovethe their ingratitude, which refuse those things
that God offereth willingly, and in the meane time spare neither cost nor labour
to obtaine those which are nothing profitable.

v You shall be fed abundantly.

w The same covenant which through my mercie I satisfied and confirmed to David,
that it should be eternall, 2 Sam. 7. 13. 23. 26.

x Meaning Christ, of
whom David was a figure.

God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, faith thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face from thee for a little season, but with everlasting mercie have I had compassion on thee, faith the Lord thy redeemer.

9 For this is vnto me as the waters of Noah, for as I have sworn that the waters of Noah should no more goe ouer the earth, so have I sworn that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remooue, and the hills shall fall downe; but my mercie shall not depart from thee, neither shall the covenant of my peace fall away, faith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy bones with the carbuncle, and lay thy foundation with sapphires,

12 And I will make thy windowes of emeralds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In righteousness shall thou be established, and be farre from oppression; for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemy shall gather himselfe, but without mee: whosoever shall gather himselfe in thee, against thee, shall fall.

16 Beholde, I have created the serpent that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I have created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousness is of me, faith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 2 Gods counsels are not as mans. 3 The way of the faithfull.

H O, every one that is thirstie, come ye to the waters, and ye that have no silver, come, buy and eate: come, I say, buy wine and milke without silver and without money.

2 Wherefore doe ye lay out silver, and not for bread? and ye labour without being satisfied, hearken diligently unto me, and eate that which is good, and let your soule delight in fatenesse.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an everlasting covenant with you, euen the sure mercies of David.

4 Behold, I gaue him for a witnessse to the people, for a prince and a master vnto the people.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall turne vnto thee because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

6 Seek ye the Lord while he may be found: call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vniuersall the same, and let the righteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him; and to our God, for hee is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, sayth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts about your thoughts.

10 Surely as the raine commeth downe, and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue feed to the sower, and bread vnto him that eateth,

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto me voyd, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led forth with peace: the mountains and the hills shall breake forth before you into ioy, and all the trees of the field shall clap their hands.

13 For thornes there shall grow birch trees; for nettles shall grow the myrtle tree, and it shall be to the Lord for a name, and for an everlasting signe that shall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 2 Against shepherds that denounce their flocke.

THE Lord saith the Lord, Keepe iudgement and doe iustice, for my saluation is at hand to come, and my righteousness to be reuealed.

2 Blessed is the man that doeth this, and the sonne of man which layeth hold on it; hee that keepeth the Sabbath, and pollureth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which is ioyned to the Lord, speake and say, The Lord hath surely separated me from his people; neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord vnto the Eunuchs that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my covenant,

5 Euen vnto them will I giue to mine House, and within my walls, a place, and a name better then of the sonnes, and of the daughters; I will giue them an everlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants; every one that keepeth the Sabbath, and pollureth it not, and embraceth my covenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer; their burnt offerings, and their sacrifices shall be accepted vpon mine altar: for mine

h To wit, the Gen-
tiles, which before
thou didst not
receiue to be thy
people.

i When he offereth
himselfe by the pre-
aching of his word,
k Hereby he sheweth
that repentance
must be ioyued
with faith and good
works, cannot call vpon
God aright, nor per-
fecte fruites of one
faith appeare.

l Although yee are
not iustice reconciled
one to another,
and Iudge
me by your
felices, yet I am
most easie to be
reconciled, yea, I
offer my mercies
to you.

m These small
things base their
effe, as day by ex-
perience sheweth,
much more shall my
promise which
I haue made and
confirmed, bring
to passe the things
which I haue spoken
for your deli-
uerance.

n Read Chapter 44.
33. and 49. 33.

o To let forth
his glory.

p Of Gods deliue-
rance, and that he
will neuer forsake
his Church.

q A God sweeth
when he reuealeth
often after that he
hath deliuered
them: to wit, the
works of charitie
wherby true faith
is declared.

r Which I will
desire to reward
you, and powere into
your hearts by my
Spirit.

s Vnder the Sab-
bath he compre-
hendeth the whole
feruor of God
and true religion.

t Let none thinke
himselfe vniuersall
to receiue the graces
of the Lord:

u For the Lord will
take away all im-
pediments, and
will fortifie them
which will keepe
his true religion,
and beleue in him.

v Meaning, in his
Church.

w They shall be
called after my
people, and be of
the same, and be of
the same, vnder Christ
the digorie of the faithfull shall be greater then the fewes were at that time.

x Hereby he meaneth the spiritual feruor of God, to whom the faithfull offer
continually thanksgiving, yea themselves and all that they haue, as a lively and
acceptable sacrifice,

^b Not only for the Levites, but for all others, Math. 23. 13.

^c Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to fcare the hypocrites, and to assure the faithful that when this cometh, they may know it was told them before. ^d He threateth that this affliction shall comethrough the fault of the governors, prophets, and pastors, whose ignorance, negligence, avarice, and obduracy provoked Gods wrath against them. ^e We are well yet, and to morrow shall be better: therefore let vs not cease the pleasures before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

house shall be called an house of prayer for all people.

⁸ The Lord God faith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

⁹ All ye beasts of the field, come to denounce, even all ye beasts of the forest.

¹⁰ Their watchmen are all blind: they have no knowledge: they are all dumbe dogs: they can not baite: they lie and sleepe, and delight in sleepeing.

¹¹ And these greedy dogs can neuer haue enough: and these shepherds cannot vnderstand: for they all looke to their owne way, every one for his advantage, and for his owne purpose.

¹² Come, I will bring wine, and wee will fill our felues with strong drinke, and to morrow shall be as this day, and much more abundant.

CHAP. LVIII.

¹ God taketh away the good, that he should not see the horrible plagues to come. ² Of the wicked idolaters, and their vaine confidence.

^T He righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.

² Peace shall come: they shall rest in their beds, every one that walketh before him.

³ But you c wiches children, come hither, the seed of the adulterer and of the whore.

⁴ On whom haue ye iested, vpon whom haue ye gaped and thrust out your tongue: ye are not ye rebellious children, and a false seed?

⁵ Inflamed with idoles vnder eury greene tree: and sacrificiing the children in the valleys vnder the tops of the rocks?

⁶ Thy portion is in the smoothe stones of the riuers; they are thy lot: eten to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in these?

⁷ Thou hast made thy ged vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

⁸ Behind the doors also and posts hast thou set vp thy remembrance: for thou hast discovered thy selfe to another then mee, and wentest vp, and diddest enlarge thy bed, and make a covenant betwene thee and them, and loosedst their bed in every place where thou wast sit.

⁹ Thou wentest to the kings with oyle, and diddest increase thine oymnts, and sendst thy messengers farre off, and diddest humble thy selfe vnto hell.

¹⁰ Thou weariedst thy selfe in thy manifold iourneys, yet saydest thou not, I thinde is no hope: thou hast found life by thine hand, therefore

thou wast not grieved.

¹¹ And whom diddest thou reuerence or feare, seeing thou hast lied vnto mee, and hast not remembered me, neither set thy mind thereon? it is not because I holde my peace, and that of long time: therefore thou fearest not me.

¹² I will declare thy righteousnesses, and thy workes, and they shall not profit thee.

¹³ When thou cryest, let them that thou hast gathered together, deliuer thee: but the wind shall take them all away: vanitie shall pull them away: but he that trusteth in me shall inherite the land, and shall possesse mine holy Mountaine.

¹⁴ And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

¹⁵ For thus faith he that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the high and holy places: with him also that is of a contrite and humble spirit to reuine the spirit of the humble, and to giue life to them that are of a contrite heart.

¹⁶ For I will not contend for euer: neither will I be alwaies wroth, for the spirit shall faile before me: and I haue made the breath.

¹⁷ For his wicked countenance I am angry with him, and haue smitten him: I hid me, and was angry, yet he went away, and turned after the way of his owne heart.

¹⁸ I haue seene his waies, and will heale him: I will leaue him also, and restore comfort vnto him, and to those that lament him.

¹⁹ I create the fruit of the lips, to be peace: peace vnto them that are farre off, and to them that are neere, sayth the Lord: for I will heale him.

²⁰ But the wicked are like the raging sea, that can not rest, whose waters cast vp myre and dirt.

²¹ There is no peace, faith my God, to the wicked.

^{home.} ² Their euill confidence doeth euer torment them, and therefore they can neuer beare rest, Reade Chap. 23. 12.

CHAP. LVIII.

¹ The effect of Gods ministers. ² The workes of the hypocrites. ³ The fall of the faithfull. ⁴ Of the true Sabbath.

^Rise a loude, spate not: lift vp thy voyce like a trumpet, and shew my people their transgression, and to the house of Iakob their finnes.

² Yet they seeke me daily, and will know my waies, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

³ Wherefore haue we fasted, and thou seest it not? we haue punished our felues, and thou forgettest it not. Beholde, in the day of your fast you will seeke your will, and require all your debts.

⁴ Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be heard aboute.

⁵ Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow

religion. ^e So long as you vse contrition and oppression, ye shall not be heard,

^a Broken promise with me. ^b Meaning, that the wicked abhorre Gods law, and grow to further wickednesse. ^c That is, they though iustice, idleness, and impietie, which the wicked call Gods seruice: thus he decideth their blime. ^d Meaning, the Assyrians and others, whose helpe they longed for. ^e God shall pay to Darius and Cyrus.

^f I will not see my power against fraile men, whose life is but a blatt. ^g That is, for the vices and faults of the people, which is meant here by countenance. ^h Though they were oblituate yet I did not withdraw my mercie from them. ⁱ That is, I frame the speech and words of my messengers which shall bring peace. ^j As well to him that is in captiuitie as to him that remaineth at home, and therefore they can

^k The Lord thus speaketh to the Prophet, willing him to vse all diligence and seruitie to rebuke the hypocrites. ^l They will seme to worship me and haue outward holinesse. ^m He seeth their malice and disdain of the hypocrites, which grudge against God, if their worke be not accepted. ⁿ Thus he conuinceth the hypocrites by the second table, and by their duty toward their neighbours, that they haue neither faith nor right sitting and pray

downe his head, as a bul-rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue chosen? to loose the bands of wickednesse, to take off the heauy burdenes, and to let the oppressed goe free, and that ye breake every f yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh?

8 Then shall thy b light breake forth as the morning, and thine health shall grow speedily: thy righteounesse shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shall thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darkenesse, and thy darknesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satish thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde wiste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repaire of the breach, and the restorer of the paths to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

2 The wicked perseth through thine vine iniquities. 12 The confession of finnes. 16 God alone will preserue his Church though all men faile.

Behold, * the Lords hand is not shortened, that it cannot faue: neither is his care beaue, that it cannot heare.

2 But * your iniquities haue separated betweene you, and your God, and your finnes haue hid his face from you, that he will not heare,

3 For your handes are defiled with bl od, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man b contendeth for truth: they trust in vanity, and speake vaine things: they conceiue mischiefes, and bring forth iniquitie.

5 They hatch cockatrice d egges, and weaue the spiders web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shall be no garment, neither shall they couer themselves with their labors: for their workes are workes of iniquities, and the worke of cruelty is in their handes,

7 Their fesse runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoener goeth therein, shall not know peace.

9 Therefore is iudgement farre from vs, neither doeth g iustice come neere vnto vs: we wait for light, but lo, it is darkenesse: for brightness, but we walke in darkenesse.

10 We grope for the wall like the b blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitary places, as dead men.

11 We roare all like beares, and mourne like doves: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our finnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and vtering out of the heart false matters.

14 Therefore iudgement is turned backward, and iustice standeth farre off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth, and he that refraineth from euill, maketh himselfe a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe. Therefore his arme did s faue it, and his righteousness it selfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and hee put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As a meke recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he will fully repayre their ylands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne; for the enemy shall come like a flood, but the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, saith the Lord.

21 And I will make this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

u Because the doctine is made profitable by the vertue of the Spirit, he is ioyful in the one with the other, and promitteth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time.

A Rise, O Ierusalem; be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall cover the earth, and grosse darkenesse the people; but the

b Signifying, that all men are in darkenesse till God giue them light in his Church, and that this light shal last to none, but to those that are in his Church.

f That you leaue off all your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous late wherewith God will blethe thee.

i The testimony of thy goodwille shall appeare before God and man, h Whereby is meant all manner of iustitie.

l That is, haue compassi on their miseries. m Thine aduersitie shall be turned into prosperitie.

n Signifying, that of the leues should come such as should build againe the ruins of Ierusalem and Iudea: but chiefly this is meant of the spiritual Ierusalem, whose builders were the Apostles. o If thou refrainest thy selfe from thy wicked works, s

* Num. 11. 23. chap 19. 1.

* Ierem. 5. 25.

u Reade Chap. 15.

b All men winke at the iniuries and oppressions, and none go about to remedie them. c According to their wicked creatures, they turne their neighbours. d Whatsoever cometh from them is payson, and bringeth death. e They are profitable to no purpose,

f That is, Gods vengeance to punish our enemies. g Gods protection to defend vs. h We are altogether destitute of counsell, and can finde no end of our miseries.

i We expresse our sorrows by outward figures, some more, some lesse. l This confession is general to the Church, to obtaine remission of finnes, and the Prophets did not exempt themselves from the same. m To wit, against our neighbours. n There is nothet iustice, nor vprightnesse among vs.

o The wicked will destroy him. p Meaning, to doe iustice, and to remedie the things that were to be faue out of order.

q That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other. r Signifying, that God hath a l moues his hand to relouer his Church and to punish their enemies.

s To wit, your enemies, which dwell in diuers places, and beyond the sea. t He flourisheth that here shall be great assistance to the Church, but God will euer relouer his.

u Whereby hee is declared that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom hee iustifieth.

v Because the doctine is made profitable by the vertue of the Spirit, he is ioyful in the one with the other, and promitteth to giue them both to his Church for euer.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time.

a The time of thy prosperitie and rest shall come as in speaking of Babylon, hee commended her to goe downe, Chap. 47. 1.

Lord shall arise vpon thee, and his glory shall be scene vpon thee.

3 And the Gentiles shall walke in e thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall be nourished at thy side.

5 Then thou shalt feare and shine: thine heart shall be astonied and enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall cover thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shew forth the praises of the Lord.

7 All the sheepe of e Kedar shall be gathered vnto thee: the rams of Nebatim shall serue thee: they shall come vnto thee to be accepted vpon mine altar: and I will beautifie the house of my glory.

8 Who are these? that sit like a cloude, and as the dounes to their windowes?

9 Surely the yles shall wait for mee, and the ships of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their silver and their gold with them vnto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vpon thy walles, and their Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the kingdom, that will not serue thee, shall perish: and those nations shall be vnto thee destroyed.

13 The glory of Lebanon shall come vnto thee, the firre tree, the elme, and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my feet.

14 The founnes all of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall downe at the soles of thy feet: and they shall call thee, The citie of the Lord Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breads of Kings: and thou shalt knowe, that I the Lord am thy Saviour, and thy Redeemer, the mightie one of Iakob.

17 For brasie will I bring gold, and for yron will I bring silver, and for wood brasie, and for stones yron. I will also make thy government peace, and thine exchequers righteousness.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more Sunne to shine by day, neither shall the brightnesse of the Moone shine vnto thee: for the Lord shall be thine euermourning light, and thy God thy glory.

20 Thy Sunne shall euer goe downe, neither shall thy Moone be hid: for the Lord shall be thine euermourning light, and the dayes of thy sorrow shall be ended.

21 Thy people also shall be all righteous: they shall possesse the land for euer, the graffe of my planting shall be the worke of mine hands, that I may be glorified.

22 A little one shall become as a thousand, and a small one as a strong nation: the Lord will haften it in due time.

CHAP. LXI.

1 He prophesieth that Christ shall be anointed, and sent to preach. 20 The ioy of the faithful.

THE Spirit of the Lord God is vpon mee, therefore hath the Lord anointed mee: he hath sent mee to preach good tidings vnto the poore, to bind vpon the broken hearted, to preach libertie to the captiues, and to them that are bound, the opening of the prison,

2 To preach the acceptable yeere of the Lord, and the day of vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautes for fashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shall build the old waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste through many generations.

5 And the strangers shall stand and feede your sheepe, and the sonnes of the strangers shall be your plowmen, and dressers of your vines.

6 But ye shall be named the Priests of the Lord, and men shall say vnto you, The ministers of our God: Ye shall eate the riches of the Gentiles, and shall be exalted with their glory.

7 For your shame, you shall receive in double, and for confusion, they shall reioyce in their portion: for in their land they shall possesse the land: euermourning ioy shall be vnto them.

8 For I the Lord loue indignement, and hate robbery: for burnt offering, & I will direct their worke in truth, and I will make an euermourning covenant with them.

9 And their seed shall be known among the Gentiles, and their buddies among the people. All that see them, shall know them, that they are the feed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for he hath clothed mee with the garments of saluation, and covered mee with the robe of righteousness: he hath decked me like a bridegrome, & as a bride tyeth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the heathen.

Signifying, that all worldly means shall cease, and that Christ shall be all in all as Reuel. 1. 3. and 2. 8.

The children of the Church.

Meaning, that the Church should be miraculously multiplied.

Luke 4. 18.

This appertaieth to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiue according as it pleaseth him to distribute.

To them that are liney touched with the feeling of their finnes, which are in the bondage of sinne.

The time when it pleased God to shew his good fauour to man, which S. Paul calleth the fulnesse of time, Gal. 4. 4. & 5. 1. when God deliuered his children.

Christ be, as pointed forth his enemies: which was the signe of mourning.

Trees that bring forth good fruits, as Mat. 3. 8. b. That is, for a long time.

They shall be ready to serue you in all your necessities.

This is accomplished in the time of Christ, by whom all the faithful are made Priests and Kings, 1. Pet. 2. 9. reuel. 1. 6. and 5. 10.

Reade Chap. 6. 1. 1. 6. m. Abundant recompence as this word is vied, Chap. 40. 2.

That is, the Jewes.

To witte, of the Gentiles p. Whereas the Gentiles had dominion over the Jewes in times past, now they shall haue double authoritie ouer them, and possesse victorie by much.

I will not receive their offerings which are excommunicate, deuiant, hypocrites, or that deprise me of my glory. 1. That is of the Church. f. He sheweth what shall be the affliction, when they see this their deliuerance.

e. Meaning, that Iudas should be as the morning starre, and that the Gentiles should receive light of her. d. An infinite number from all countries, as chap. 49. 15.

f. For ioy, as the heart is drawn in for sorrow.

f. Meaning, that euery one shall honour the Lord with that where-with he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue.

That is, the Arabian, that haue great abundance of cattell.

h. Because the Altar was a figure of Christ. Hebr. 13. 10. be sheweth that nothing can be acceptable to him, which is not offered to him by this Altar, who was both the offering and the altar itselfe.

i. Shewing, what great number shall come to the Church, and with what great diligence and zeale. h. The Gentiles abasise now enemies, shall become friends and sisters foorth of the Church.

i. Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

m. He sheweth that God hath giuen all power and authority here in earth for the vse of the Church: and that they which will not serue and profite the same, shall be destroyed. n. There is no thing so excellent which shall not feele the necessity of the Church.

o. Signifying, that Gods Mercie is not included in the Temple, which is but the place for his feete, that we may leaue to rise vp to his house.

p. To worship his head Christ, by obeying his doctrine. q. Both he and I shall be ready to help and fauour thee. r. Thy generous shall loue thee, and seeketh thy wealth not profitless. f. Meaning, not a temporal felicitie, but a spiritual, which is fulfilled in Christs kingdom.

CHAP. LXII.

a The great desire that the Prophet haue had for Christs coming. *b* The diligence of the Pastours to preach.

FOr Zions sake I will not^a holde my tongue, and for Ierusalem^b sake I will not rest, untill the righteousnesse thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And the Gentils shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crowne of glory in the hand of the Lord, and a royall diadem in the hand of thy God.

4 It shall no more be said vnto thee, *e* Forlaken, neither shall it be said any more to thy Land, Desolate, but thou shalt be called *h* Hephzi-bah, and thy land *i* Beulah: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a young man marieth a virgin, so shall thy sonnes marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce over thee.

6 I haue set *b* watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: *y*ee that are mindful of the Lord, keepe not silence,

7 And giue him no rest, till he repaire, and vntill he set vp Ierusalem the praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thee come to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standard for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world, *m* tell the daughter Zion, Behold, thy Saviour cometh: Behold, his wages *n* is with him, and *h*is worke *n* is before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, *A* *c*itie fought out and not forlaken.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. *2* Gods benefitts toward his Church.

WHo is this that competeth^a from Edom, with red garments from Bozrah? hee is glorious in his apparel, and walketh in his great strength.^b I speake in righteousness, and am mighty to save.

2 Wherefore is thine apparel red, & thy garments like him that treadeth in the wine presse?

3 I haue troden the wine-presse alone, and of all people there was none with mee: for I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance *i* is in mine heart, and the daye of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne arme helped mee, and my wrath it selfe sustained mee.

6 Therefore I will reade downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercie of the Lord, and the prayes of the Lord, according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee said, Surely they are my people, children that will not lie: so hee was their Saviour.

9 In all their troubles hee was troubled, and the Angel^k of his presence saued them: in his loue and in his mercie he redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy, and hee fought againe: it them.

11 Then he^l remembered the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the^m shepherd, of his sheepe? Where is hee that put his holy Spirit withinⁿ him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an everlasting Name.

13 Hee ledde them through the deepe, as an horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 *P* Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy zeale & thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from^r me.

16 Doublesse thou art our Father: though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for euer.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue pos-

is led to his pasture. *p* Having declared Gods benefitts shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. *q* Thy great affection, which thou barest towards vs. *r* Meaning, from the whole body of the Church. *s* Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our Father. *t* By taking away thy holy Spirit from vs, by whom we were gouerned, and as for our ingratitude diddest deliuer vs vp to our owne concupiscence, and didst punish vs by thine according to thy iust iudgement. *u* Meaning, for the Countenace sake made to Abraham, Isaac, and Iacob his seruants.

a The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

b Till they haue full deliuerance: and till the People speake to encourage all other ministers to be the feeding forth of Gods mercies toward his Church.

c Thou shalt haue a more excellent fauor than thou hast had heretofore. *d* He shall cleane thee as deare and precious as a king doeth his crowne.

e Thou shalt no more be concerned at a womans forsaken of her husband.

f Or, my delights in her. *g* Or, married.

h That is, vpon the replenished with children.

i Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, in as much as Christ maketh her plentiful so bring forth children vnto him.

k Prophets, Pastours, and Ministers. *l* Hezekiah the Milliners neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to praye others to doe the same.

m For the restoration whereof all the world shall praye him. *n* Signifying the great number that should come to the Church, and what meates he would prepare for the restitution of the same, as Chap. 57. 14.

o By Prophets and Ministers shew the people of this their deliuerance: which was chiefly meant of out saluation by Christ, as Zach. 9. 9. mat. 1. 1. Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10. *p* That is, our ouer whom God hath had a singular care to recover her when shee is lost.

q This Prophecie is against the Idumeans and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody as that hee hath destroyed them in Bozrah, the chiefe ciitie of the Idumeans: for these were their greatest enemies. *r* vnder the title of circumcision and the kindred of Abraham, claimed to themselves the chiefe religion, and hated the true worshippers, Psal. 137. 7. *s* God answered them that asked this question, Who is this? See, and saith, Yee fee now performed in deed the vengeance which my Prophets threatened. *t* Another question, to the which the Lord answereth.

d Shewing that when God visiteth his enemies, it is for the profic and deliuerance of his Church. *e* God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe theie duty through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, reade Chap. 9. 16.

f I will fo allowe them and make them to be glad, that they shall not know which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benefitts in times past, that they may be comforted in their troubles.

h For I did chuse them to be mine, that they should be holy, and not desire mine excommunication. *i* He bare their afflictions and griefes as though they had bene his owne.

k Which was a witness of Gods presence, and this may be referred to Cariti, to which belongeth the ciitie of Salutation.

l That is, the people of Israel, being afflicted, called to remembrance Gods benefitts, which hee had bestowed vpon their fathers in times past.

m Meaning, *n* That is, in Moses that he might well gouerne the people: some teele this giuing of the spirit to the people.

o Decreely and gently, as an horse

a That is, in respect of the promise, which is perpetually abiding they had now polluted the land of Canaan, a thousand and four hundred years: and thus they lament, to moue God rather to remember his Covenant, then to punish their finnes.

selfed it, but a little x while: for our aduersaries haue troden downe thy Sanctuary.

19 We haue bene as they, ouer whom thou neuer barest rule, and vpon whom thy name was not called.

CHAP. LXIII.

1 The Prophet prayeth for the finnes of the people. 6 Mans righteousnesse is like a filthy cloath.

O H, that thou wouldest breake the heauens, and come downe, and that she mountaine might melt at thy presence!

2 As the macking fire burned, as the fire caused b the waters to boile, (that thou mightest declare thy Name to thine aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world, they haue not heard nor vnderstood with the eare, neither hath the eie seene another God beside thee, which doth so to him that waiteth for him.

5 Thou diddest melt him, that reioyced in thee, & did infly: they remembered thee in thy waies: behold, thou art angry, for wee haue sinned: yea in f them is continuance, and we g shall be feared.

6 But we haue all bene as an vncleane thing, and all our b righteousness is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, at none measure, neither remember iniquitie for euer: Loe, we beseech thee, behold, we are all thy people.

10 I Tene holy cities lie waste: Zion is a wilderness, and Ierusalem a desert.

11 The house of our Sanctuary, and of our glory, m where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still n at these things, O Lord? wilt thou holde thy peace and afflict vs alone measure?

y thy iust iudgement thou myght vntirely destroy vs as the potter may his pot, yet we appeale to thy mercie, whereby it hath pleased thee to adopt vs to thee children. k For to the flesh iudged by God doeth not immediately send succour. l Which were dedicated to thy seruice, and to call vpon thy Name. m Wherein wee reioyced and worshipped thee. n That is, at the contempt of thine owne glorie? though our finnes haue deferred this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles, & the reuersion of the Iewes. 12 The ioy of the elect, and the punishment of the wicked.

I Haue bene fought of them that asked not: I was found of them that sought mee not: I sayd, behold mee, behold mee, vnto a nation that called not vpon my Name.

2 I haue b spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne

imaginations.

3 A people that provoked mee euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon b bricks.

4 Which remaine among the graues, and lodge in the deserts, which eate g twines flesh, and the broth of things polluted are in their vessels.

5 Which say, b Stand apart, come not neere to me: for I am holier then thou; these are a smoke in my wrath, and a fire that I burneth all the day.

6 Behold, it is k written before me; I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers, shalbe l together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hills; therefore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one faith, Destroy it now, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iacob, and out of Iudah that shall inherite my mountaine; and mine elect shall inherite it, and my seruants shall dwell there.

10 And a Sharon shalbe a sheepfold, and the valley of Achor shall be a reeding place for the cattell of my people, that haue fought me.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and I haue prepared a table for the o multitude, and furnished the drinke offerings vnto the number.

12 Therefore will I p number you to the sword, and all you shall bow downe to the laughter, because I called, and ye did not answer; t y spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shall reat, and ye shalbe hungry; behold, my seruants shall drinke, and ye shall be thiristie; beheld, my seruants shall reioyce, and ye shalbe ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shall crie for sorow of heart, and shall howle for vexation of minde.

15 And ye shall leaue your name as a curse vnto my t chosen; for the Lord God shall say vnto, and call his seruants by another name.

16 He that shall blesse in the e earth, shall blesse himselfe in the true God; and he that sweareth in the earth, shall sweare by the true God; for the former x troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create a new heauens and a new earth, and the former shall not be remembered nor come into minde.

18 But be ye glad and reioyce for euer in the things that I shall create, for behold, I will create Ierusalem, as a reioycing, and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

c He sheweth that to delight in our owne sinfulness is the defecting from God, and the beginning of all superstition and idolatry.

d Which were dedicate to idols. e Meaning, these heathens, which be thus named by contempt.

f To console with spirits, and to exorcise deuits, which were forbidden, Deut. 18. 11.

g Which was contrary to Gods Commandment, Leuit. 17. 7.

h He sheweth that hypocrite is euer corrupted with pride and contempt of others.

i Their punishment shall neuer haue end.

k Saue the remembrance thereof, cannot be forgotten.

l Shalbe both punished together: and this declareth how the children are punished for their fathers.

m That is, in them is profitable: meaning, that God will destroy the faithfull branches of his vineyard.

n That is, it is profitable: meaning, that God will destroy the faithfull branches of his vineyard.

o That is, it is profitable: meaning, that God will destroy the faithfull branches of his vineyard.

p Which was a full place in Iuda to feede like as Achor was for carrell.

q By the multitude and number be meant their innumerable.

r Of whom they thought they could neuer haue yssue.

s Seeing you cannot number your gods, I will number you with the sword.

t By my Prophets, whom ye would not obey.

u By these words, Eate and drinke, he meaneth the blessed life to be.

v I shall dwell in a new world.

a The Prophet continueth his prayer, desiring God to declare his love toward his Church by miracles, and mighty power, as he did in mount Sinai.

b Meaning, the voice, the fire, the thunder and lightnings.

c S. Paul vouch the same kinde of admiration, 1. Cor. 12. 9, murmellet at Gods great benefice shewed to his Church, by the preaching of the Gospel.

d Thou shewdest favour toward our fathers, when they trusted in thee, and walked after thy Commandment.

e They considered thy great mercies.

f That is, thy mercies, which be such as eliect the wayes of the Lord.

g Thou wilt haue pittie vpon vs.

h We are iustly punished and brought into captivity, because we haue provoked thee to anger, and though we would excuse our felices, yet our righteousness, and bel verities are before thee as vile cloutes, or as some reade.

i Like the manitous robes of a woman.

k Albeit, O Lord, y thy iust iudgement thou myght vntirely destroy vs as the potter may his pot, yet we appeale to thy mercie, whereby it hath pleased thee to adopt vs to thee children.

l For to the flesh iudged by God doeth not immediately send succour.

m Which were dedicated to thy seruice, and to call vpon thy Name.

n That is, at the contempt of thine owne glorie? though our finnes haue deferred this, yet thou wilt not suffer thy glory thus to be diminished.

a Meaning, the Gentiles which knew not God, should seek after him, when he had moued their hearts with his holy Spirit, Rom. 10. 20.

b He sheweth the cause of the reuersion of the Iewes, because they would not obey him for any aduocation of his Prophets, by whom hee called them continually and stretched out his hand to draw them.

hauelwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things. f Meaning, that he would call the Gentiles, who should shooe euen the very name of the Iewes for their infidelity sake. g Themby the name of Iewes. h By blessing, and by swearing is meant the praise of God for his benefices, and the true worshipping of him, which shall not be only in Iuda, but thorow all the world. i I will no more suffer my Church to be desolate at in times past. y I will go alter and change the state of my church, that it shall seme to dwell in a new world.

2 Meaning, in this wonderful reformation of the Church there should be no weakness of youth, nor infirmities of age, but all should be fresh and flourishing: and this is accomplished in the heavenly Jerusalem, when all sinners shall cease, and the vices shall be wiped away. a Whereby he sheweth that the infidels and vengeant sinners have no part of this benediction. b He propitieth to the faithful the blessings which are contained in the Law, and so vnto temporal things comprehended in the spiritual promises. c Reade Chap. 1. 15.

no more heard in her, nor the voyce of crying. 20 There shall be no more there a childe of yeeres, nor an olde man that hath not filled his dayes: for that shall be an hundred yeeres olde, shall die as a yong man: but the inner beinge a hundred yeeres olde shall be accursed.

21 And they shall build houses, and inhabit them, and they shall plant vineyards, and eate the fruit of them.

22 They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine eld shall enjoy in olde age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare: for they are the feede of the blessed of the Lord, and their bulks with them.

24 Yea, before they call, I will answer, and whiles they speake, I will heare.

25 The Wolfe and the lambe shall feede together, and the lion shall eate straw like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt or destroy in all mine holy Mountaine, sayth the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands. 3 He desireth sacrifices done without meere and such. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetual Sabbath. 24 The punishment of the wicked is everlasting.

THE Lord sayeth the Lord, * The heauen is my throne, and the earth is my footstool: where is that house that ye will build vnto mee, and where is that place of my rest?

2 For all these things hath mine hand made, and all these things have bene, sayth the Lord: and to him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my word.

3 He that killeth a bullocke, as if he slew a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembereth in cense, as if he blessed an idole: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.

4 Therefore will I chuse out their delusions, and I will bring their feare vpon them, because I called and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.

5 Heare the word of the Lord, all ye that tremble at his word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but hee shall appeare to your ioy, and they shall be ashamed.

6 A voyce soundeth from the cite, euen a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully.

7 Before she was trauailed, the brought forth:

he doth no lesse detest these ceremonies, then hee doeth the sacrifices of the heathen, who offered men, dogs, and swine to their idoles, which things were expressly forbidden in the Law. 3 I will discouer their wickednesse and hypocrisie, where they thinke to blind mine eyes, to all the world. 4 He encourageth the faithfull by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God. 6 The enemies shall shortly heare a more terrible voyce, to wit, of the Lord, crying, seeing they would not heare the gentle voyce of the Prophets, which called them to repentance. 6 Meaning, that the restoration of the Church should be so sudden and contrary to all mens opinions, as when a womans deliuered before she looked for it, and that without paine in trauaile,

and before her paine came, she was deliuered of a man child.

8 Who hath heard such a thing? who hath seene such things? shall the earth be brought forth in one day? or shall a nation be borne at once? for as soone as Zion trauailed, she brought forth her children.

9 Shall I cause to trauell, and not bring forth? shall I cause to bring forth, and shall be barren, sayth the God?

10 Reioyce ye with Ierusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may sucke, and be satisfied with the breasts of her consolation: that ye may milke out, and be delighted with the brightnesse of her glory.

12 For thus saith the Lord, Behold, I will extend my peace ouer her like a flood, and the glory of the Gentiles like a flowing streame: then shall ye sucke, ye shall be as borne vpon her sides, and be ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

14 And when ye see this, your hearts shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruants, and his indignation against his enemies.

15 For behold, the Lord will come with fire, and his charres like a whirlewinde, that bee may recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie themselves, and purifie themselves in the gardens behinde one tree in the midst eating swines flesh, and such abomination, euen the mouse, shall be consumed together, sayth the Lord.

18 For I will visit their workes, and their imaginations, for it will come that I shall gather all nations, and tongues, and they shall come, and see my glory.

19 And I will set a signe among them, and will send those that escape of them vnto the nations of Ty Tarshish, * Pul, and a Lud, and to them that draw the bow, to Tubal, and to Iauan, yea a farre off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon horses, and in charres, and to horselets, and vpon mules, and swift beasts, to Ierusalem mine holy Mountaine, sayth the Lord, as the children of Israel offer in a cleane vessel in the House of the Lord.

21 And I will take of them for Priests, and for Leuites, sayth the Lord.

of the poster of his people, whom he preferred, Exod. 1. 7. 2 I will scatter the rest of the Lewes, which escaped destruction, into diuers nations. 7 That is, Cilicia. 2 Meaning, Africa. 2 To Wit, Lybia, or Aethiopia. 8 Signifying the Parthians, c. Italic. 4 Grecia. c Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Lewes to preach vnto the Gentiles. 9 That is, the Gentiles, which by faith shall be made the children of Abraham as you are. 9 Whereby hee meaneth that no necessarie meanes shall want, when they shall call the Gentiles to the knowledge of the Gospel. 10 To Wit, of the Gentiles, as hee did Luke, Timothy, and Titus first, and others after to preach his word.

i This shall passe the capacity of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure. k Declaring hereby, that as by his power and providence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his time appointed. l There may reioyce for all the benefe that God bestoweth vpon his Church. m I will giue her felicitie and prosperity in great abundance. n Reade Chap. 60. 16. o Ye shall be clothed as her dearly beloued children. p Ye shall be new strength and new beauty. q This vengeance God began to execute at the destruction of Babylon, and hath euer continued in c. against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof. r Meaning, the hypocrites. s Whereby hee meant them that did maliciously transgresse the Law, by eating beasts forbidden. t As to the mouse, which nature abhorreth. u The Gentiles shall be partakers of that glory, which before it shewed to the Jews. v I will make those that I chuse, that they perish not with the rest of the iudels: whereby hee alloweth to the marking. x I will scatter the rest of the Lewes, which escaped destruction, into diuers nations. 7 That is, Cilicia. 2 Meaning, Africa. 2 To Wit, Lybia, or Aethiopia. 8 Signifying the Parthians, c. Italic. 4 Grecia. c Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Lewes to preach vnto the Gentiles. 9 That is, the Gentiles, which by faith shall be made the children of Abraham as you are. 9 Whereby hee meaneth that no necessarie meanes shall want, when they shall call the Gentiles to the knowledge of the Gospel. 10 To Wit, of the Gentiles, as hee did Luke, Timothy, and Titus first, and others after to preach his word.

1 Hereby he signifieth the kingdom of Christ wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice, in this there shall be one continual Sabbath, for that all times and

22 For as the new; heavens, and the new earth, which I will make, shall remaine before me, sayth the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, sayth the Lord.

24 And they shall goe forth, and looke vpon those that be mercie.

the carcasses of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring^m vnto all flesh.

both he sheweth what horrible calamitie shall come to the wicked that are out of the Church. 1 Measuring, a covinall content of confidence, which shall euer gnaw them, and neuer suiter them to be rell, Marke 9.44. recompense for the wicked, which concerning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

As he that declared the felicity that shall be within the Church for the comfort of the godly, fo

I E R E M I A H.

THE ARGVMENT.

THe Prophet Jeremias borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gave it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he beganne very young to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeere vnder the sayd King, and thre moneths vnder Iehoaiaz, and vnder Iehoiakim eleuen yeere, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres, vnto the time that they were caried away into Babylon. So that this time amounteth to about fourety yeere, besides the time that he prophesied after the captiuitie. In this booke hee declareth with teares, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, subtiltie, crueltie, excess, rebellion, and contempt of Gods word, and for the consolation of the Church reucaleth the iust time of their deliuerance. And here chiefly are to be considered three things. Firſt the rebellion of the wicked, which waxe more stubborn and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will hee euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will hee declare himselfe victorious in preserving his.

CHAP. I.

1 In what time Jeremias prophesied. 6 Hee acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord breueth him the destruction of Ierusalem. 17 He commendeth him to preach his word without feare.

THe words of Jeremias the sonne of Hilkiah one of the Priests that were at e Anathoth in the land of Benjamin.

2 To whom the word of the Lord came in the dayes of Iosiah the sonne of Amion King of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah vnto the end of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carying away of Ierusalem captiue in the fift^h moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordained thee to be a Prophet vnto the nations.

6 Then sayd I, O Lord God, behold, I can not speake, for I am a child.

7 But the Lord sayd vnto me. Say not, I am a child: for thou shalt see to all that I shall send thee, and whatsoever I command thee, shalt thou speake.

8 Be not afraid of their faces; for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand, and touched my mouth, and the Lord sayd vnto me, Behold, I haue put my words in thy mouth.

10 Beholde, this day haue I set thee ouer the nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, and throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Jeremias, what seekest thou? And I sayd, I see a rod of an almond tree.

12 Then sayd the Lord vnto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Again the word of the Lord came vnto me the second time, saying, What seekest thou? And I sayd, I see a seethingⁿ pot looking out of the North.

14 Then sayd the Lord vnto me, O out of the North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entreng of the gates of Ierusalem, and on all the walles thereof round about, and in all the citie of Iudah.

16 And I will declare vnto them my iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vpon thy loynes, and attire and speake vnto them all that I command

Which declareth that God maketh them meete, and assureth them, whom he calleth to set forth his glory: giuing them all meanes necessary for the same, Exod. 4.12. Isa. 6.7.

Hee sheweth what is the authoritie of Gods true ministers, which by his word haue power to bestow downe whatsoever lieth in selfe vp against God: and to plant and assure the humble, and such as giue themselves to the obedience of Gods word, 2 Cor. 10.4. Hebr. 4.12. and these are the keys which Christ hath left to loose, and bind, Mat. 18.18. Hee ioyneth the signe with the word, for a more ample confirmation: by signifying by the rod of the Almond tree, which first buddeth, the hastie c. coming of the Babylonians against the Iewes. o Signifying, that the Chaldeans, and Assyrians should be as a pot to seethe the Iewes which boyled in their pleasures and lust. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the Idolaters which haue forsaken me for their idols, thees.

a That is, the sermons and prophesies.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2 Kin. 22.8.

c This is a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Ios. 18.18.

d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereto by God.

e Meaning, the nephew of Iosiah: for Iehoaiaz was his father, who reigned but three moneths.

f And therefore is not mentioned, no more is Iosachin this reigned no longer. f Of the eleuenth yeere of Zedekiah, who was also called Mattathias, and at this time the Iewes were caried away into Babylon by Nebuchadnezzar. g The Scripture useth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49.1, Gal. 1.15. b For Ieremias did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations. i Goddiering the great iudgements of God, which according to his threatening should come vpon the world, he was mooued with a certain contrition on the one side to giue them that should thus perish, and on the other side by the infinitie of mans nature, knowing how hard a thing it was to enterpise such a charge, as Isa. 6.11. Exod. 3.11. and 4.1.

q Which declareth that Gods vengeance is prepared against them, who dare not execute their duty faithfully, either for feare of man, or for any other cause, 1. Cor. 9.16.

r Signifying, that the more that Satan and the world helpe them Iohn. 1.5. Heb. 13.5. and on the other part, that they are vntuly vniuerses Church, which are afraid, and do not resist wickednesse, read thereof, 1. Ioh. 3.5.

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thee: be not afraid of their faces, least I q destroy thee b for them.

18 For I, behold, I this day have made thee a defended citie, and an yroo pillar and walles of brass against the whole land, against the Kings of Iudah, and against the Princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, say in the Lord.

20 yea against Gods Ministers, the more preuent will be to helpe thee Iohn. 1.5. Heb. 13.5. and on the other part, that they are vntuly vniuerses Church, which are afraid, and do not resist wickednesse, read thereof, 1. Ioh. 3.5.

C H A P. II.

a God rethearth his benefits Aene unto the Iewes. b Against the priests and false prophets. c The Iewes are destroyed because they forsake God.

MOREouer the worde of the Lord came vnto me, saying,

2 Goe and cry in the eares of Ierusalem, saying, Thus sayth the Lord, I remember thee, with the kindness of thy youth and the love of thy marriage, when thou wentest after me in the wilderness b in a land that was not lowen.

3 Israel was as a thig c hallowed vnto the Lord, and his fruit fruts: all they d that eate it, shall offend: euill hail come vpon them, I saith the Lord.

4 Heare ye the word of the Lord, O house of Iakob, and all the families of the house of Israel.

5 Thus sayth the Lord. What iniquitie haue your fathers found in mee, that they are gone e farre from me, and haue walked after vanities, and are become f vainer

6 For they layd not, Where is the Lord that brought vs vp out of the land of Egypt, that led vs through the wilderness, through a desert, and waste land, through a drie land, and by the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull country, to eat the fruit thereof, and the commodities of the time: but when ye entred, ye defiled b my land, and made mine heritage an abomination.

8 The Priests did not, I where is the Lord? and they that should minister the Law, knew me not: the paitours also offended against me, and the prophets prophesied in Baa, and went after things that did not profite.

9 Wherefore I will yet e plead with you, saith the Lord, and I will plead with your childrens children.

10 For go ye to the yles of Chitium, and beholde, and send vnto Kedar, and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their q glory, for that which deeth not c profite.

12 O yee h euaens, be astonied at this: be afraid and wterly confounded, sayth the Lord.

13 And brought the people from the true worship of God to false idols: for by Baal, which was the chiefe idol of the Moabites, are meant all idols.

Signifying that hee would not as bee might, straightway ascribe them, but sheweth them by euident examples their great ingratitude, and that they might be ashamed and reuiled. o Meaning, the Grecians and Latins. p Vnto Arabia. q That is, Gods which is their glory, and who make them glorious about a other people, reuoluing the Iewes that they were killedd out to set the true God, then were the idols set to honour their vanities. r Meaning, the idols which were their destruction, Psal. 105.36. s He sheweth that the inferiour creatures abhorre his vnto ingratitude, and as they were tremble for feare of Gods great iudgements against the same.

13 For my people haue committed two euils: they haue forsaken mee the fountaine of liuing waters, to digge them pits, euill broken pits that can holde no water.

14 Is Israel a servant, or is hee borne in the house? why then is he spoiled?

15 The Lions roared vpon him and yelled, and they haue made his land waste: his cities are burnt without any inhabitant.

16 Also the children of Noph and Tahapanes haue broken this head.

17 Haft not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he led thee by the way?

18 And what hast thou now to doe in the way of Egypt? to drinke the water of Nilus? or what maketh thou in the way of Asshur? to drinke the water of the Riuier?

19 Thine owne wickednesse shall correct thee, and thy turnings backe shall reprooue thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of old time I haue broken thy yoke, and burst thy bonds, and thou saiddest, I will no more transgresse, but like an harlot thou runnest about vpon all pils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou walk thee with a nitre, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I followed Baalim? behold thy wayes in the valley, and know what thou hast done: thou art like a swift dromedarie, that runneth by his wayes.

24 And as a wilde ass affected to the wilderness that smitteth vp the winde by occasion at her pleasure: who can turne her backe? al they that seeke her, will not wearie themselves, but will finde her in her month.

25 Keepe thou thy feete from barrenesse, and thy throat from thirst: but thou wast desperately, No, for I haue lowd strangers, and them will I follow.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed, they their kings, their princes and their priests, and their prophets.

27 Saying to a tree, Thou art my father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their faces: but in the time of their trouble they will say, Arise and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

t Signifying, that when men forsake Gods word, which is the fountaine of life, they tricke God himselfe, and so fall to their owne inuention, and vaine confidence, and procure themselves destruction, Iona. 2.5. Jer. 2.23.

u That is, I ordered them like servants and not like deauly beloued children Exod. 4.22.

v Therefore it is their fault only, if the enemy spoile them.

x The Babyloians, Caldeans, and Assyrians.

y That is, shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

aa Have graciously vaxed thee at vntime times.

ab Showing that God would haue filled them with light, if they would haue followed him.

ac To seeke helpe from idols, though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, Psal. 119.5.

ad That is, Egyptians.

ae Meaning, that the wicked are insensible, till the punishment for their sinne waite them, as verse 26. Ith. 3.9.

af That is, the Egyptians, Exod. 19.8. deut. 5.27. Ioh. 4.4.

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au That is, the Egyptians, Exod. 19.8. deut. 5.27. Ioh. 4.4.

p Thou thoughtest that thy gods of blocks and stones could haue holpen thee, because they were many in number and present in every place: but how wilt thou be able to see whether either their multitude, or their preface can deliuer thee from my plague, Chap. 13. q As though I did you initiate in punishing you, seeing that your faults are to be evident, r That is, you have killed your Prophets, that exhorted you to repentance, as Zecharia, Hiah, &c. s I have not given them such abundance of all things? t Let wasturn in our owne power and policie. u With strangers. x The Prophets and the faithfull are slaine in every corner of your country. y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iudah euen vnto Ierusalem: and the Egyptians new Iosiah, and vexed the Iewes in sundry sorts. z In figue of lamentation.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will ye pleade with mee? yee all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vine, they receiued no correction: your owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heed to the word of the Lord: haue I bene as a wilderness vnto Israel? oraland of darknesse? Wherefore faith my people then, We are lords, we will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doest thou prepare thy way, to seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy wings is found the blood of the foules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, because I am guiltlesse, surely his wrath shall turne from me: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, as thou art confounded of Asshur.

37 For thou shalt go forth from thence, and thine hands vpon thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

38 I haue created new Iosiah, and vexed the Iewes in sundry sorts. z In figue of lamentation.

CHAP. III.

God calleth his people vnto repentance. 1 He primsith the refection of his Church. 2 He reprimeth Iudah and Israel, comparing them to a woman disobedient to her husband.

They say, If a man put away his wife, &c. shee goes from him, and become another mans, shall hee returne againe vnto her? shall not this land be polluted? but thou hast played the harlot with many cōsours: yet turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy malice.

3 Therefore the shewes haue bene restrained, and the flatter raine came not, and thou haddest a gawd whose forehead: thou wouldest not be ashamed.

4 Diddst thou not still cry vnto me, Thou art my father, and the guide of my youth?

5 Will hee beepe his anger for euer? will hee reuerse it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, Hast thou scene what this rebell I Israel hath done? for shee hath gone vp vpon euery hie mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto me: but shee returned not, as her rebellious sister Iudah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but shee went also and played the harlot.

9 So that for the lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and flocks.

10 Neuerthelesse for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but faintly, saith the Lord.

11 And the Lord said vnto mee, The rebellious Israel hath iustified her selfe more then the rebellious Iudah.

12 Goe and cry these wordes toward the North, and say, Thou disobedient Israel, returne, sayth the Lord, and I will not let my wrath fall vpon you: for I am mercifull, sayth the Lord, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, sayth the Lord.

14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a cite, and two of a tribe, and will bring you to Zion.

15 And I will giue you pastours according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreover, when yee be increased and multiplied in the land, in thofe dayes, saith the Lord, they shall say no more, The 4 Arke of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall followe no more the hardnesse of their wicked heart.

18 In thofe dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and say, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebellet against her husband, so haue ye rebelled against me, O house of Israel, sayth the Lord.

21 A voice was heard vpon the high places, weeping, and supplications of the children of Israel: for they haue peruerced their way, and forgotten the Lord their God.

22 O ye disobedient children, returne, and I will heale your rebellions. x Behold, we come vnto thee, for thou art the Lord our God.

23 Truly the hope of the hills is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labours, from our youth, their sheepe and their bullockes, their founnes and their daughters.

25 We lie downe in our confusion, and our shame

And gaue her into the hands of the Assyrians.

The Ebrewe word may either signifie lightnesse, or wantonnesse, or noise and bruit, m Iudah failed for a time that shee did returne, as vnder Iosiah and other good kings, but shee was neuer truly turned, or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared herselfe to be so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.

o Whereas the Iudasians were now kept to captivity by the Assyrians, to whom hee promitteth mercy, if they will repent, p There was no way, which I should not haue sought to seeke after the idols, and to trot a pilgrimage.

q This is to be vnderstood of the coming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.

r Meaning, the Church, where the Lord will be present to the worlds end, Math. 28. 20.

s Where they are now in captivity.

The Ebrewe word is, I will be a friend or companion, and here may be taken for a husband, as it is vied also, Hof. 2. 19. Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who shuld leade them captiue, and make them to cry and lament.

x This is spoken in the prison of Israel to the shame of Iudah, which turned to long to turne vnto God.

y For the children of Gods vengeance hath light vpon them and thus.

a According as it is written, Deut. 32. 4.

b He that take such one to wife againe.

c That is, with idoles, and with them whom thou hast put thy confidence in.

d And I will not cast thee off, but receive thee, according to my mercy.

e Which dwelleth in tents and waiteth for them that shall be by to spoyle them.

f As God threatened by his Law, Deut. 32. 4.

g Thou wouldest neuer be slurred of thine actes and repent: and this impudencie is common to idolaters, which will not give off, though they be neuer so manifestly convicted.

h Hee heareth as hee wicked in their miseries will cry vnto God and

vie outwards prayers as the godly doe, but because they turne not from their euill, they are not heard, Isa 58. 3. 4.

i Meaning, the ten tribes.

1

which keepe
the fruits so strait

ly, that nothing
can come in nor
out: so should the
Babylonians com-
passe Iudsh.

q He sheweth that
the true ministers
are lively touched
with the calami-
ties of the Church:
so that all the rest

of their body feele
the griefe of their
heart, albeit with
zeale to Gods glori-

ry they pronounce
his iudgements

Meaning, the ci-
ties, which were as
easily cast downe
as a tent.

and policie, tend
to their owne de-
struction, and pulled

By these manner
of speeches hee:

showeth the hor-
rible destruction

that should come
upon the land, and
also condemneth
the obstinacie of
the people, who

pent not at the
fear of these ter-
rible tidings, see-
ing that the insen-

able creatures are
mooned therewith,
as if the order of
nature should be
changed, Isa. 13. 10
and. 24. 23. Eze. 31. 7.

But for his mer-
cies sake, he will
renew himself a
new due to be his

earth, Isa. 2. 9.
Neither thy ce-
remonies nor vi-
cifts shall deliuer
thee.
7 As the prophets
were mooued to

to the people
to move them to
repentance, Isa. 22.
Chap. 9. 2.

1 In Judah no righteous man is found, neither among the
people nor the rulers. 15 Wherefore Judah is destroyed of
the Chaldeans.

a That is, the child
b Though they
pretend religion
and holiness, yet
all is but hypocri-
sie: for vnder this
kind of swearing
is contained the
true religion.

3. C

O Israel, if thou returne, a returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remooue.

3 For thus saith the Lord to the men of Iu-
dah, and to Jerusalem.

5 And Declare in Iudah, and shew forth in Ieru-
salem, and say, Blow the trumpet in the land : cry,
and gather together, and say, Assemble your selues,
and let vs goe into strong cities.

7 The filon is come vp from his den, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant.

9 And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes and the Priests shall be astonished, and the Prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou
hast deceived this people, and Ierusalem, saying,
Ye shall have peace, and the sword pearceth vu-
to the heart.

11 At that time shall it be said to this people
and to Ierusalem, A dry i winde in the hie places
of the wildernesse *commeth* toward the daughter
of my people, but neither ^h to fanne nor to cleanse.

12 A mightie wind shall come vnto me from those places, and now will I also giue sentence vpon them.

13 Behold, hee shall come vp as the clouds,
and his charers *shall be* as a tempest: his horses are
lighter then eagles. ^m Woe vnto vs, for wee are
destroyed.

14 O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

15 For a voyce declareth from ° Dao, and pub-
lisheth affliction from mount ° Ephraim.

King. az. 23. Eze. 14. 9. a. The fl. fr. i The Northwinde
Nebuchad-eezzar. k' But to carie away both corne, and
what Nebuchad eezzar should come at suddenly, ⁊ a cloud
wind. m This is spoken in the person of all the people,
who shuld cry thus. n Which was a city in the ymoist
ward toward Babylon; o which was in the mid way
between Jerusalem & Babel.

a That is, wholly,
and without hypo-
criste, Joel. 2. 12. not
dissembling to
turne and serue
God as they doe
which serue him
by halfe, as Hose.
7. 16.

b Thou shalt de-
test the name of
idoles, Psa. 16. 4.
and shalt with re-
uerence sweare by
the living God,
when thine oath
may aduance Gods
glory, and profre

others: and here,
by swearing hee
meaneth the true
religion of God.
¶ He willeth them
to plucke vp the

impie and wicked affection and worldly respects out of their hearts, that the true seed of Gods word may be sown therein, Hofs. 10. 12. and this is the true circum-

cision of the heart,
Deut. 10. 16 Rom-
2. 29. col. 2. 11.
d He warneth

them of the great
dangers that shall
come vpon them
by the Chaldeans,
except they repent

and turne to the
Lord.
c He speaketh this
to admonish them
of the great danger
when we are thus

shall prepare to
saue himselfe, but
it shall be too late,
a King 25.4.
6. Morning. Nehue

chad-oezzar King
of Babylon,
2. King. 24. 1.
g That is, the false

propheſy, which
hath prophesied
peace and ſecurity.
b By the falſe pro-
phets, which pre-

miled peace and
 tranquillity: and
 thus thou hast pu-
 nished their rebel-

by causing them to
harden vnto lies
which would not
believe thy truth.
whereby he meaneth
chaffe. I Meaning
that is caused with
who in their afflictio
border of Israel Nor
betweene Dan and Ieru

c Doest not thou
loue vprightnesse
and faithfull deal-
ing?
d Thou hast oft-
times punished
them, but all is in
vaie, Isa. 9.13.

e He speaketh
this to the reproach
of them which bloud
guenre and reach
others, and yet are
farther out of the
way then the sim-
ple people.
f Meaning, Nebu-
chad nezar and
his armie.

g He sheweth
that to sweare by
any thing then by
God, is to forsake
him.

* Ezech. 22.11.

h He comman-
deth the Babylo-
nians and enemies
to destroy them.
i Reade Chap. 4.27.

k Because they
gaue no credite to
the words of his
Prophets, as Isa.
23.17.

l Their words
shall be of none
effect, but vaie.

m They are not
first of the Lord,
and therefore that
which they threaten
to vs, shall
come vpon them.

n Meaning, Iere-
miah.
o To wit, the Ba-
bylonians and
Caldeans.

p Who shall kill
many with their
arrows.

q Here the Lord
declareth his va-
pacious desire
toward his Church
as Chap. 4.17.
r Chap. 10.10.
s Meaning, the
Prophet Ieremiah.

3 O Lord, are not thine eyes vpon the truth? thou hadst broken them, but they haue not followed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I say, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto thee great men, and will speake vnto them: for they haue known the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore a lyon out of the forest shall slay them, and a wolfe of the wilderness shall destroy them: a leopard shall watch ouer their cities: euery one that goeth out thence, shall be torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and s^worne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselves by companies in the barlots houses.

8 They rose vp in the morning like fed horses: for euery man^e neyed after his neighbours wife.

9 Shall I not visite for these things, saith the Lord? shall not my soule be auenged on such a nation as this?

10 b Clime vp vpon their walles, and destroy them, but make not a full end: i take away their blemishes, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grievously trespassed against me, saith the Lord.

12 They haue^d denied the Lord, and sayd, It is not hee, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shall be as^e wind, and the word is^e not in them: thus shall it come vnto them.

14 Wherefore thus sayth the Lord God of hosties, Because ye speake such words, beholde, I will pur my words into^e thy mouth, like a fire, and this people shall be as^e wood, and it shall deuoure them.

15 Lo, I will bring a nation vpon you^e from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Who quier is as a^e open sepulchre: they are all very strong.

17 And they shall eat thine harvest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eat vp thy sheepe and thy bullockes: they shall eat thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou diddest trust.

18 Neuertheless, at those dayes, saith the Lord, I will not make a full end of you.

19 And when^e yee shall say, Wherefore doth the Lord our God doe these things vnto vs? then shalt thou answer them, Like as ye haue forsaken mee and serued strange gods in your land, so shall yee serue strangers in a land that is not yours.

20 Declare this in the house of Iacob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, & i^u with- out vnderstanding, which haue^e eyes and see not, which haue eares and heare not.

22 Feare yee not mee, saith the Lord; or will ye not be afraid at my presence, which haue placed the sand for the^e bounds of the sea by the per- petuall decree that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vvas^efull and re- bellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God: that giueh raise both early and late in due season: he reserueth vnto vs the appointed weekes of the harvest.

25 Yet your^e iniquities haue turned away these things, and your finnes haue bindred good things from you.

26 For among my people are found wicked persons, that lay waite as bee that setteth snares: they haue made a pit, to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe outpasse the deeds of the wicked: they ex- cuse no iudgement, no nor the iudgement of the fa- therlesse: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The^e prophets prophetic lyes, and the priests^e receiue gifts in their hands, and my people delite therein. What will yee then doe in the end thereof?

CHAP. VI.

a The coming of the Assyrians and Caldeans. 16 Hee exhorteth the Lewes to repentance.

O Vee children of^e Benjamin, prepare to flee out of the middles of Ierusalem, and blow the trumpet in^e Tekoa: let vp a banderit vpon^e Beth-haccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to^e a beautiful and daintie woman.

3 The Pastors with their flockes^e shall come vnto her: they shall pitch their tents round about by her, and euery one shall feed in his place.

4 Prepare warre against her: arise, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hosties said, Hew downe wood, and cast a mount against Ierusalem: this citie must be visited; all oppression is in the midst of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice; s^e cruelitie and spoyle is continually heard in her before me, with sorow and strokes.

8 Bethou instructed, O^e Ierusalem, least my soule depart from thee, least I make thee desolate of themselves. h He warneth them to amend by his correction, and to turne to him by repentance.

i Eir. without heart.
* Isa. 6.9 mat. 13.14. mti. 23. 27. Rom. 11.8.

* Isa. 46.10.

f If there be any
flay, that we re-
ceiue not Gods
blessings in abun-
dant, we must
consider that it is
for our owne in-
iquities, Isa. 59.1,2.

* Isa. 1.23.
Ezech. 7.9.
i They feele not
the plague of God
for it.

u Meaning, that
there could be
nothing but dis-
order, where the
ministers were
wicked persons
and corrupt.
j O, heart vale.

a He speaketh to
them chiefly be-
cause they should
take heed by the
example of their
brethren, the other
halfe of their tribe,
which were now
carried away pri-
soners.

b Which was a
citie in Iudah, five
miles from Beth-
lehem, 2 Chr. 11.6.

c Reade Neh. 3.14
d I haue increased
her gentry, and giuen
her abundance
of all things.

e She shall be so
destroyed, that the
sheepe may be fed
in her.

f He speaketh this
in the person of
the Babylonians,
which he complaine
that the time shall
come before they
haue brought their
enterprises to passe.
g He sheweth the
cause why it should
be destroyed, and
how it cometh of
themselves.

as a land that none inhabiteth.

9 Thus sayth the Lord of hostes, They shall gather as a vine, the residue of Israel; turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares are ^k vncircumcised, and they cannot hearken; behold, the word of the Lord is vnto them as a reproach; they haue no delite in it.

11 Therefore I am full of the wrath of the Lord; I am weary with holding it: I will powre it out vpon the ^m children in the street, and likewise vpon the assembly of the yong men; for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses ^{with} their lands, and wines also shall be turned vnto strangers, for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, every one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweet wordes, saying, Peace, peace, when there is no peace.

15 Weere they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame; therefore they shall fall among the ^{fl} staines; when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the ^o olde way, which is the good way, and walke therein, and ye shall find rest for your soules; but they sayd, Wee will not walke therein.

17 Alas I set p watchmen ouer you, ^{which} said they, Take heed to the sound of the trumpet; but they said, Wee will not take heed.

18 Heare therefore, ye ^g Gentiles, and thou Congregation know what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, ^{euen} the fruit of their owne imaginations; because they haue not taken heed vnto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou mee? incesse from Sheba, and sweet calamus from a farre country? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people cometh from the North country, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, & they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our hands waxe feeble: for soe is come vpon vs, as the sorrow of a woman in travail.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy and feare is on every side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne; for the destroyer hath suddenly come vpon vs.

27 I haue set thee for a defence and fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitours, walking craftily; they are braue and yron, they are destroyers.

29 The bellows are burnt; the lead is consumed in the fire; the founder melteth in vaine; for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

^a *Jeremiah is commanded to steepe vnto the people the word of God, which trusteth in the outward rescue of the Temple. 13 The evils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.*

The wordes that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hostes, the God of Israel, Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in lying wordes, saying, The Temple of the Lord, the Temple of the Lord; this is the Temple of the Lord.

5 For if you amende and redresse your wayes and your workes; if you execute iudgement betweene a man and his neighbour,

6 And oppress not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers for euer and euer.

8 Behold, you trust in lying wordes, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare falsly, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, wherevpon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this house become a denne of theesues, wherevpon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But goe ye now vnto my place which was in Shilo, d where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord, (and I rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would ye answere.)

and after was taken, the Priestes slaine, and the people miserably discomfited, 1 Sam. 4. 11. chap. 26. 6. That is, I neuer ceased to warne you, as I said. 21. 23. If the sheweth what is the only remedie to redresse our faults; to forsake God, so lead vs into the way, and to obey his calling. 1. 16. 64.

14. Therefore.

^u *Meaning, Tereniah, whom God had appointed to try out the godly from the wicked, as a founder doth the pure metall from the dross. 21 All the paine and labour that hath bene taken With them, is lost.*

* Chap. 26. 12.

^a *Believe not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preferre you, and fo nourish you in your time, and vaine confidence, b God sheweth on what condition he made his promise to this Temple: that they should be as holy people vnto him, as he would be a faithful God to them.*

^c *As theesues hid in holgs and denies, thinke themselves safe, to when you are in my Temple, you thinke to be secured with the bolines thereof, and that I cannot see your wickednes, Math. 23. 29. d Because they depended so much on the Temple, which was for his promise that he would be present and defend them where the Aike was, be feaderth them to Gods iudgements against Shilams against Shilams, where the Aike had remained about 300. yeeres,*

ⁱ *He exhorteth the Babylonians to be diligent to search out all and to leave none. k They delight to heare vaine things, and to flux vpon their eares as to true doctrine.*

^l *As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so be kindled it now when he seeth that al remedies are past, m None shall be spared.*

ⁿ *When the people began to feare Gods iudgements, the false prophets comforted them by flattering, shewing that God would find peace and not warre. Ebr. them that fall.*

^o *Wherein the Patriarch and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God precribeth. p Prophets which should warne you of the dangers that were at hand. q God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes. r Reade Isa. 1. 11. and Amos 5. 21.*

^s *From Babylon by Dan, which was North from Ierusalem.*

^t *For feare of the enemy, i bee speake this in the person of the Iewes.*

14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also yee trust: euen vnto the place that I gaue to you, and to your fathers, as I haue done vnto Shilo.

15 And I will cast y^e out of my sight, as I haue cast out all your brethren, euen the whole seed of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp cry or prayer for them, neither intreat me, for I will not heare thee.

17 Seest thou not what they do in the cities of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kinde the fire, and the women knead the dough to make cakes to the Queene of heauen, and to poure out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayth the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israel, But your burnt offerings vnto your sacrifices, and eat the flesh.

22 Forke I spake not vnto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commaunded I them, saying, Obey my voyce, and I will be your God, and yee shall be my people: and walke ye in all the wayes which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, ^o riling vp early euer day, and sending them.

26 Yet would they not heare me, nor incline their eare, but hardened their necke, and did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answer thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiuech discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reioiced and forsaken the generation of his people.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the House, whereupon my Name is called to pollute it.

31 And they haue built the hie place of Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I commaunded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shall no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 * Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voyce of mirth, and the voyces of gladnesse, the voyce of the bridegrome, and the voyce of the bride: for the land shall be desolate,

CHAP. VIII.

* The destruction of the Iewes. 4. The Lord mouneth the people to amendment. 10. He reprehendeth the lying doctrine and the counsellousse of the Prophets & Priests.

At that time, sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the sunne, and the moone, and all the host of heauen, whom they haue loved, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shall be as dung vpon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they fall, and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? they gaue themselves to deceit, and would not reurne.

6 I haakened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euerie one turned to their race, as the horse rusheth into the battell.

7 When the fowke in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, We are wise, and the Law of the Lord is with vs: Lo, certainly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisdomed is in them?

10 Therefore will I giue their wives vnto others, and their fields to them that shall possesse them: * for euerie one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euerie one dealeth falsly.

11 Forthey haue healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there was no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visit them, they shall be cast downe, sayeth the Lord.

g I will send you into captivity as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can no obstanding vnto them, whilst they remaine in their obduracy against God, and will not vnderstand the meaning that he wish to call them to repentance. Chap. 11. 14. and 14. 11.

i That is, they sacrifice to the Sunne Moone and Stars, which they called the queene of heauen. Chap. 4. 17. a. king. 23. 5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordained: to wit, to be ioyned to the word as feales and commendations of remission of finnes in Christ: for without the word they were vaine and vprofitable. l Which was about fourteene hundred yeeres. m Reader vert. 13.

n Whereby he sheweth that the passions ought not to leade their flockes in their obduracy: for the Lord will vnderstand the manner of his seruants to make the wicked more fraudulent, and to proue his. o In signe of mourning, as Job 2. 10. Micah. 1. 6. p Against whom he had iust occasion to poure out his wrath. q Of Topheth, see 2. King. 23. 7. 10.

r But commaunded the contrary, as Leuit. 18. 21. and 20. 17. deut. 18. 10.

* Jer. 26. 18.

a The enemy for great cities of gainst that strife our graues, and say you before those idoles, which in your life you worshipped, to see if they can helpe you. b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hyocritie, and euerie one followeth his owne fantasy without any consideration. e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to disceerne the cold and heats as Iai. 1. 3. f The Law doeth not proue you, neither needed it to haue bene written for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.

* Isa. 56. 1. chap. 56. 31. and 6. 13.

h Reader chap. 4. 14.

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15 And I will cast you out of my sight, as I haue cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore thou shalt not pray for this people, neither shalt thou cry or pray for them, neither shalt thou intercede for me, for I will not heare thee.

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20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shall be kindled vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings vnto your sacrifices, and eat the flesh.

22 Forke I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and yee shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

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CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord mouneth the people to amendment. 10 He reprehendeth the lying doctrine and the counterfeit of the Prophets & Priests.

At that time, sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the sunne, and the moone, and all the host of heauen, whom they haue loved, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shall be as dung vpon the earth.

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7 When the Horke in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, We are wise, and the Law of the Lord is with vs? Lo, certainly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore will I giue their wiues vnto others, and their fields to them that shall possesse them: * for every one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsly.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they be ashamed: therefore shall they fall among the staine: when I shall visit them, they shall be cast downe, sayeth the Lord.

a The enemy for goodnesse of gaine shall fight your graces, and say you before those idoles, which in your life you worshipped, so see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will turne?

d They are full of hypocrisy, and every one followeth his owne fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to differre the cold and heate as Iai. 3.3

f The Law doeth not please you, neither needed it to haue bene written for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.

* Isa. 56. 1. chap. 54. 31. and 56. 1.

b Reade chap. 6. 14.

g I will send you into captivity as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly could no more uile them, vntill they remaine in their obduracy against God, and will not vie the means that he wish to call them to repentance. Chap. 11. 14. and 14. 11.

i That is, they sacrifice to the Sunne, Moone, and Stars, which they called the queene of heauen, Chap. 44. 17. a. king. 23. 5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices, but that they should regard, wherefore they were ordained: to wit, to be ioynted to the word as seals and confirmations of remission of finnes in Christ, for without the word they were vaine and vprofitable. l Which was about fourteene hundred yeres. m Reade vers. 13.

n Whereby he sheweth that the passport onght not to leaue their flocks in their obduracy: for the Lord will vie the means of his seruants to make the wicked more faultie, and to proue his o in signe of mourning, as Iob 1. 10. Micah. 1. 6. p Against whom he had iust occasion to poure out his wrath.

q Of Topheth, reade 2. King. 23. 10.

r But commanded the contrary, as Ier. 18. 21. and 20. 3. deui. 18. 10.

13 I will surely consume them, faith the Lord: there shall no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade, and the things that I have given them shall depart from them.

14 Way do we stay? I affirm you, ye felues, and let vs enter into the strong ci-ies, and let vs be quiet there: for the Lord our God hath put vs to silence, and given vs water with gall to drinke, because we have sinned against the Lord.

15 * We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The weying of his hufes was heard from Dan, the whole land trembled at the noife of the weying of his strong hufes: for they are come, and have deuoured the land with all that is in it, the city, and the office that dwell therein.

17 For behold, I will send serpents and occatrics a zong you, which will not be charmed, and they shall bring you, Iain to the Lord.

18 I would have a comforted my self against sorrow, but mine heart is heavy in me.

19 Behold, the voyce of the cry of the daughter of my people for feare of them of a farre country, is not the Lord in Zion? is not he king in her: Why haue they prouoked mee to anger with their greiuous images, and with the vanities of a strange god?

20 The pearle is past, the Summer is ended, and we are not holpen.

21 I am a fore vexed for the hurt of the daughter of my people, I am heavy, and althoughment hath taken me.

22 Is there no balme? at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

a Meaning, that no must helpe or meane could saue them: for in Gilead was precious balme, Chap. 45. 11. of elde detiding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their foules, and dwell at Gilead, H. 6. 8.

CHAP. IX.

a The complaint of the Prophet for the malice of the people. *b* In the knowledge of God ought we only to reioyce. *c* The vntimefulness of the heart.

Q That mine head were full of water, and mine eyes a fountaine of teares, that I might weep day and night for the slaine of the daughter of my people.

2 On, that I had in the wilderness a cottage of wayfaring men, that I might leaue my people, and go from them: for they be all adulterers, and an assembly of rebels.

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truth vpon the earth, for they proceed from euill to worle, and they haue not known mee, faith the Lord.

4 Let every one take heed of his neighbour and trust you not in any brother: for every brother will vse deceit, and every friend will deale deceitfully.

5 And euery one will deceiue his friend, and will not speake the truth: for they haue taught their tongue to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceiuters: because of their deceit they refuse to know me, faith the Lord.

a Me mis, that all were corrupte, and none could find in honest man. *b* They haue so practised deceit, that they cannot forsake it. *c* They had rather forsake God, then leaue their wicked trade.

7 Therefore thus sayeth the Lord of hostes, Behold, I will melt them, and trye them: for what should I else doe for the daughter of my people?

8 Their tongue * is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, faith the Lord? or shall not my foule be auenged on such a nation as this?

10 Vpon the mountaines will I take vnto weeping and lamentation, and vpon the faire places: s the wilderness a mourning, because they are burnt vpon, that none can passe thorow them, neither can men heare the voyce of the flocke: both the fowle of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, & I will make the cities of Iudah waste without an inhabitant.

12 Who is it wise to vnderstand this? and to whome the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, and is burnt vp like a wilderness, that none pasceth thorow?

13 And the Lord faith, because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the flubburnesse of their owne heart, and after Baalims, which their fathers taught them,

15 Therefore thus faith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whome neither they nor their fathers haue known, and I will send a sword after them: till I haue consumed them.

17 Thus faith the Lord of hostes, Take heed, and call for the mourning women, that they may come, and fend for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye-lidies guth out of water.

19 For a lamentable noife is heard out of Zion, How are wee destroyed, and vnterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heate the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vnto our windows, and is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus faith the Lord, The carkeises of men shall lie, euen as the downe vpon the field, and as the banesfall after the mow, and none shall gather them.

23 Thus sayeth the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which shew mercy, iudgement, and

with the fire of affliction.

* Psal. 58. 32. and 110. 4.

a Signifying, that all the places about Ierusalem should be destroyed.

b Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

c He sheweth that the children cannot excuse themselves by their fathers: for both father and child if they be wicked, shall perish.

d Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

e He sheweth that the children cannot excuse themselves by their fathers: for both father and child if they be wicked, shall perish.

f As though they were weary of vs, because of our iniquities. *g* Leu. 18. 28. and 20. 21.

h He desireth the suplication of the women, which made an arie of mourning, and taught to weep.

i He desireth the suplication of the women, which made an arie of mourning, and taught to weep.

j Signifying, that there is no meane to deliuer the wicked from Gods iudgements: but when they be ke to be most sure, and most ferre off, then are they forsaken.

k Forasmuch as none can saue himself by his owne labour, but by Gods mercy.

l It is vnto to put out their thieues, but that they may see the Lord, and see his mercy in him, who only can deliuer.

m Cor. 10. 17. *n* These three points are necessary to know, might his mercy therein consist our salvation.

o His iudgement, which he executeth continually against the wicked: and his iudice,

whereby he defendeth the righteous with the faithfull.

p And

^a Meaning, both
Leaves and Gentiles,
as in the next verse
he sheweth the
cause, read Chap. 4. 4.

righteousness in the earth : for in these things I
delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that
I will visit all them which are : circumcised with
the vncircumcised:

26 Egypt and Iudah, and Edom, and the chil-
dren of Ammon, and Moab, and all the vmoost
corners of them that dwell in the wilderness : for
all these nations are vncircumcised, and all the
house of Israel are vncircumcised in the heart.

CHAP. X.

^a The constellations of the Heavens are not to be feared.
^b The weakness of idols. 6 Of the power of God,
at Their Passions are become burnt beaſtes.

HEARE the word of the Lord that he speaketh
vnto you, O house of Israel.

2 Thus saith the Lord, I learne not the way of
the heathen, and be not afraid for the ^a signes of
heaven, though the heathen be afraid of such.

3 For the ^b cutsmes of the people are vaine:
for one cutteth a tree out of the forest (which is
the worke of the hands of the carpenter) with
the axe.

4 And another decketh it ^c with silver, and
with golde : they fasten it with nailes and bam-
mers, that it fall not.

5 The ^d idoles stand vp as the palme trees, but speake
not: they are borne because they cannot go : feare
they not, for they cannot doe euill, neither can
they doe good.

6 There is none like vnto mee, O Lord : ^e thou
art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations,
for to thee appertaineth the dominion : for
among all the wise men of the Gentiles, and in all
their kingdomes there is none like thee.

8 But altogether they dote, and are foolish:
for the flocke is ^f a doctrine of vanities.

9 Silver plates are brought from Tarshish, and
gold (from Vphaz, for the worke of the work-
man, and the hands of the founder : the blew silke
and the purple is their clothing : all these things
are made by cunning men.

10 But the Lord is the God of truth: he is the
liuing God, and an euermolting King : at his anger
the earth shall tremble, and the nations cannot
abide his wrath.

11 (Thus shall you say vnto them, The gods
that haue not made the beaueens and the earth,
shall perish from the earth, and from vnder these
heauens.)

12 He hath made the earth by his wisdom, and hath
stretched out the heauen by his discretion.

13 Hee giueth by his voyce : his multitude of
waters in the heauen, and hee causeth the cloudes
to ascend from the ends of the earth : hee turneth
lightnings to raine, and bringeth forth the wind
out of his treasures

^a God forbideth
his people to give
credit or feare the
constellations and
constinutions of
starres and plaets,
which haue no
power of them-
selues, but are go-
uerned by him,
and their feares
motions and influ-
ences are not
known to man,
and therefore there
can be no certain
iudgement thereof,
Deut. 18. 9

^b Meaning, not one-
ly in the obserua-
tion of the Hea-
uens, but their lawes
and ceremonies whe-
by they co fime
their dolary,
which is forbidden,
Deut. 18. 30.

^c The Prophets
use that plainly
and simply to let
forth the vile ab-
surdity of the ido-
laters: that men
might learne to be
affirmed of that
wherevnto their
corrupt nature is
most subiect, reade
Ija. 44. 12.

^d He teacheth the
people to lift vp
their eyes to God,
who hath all pow-
er, and therefore
ought only to be
feared : and herein
he sheweth them
not onely the euill
that they ought to
flee, but the
good which they
ought to follow,
Reu. 1. 15.

^e Because the peo-
ple thought that
to haue images, was
a meane to serue God,
and to bring them to the knowledge of
him, he sheweth that nothing more displeaseth God, or bringeth him into greater
error and ignorance of God, than therefore to learne them the doctrine of
vanities, the worke of error, vnto vs. d. Habak. 2. 5. call it him the
teacher of lies: contrary to that wicked opinion, that they are the bookes of the
living people. f. Whereas they found life in gold : shewing, that they ought to
nothing too deare for their idoles: some call Obolus. King 9. 28. g. This decla-
reth that all hath bene in his chaper spoken of, to let vs to arme the leues
when they should be in Caldea among heidolaters, and not with a sentence
hee instructeth them both how to protest their own religion against the idolaters,
and how to aske them from their flame whether they will submit them to
idolaters, and therefore he wroten this in a. n. in the Caldeans tongue for a
memoriall, whereas all the rest of his writing is Hebrew.

14 Every man is ^a a beaſt by his owne know-
ledge: every founder is confounded by the graven
image ; for his melting is but falshood, and there
is no breath therein.

15 They are vaine, and the worke of errors:
in the time of their visitation they shall perish.

16 The portion of Iakob is not like them:
for he is the maker of all things, and Israel is the
rod of his inheriance : the Lord of hostes is his
Name.

17 Gather vp thy wares out of the land, O
thou that dwellest in the strong place.

18 For thus saith the Lord, I beholde, at this
time I will throw as with a sling the inhabitants
of the land, and will trouble them, and they shall
find it so.

19 Wo is me for my destruction, and my grie-
uous plague : but I thought, Yet it is my forrow,
and I will beate it.

20 My Tabernacle is destroyed, and all my
cords are broken: my children are gone from me,
and are not : there is none to spread out my tent
any more, and to set vp my curtains.

21 For the Passours ^b are become beaſtes, and
haue not fought the Lord, therefore haue they
none vnderstanding : and all the flocks of their
pastures are scattered.

22 Behold, the noise of the brail is come, and
a great commotion out of the North country,
to make the cities of Iudah desolate, and a denne
of dragons.

23 O Lord, I know that the way of man is
not in himselfe, neither is it in man to walke and
to direct his steps.

24 O Lord, correct mee, but with ^c iudgement,
not in thine anger: least thou bring me to nothing.

25 Powe out thy wrath vpon the heathen
that: know thee not, and vpon the families that
call not on thy Name: for they haue eaten vp Iaa-
kob, and deuoured him, and consumed him, and
haue made his habitation desolate.

Ammonites, his hearing of Zedekiahs rebellion, he turned his power to go against
Jerusalem. Eark. 21. at, therefore the Prophet sayth, that this was the Lords direc-
tion. 4. Considering that God had reueled vnto him the certtity of their cap-
tivity, Chap. 7. 16 he saies plainly, that he would punish them with mercy,
which Iahab calleth in measure, Chap. 27. 3. measuring his rod by their iniquity,
2. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also
the mercifull moderation of the same, as Chap. 10. 11. f. Inasmuch as God
cannot onely be known and glorified by his mercy, that bee vieth toward his
Church, but also by his iustice in punishing his enemies, hee praecth that this
glory may fully appeare both in the one and the other, Psal. 9. 6.

CHAP. XI.

^a A curse of them that they not the word of Gods coue-
nant: 10 the people of Iudah, following the steps of their
fathers, no stop strange gods. 15 The Lord forbideth
Ieremias to pray for them.

THE word that came to Ieremiah from the
Lord, saying,

2 Heare ye the words of this covenant, and
speake vnto the men of Iudah, and to the inhabi-
tants of Ierusalem,

3 And say thou vnto them, Thus sayeth the
Lord God of Israel, a Cursed be the man that
obeyeth not the words of this covenant,

4 Which I commanded vnto your fathers,
when I brought them out of the land of Egyp-
t, and doe according to all these things which I
command you : to shall ye be my people, and I

will
bow they : or shewed themselves rebellious and inprate to
it on their part, and so are Iudged to the curse of the Law.

^b The more that
man thinketh to
do any thing well
by his owne wife-
dome, and not as
God instructeth
him, the more doth
he proue himselfe
to be a vile beaſt,
i. By these words
Portion and Rod,
he significth their
inheriance, mean-
ing, that God
should be all suf-
ficient for them: and
that their felicity
consisted in him
alone, and therefore
they ought to re-
noue all other
help and succours
as of idols, &c. Deut.
10. 5.

^c The Prophet
willeth the leues
to prepare them-
selves to this capi-
tality, shewing that
it was now at hand
that they should
feele the things
whereof he had
told them.

^d It is my iust
plague, and there-
fore I will take it
patiently: whereby
he teacheth the
people how to be-
haue them selfes
toward God.

^e He heareth
ho of Ierusalem
shall lament.

^f The goodnes
and mildnes
of Gods mercie.

^g He speake
this because that
Nebuchad-nezzar
purposed to haue
made warre against
the Moabites and
the Ammonites,
to go against
Jerusalem.

^h He heareth
ho of Ierusalem
shall lament.

ⁱ He heareth
ho of Ierusalem
shall lament.

^j He heareth
ho of Ierusalem
shall lament.

^k He heareth
ho of Ierusalem
shall lament.

^l He calleth
the leues to the con-
fession of Gods
mercie, who feely
chose them, made
a eueneant of testi-
mony with them
as his buy be
fore performed it
on his b. h. a. d.
ward b. m. and b. m.
Deut. 27. 26.

will be your God,

5 That I may confirme the oathe, that I haue sworne vnto your fathers, to giue them a land, which I swear with milke and honey, as *appeareth* this day. Then answered *1*, and said, So be it, O Lord.

6 Then the Lord said vnto me, Crie all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this covenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, arising early and protesting, saying, Obey my voyce.

8 Neuerthelſe they would not obey, nor encline their eare: but euery one walked in the stubbornesse of his wicked heart: therefore I will bring vpon them all the words of this covenant which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel and the house of Iudah haue broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and cry vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, *even* altars to burne incense vnto Baal.

14 Therefore thou shalt not pray for this people, neither lift vp a cry or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

15 What should my beloved *tarie* in mine house, seeing they haue committed abomination with many? and the holy flesh goeth away from thee: yet when thou doest euill, I thou reioycest.

16 The Lord called thy name, A Greene olive tree, faire, and of goodly fruit: but with noyſe and great tumult, he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselves to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, *even* then thou shewdest me their practices.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had devised thus against mee, saying, Let vs destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie,

20 But O Lord of hostes, that iudgeſt righteously, and triest the reins and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of Ahaboth, (that seeke thy life, and say, Prophecies not in the name of the Lord, that thou die not by our lands)

22 Thus therefore saith the Lord of hostes, Behold, I will visit them: the vrg men shall die by the sword: their sonnes and their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague vpon the men of Ahaboth, *even* the yeere of their visitation.

Chap. 1. 1. 2. Not that they could not abide to heare God they would thinke themselves most holy: but because they were sharply reproued, and therefore desired to be flattered, Iſa. 30. 10. and not to be maintained in their pleasures, Michah. 1. 11. and not to heare vice condemned, Amos 7. 12.

CHAP. XII.

The Prophet maketh ab the prosperitie of the wicked, though he calleth Gods to righteous. The Iewes are forsaken of the Lord: he speaketh against papists & preachers, that seduce the people: 14. The Lord threateneth destruction vnto the nations that troubled Iuda-

Lord, If I dispute with thee, thou art righteous: yet let me talke with thee of thy judgments: wherefore doeth the way of the wicked prosper? why are all they in wealth that rebelliously transgrede.

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit, though art neere in their mouth, and farre from their reines

3 But thou, Lord, knowest me: thou hast seene me, and tied mine heart toward thee: pull them out like sheepe for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery field wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they sayde, He will not seee our last end.

5 If thou hast runne with the footmen, and they haue wearied thee, then how canst thou march thy selfe with horses? and if thou thoughtst thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iordan?

6 For euery thy brethren and the house of thy father, *even* they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee: but beleuee them not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearly beloved of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a lion in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto mee, as a bird

b Thus he sape, not for hatred, but being moued with the Spirit of God, he desired the advancement of Gods glory, and the venging of his word, which is by the destruction of his enemies.

c To wit, both the Priests, and the rest of the people: for this rowe was the Priests, and they dwelt in it, read: I haue said: (to see in) shall not abide to be flattered, Iſa. 30. 10. and not to be heare vice condemned,

a The Prophet could see that God was just in all his doings, although man be not able to giue a reason of all his actes.

b This question hath becom a great temptation to the godly, to see the wicked enemies of God prosper, and his deare children in aduersitie, as Iob. 32. 7. psalme 37. 1. and 73. 3 Habac. 1. 3.

c They professe God in mouth, but deuy him in heart, which is here meant by the reines, Iſa. 19. 13. matth. 23. 8.

d The Bible word is, Satisfie them, I mean, but it should be, satisfyed in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterwards they should the more feel his heauie iudgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods lenitie and his mercie, they flattered themselves, though God would euen be mercifull, and not utterly destroy them: therefore they hardened themselves to sinne, till at length the beasts and inferiour creatures felt the punishment of their Rabbins rebellion against God. I Some thinke that God reprooueth Ieremiah, in that that he would reason with him, saying, that if he were not able to match with men, that he were faine vnable to dispute with God. Others, by the footmen, meane them of Ahaboth: but by the horsesmen, them of Ierusalem, which should trouble the Prophet worse than his owne countrymen did.

f God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries, labour to put him to silence. h Euer ramping and raging against me and my Prophets.

b Thus he speaketh in the person of the people, which agreed to the covenant,

c Read Chap. 7. 13.

d According to his owne fantasies, and not at my word appointed him e Meaning, the meases and curses contained in the Law, Leuit. 26. 14. deut. 28. 16. f That is, a general consent to rebell against me,

g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 2. 21.

h Read Chap. 2. 25.

i Read Chap. 7. 16. and 14. 11.

k My people of Iſrael, whom I haue hitherto so greatly loved. l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reioyced in their wickednes. m Of the Babylonians and Caldeans

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some read, Let vs corrupt his meat with wood, meaning, poison.

o There is no place to be our flow, whereas the market and floges of thine idollatry appeare not,

in the fields, and thine abominations. Wo vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XIV.

1 Of the dearth that should come. 7 The prayer of the people of Aske merce of the Lord. 10 The unfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THE word of the Lord that came vnto Ieremiah, concerning the ^a death,

2 Iudah hath mourned, and the gates thereof are desolate, they have beene brought to heauinesse vnto the ground, and the crye of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the walles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

5 Yea, the hinde also calued in the field, and forsooke ^d it, because there was no grasse.

6 And the wilde asses did stand in the high places, & drew in their wind like dragons: their eyes did fade, because there was no grasse.

7 O Lord, though our iniquities testifie agai[n]st vs, deale with vs according to thy Name: for our rebellions are many, we sinned agai[n]st thee.

8 O thou hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by, to tary for a night?

9 Why art thou as a man astonished, and as ^b a strong man that cannot helpe? yet thou, O Lord, art in the midst of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not restrained their feet, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

11 Then said the Lord vnto mee, Thou shalt not pray to doe this people good.

12 When they shall, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the ^c prophets say vnto thee, Yee shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my name: I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination, and vanity, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets do prophesie shall cast out in the streetes of Ierusalem, because of the famine, & the sword, and there shall be none to bury them: both they and their wives, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop down ^l teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great defaucti[n]g, and with a fore grieuous plague.

18 For I will giue into the hand, behold the slaine with the sword: & if I enter into the citie, behold them that are sicke for hunger also: moreover, the Prophet also and the Priest go a wandring ^m into a land that they know not.

19 Hast thou utterly reiecte ⁿ Iudah, or hath thy soule abhorred Zion? why hast thou written vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lord, our wickednesse, and the iniquity of our fathers: for we haue sinned agai[n]st thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy covenant with vs.

22 Are there any among the ^p vanities of the Gentiles, that can giue raine? or can the heauens giue showres? Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

penance, which is the onely meane to auoyde this famine, which was the beginning of Gods plagues. ^p Meaning, their idolls, reade Chap. 20, 15.

CHAP. XV.

1 The Lord would heare vs prayer for the Iewes, 3 bus threatneth to deliuer them with foure plagues.

THE Lord said the Lord vnto me, A Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, As yet they are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will scatter them also in all kingdomes of the earth, ^d because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pittie vpon thee, O Ierusalem? or who shall be thy foe for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, sayeth the Lord, and gone backward: therefore will I brech out mine hand agai[n]st thee, and destroy thee: for I am wearie with repenting.

7 And I will scatter them with the sanne ^e in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes are increased by me about the sand of the sea: I haue brought vpon them, and agai[n]st the assembly of the young men, a destroyer at noone day: I haue caused him to fall vpon them, and the clie suddenly and speedily.

9 Shee that hath borne ^f Iseua, hath bene made weake: her heart hath failed: the funne hath failed ^g her, whiles it was day, she hath bene confounded, and ashamed, and the residue of them

l The false prophets promised peace and assurance, but Ieremiah callest to teares, and penitence for their sinnes, which is at hand, as Chap. 9, 1. Lam. 1. 16, and 2. 18.

m Both high and low shall be captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude, which were hypocrites, and ballard children, yet he was assured that for his promise sake he would haue still a Church, for the which he prayeth.

o He teacheth the Church a forme of prayer to humbly beseech the Lord by true repentance, which was the beginning of Gods plagues.

a Meaning, that if there were any man living moued with so great zeale toward the people as were these vnto, such as he would not grant his request, forasmuch as he had determined the contrary, Eccl. 14. 14. * Zach. 11. 9.

b The dogs, birds, and beasts should deuoure them that were slaine.

c The word signifies to rounce to and fro for feare and vngenerousse of conscience, as did Cain.

d Not that the people was punished for the kings sinfully, but for their owne sinnes also, because they consorted to his wickednesse, a King 2. 9.

e That is, I will not call backe my plagues or spare them any more.

f Meaning, the cities.

g Because I had slaine their husbands.

h Or, miserably.

i Or, fearfully.

d Meaning, that the brute beastes for drought were compelled to forsake their young, contrary to nature, and to goe seek water, which they could not finde.

e Which are so here of stature, that they cannot be covered with drinking of water, but still gape for the aire to refresh them.

f He sheweth the onely way to remedie Gods plagues, which is by vniuersal confession of our sinnes, and restoring to him by repentance.

g That taketh no care for vs.

h As one that hath strength to helpe, and yet is afraid to put to his hand.

i Reade Chap. 7. 16, and 21, 14.

k He prieth the people, and accuseth the false prophets, which deceived them: but the Lord answered, that both the prophets, which deceived, and the people, which suffered themselves to be seduced, shall perishe, Chap. 23. 17, and 27. 8, 9, and 29. 5.

* Chap. 23. 21 and 27. 10, 15, and 29. 9.

k These are the
Prophets words,
complaining of the
oblivion of the
people, and that he
was refused to be
wicked a time:
wherein also he
sheweth what is
the condition of
Gods ministers: to
wit, to haile them
to woe, to haile all
though they give
none occasion.
l Which is an oc-
casion of contention
and hatred.

m In this perple-
xity the Lord com-
forted me, and said
that my last dayes
should be quiet:
and by the enemy
he meant here,
Nebuzardan the
captaine of Nebu-
hadnezzar, who
gave Ieremiab the
choise either to re-
maine in his coun-
trei, or to go whi-
ther he would: or
by the enemy he
meant the Iewes,
which should af-
flict him: knowe
Ieremiab's fidelity,
and therefore fa-
uour him.

n As for the peo-
ple, though they
seemed strong as
yron, yet should
they not be able
to resist the hard
yron of Babylon,
but should be led
captive.

o Or, ran time.
o He speaketh out
this for desire of
reuerence, but
wishing that God
would deliver his
Church of them
whom he knew to
be hardened, and
incorrigible.

p I receiued them with
a great ioy, as he that
is afflicted, & hath
lamented bitterly
for his plagues: shew-
ing what the faithfull
should do when they
see tokens of Gods
anger. r And hath
afflicted mee according
to the promise: where-
in appeareth therein
the Saints of God
in perfection of faith,
which through im-
purity is of times af-
flicted. Chap. 20. 7.
If thou forget these
as well considered
reasons, and faithfully
execute thy charge. s
Tear is faine to win
the good from the
bad. t To wit, as my
mouth hath pronounced
Chap. 18. and as he
followeth, verse 20.
x Conforme not thy
selfe to their wicked-
ness, but let them
follow thy godly exam-
ple. y I will arme thee
with an inuincible
strength and couer-
saunce, so that all the
powers of the world
shall not our come thee.

CHAP. XVI.

a The Lord forbidding Ieremiab to marrie, sheweth him
what should be the affliction upon Iudah. 13 The cap-
tivity of Babylon. 15 Their deliuerance. 19 The cal-
ling of the Gentiles.

T He word of the Lord came also vnto mee,
saying,

2 Thou shalt not take a thee a wife, nor have
sonnes nor daughters in this place.

3 For thus sayth the Lord concerning the
sonnes, and concerning the daughters, that are
borne in this place, and concerning their mothers
that beare them, and concerning their fathers
that beget them in this land,

4 They shall die of deaths and diseases: they
shall not be lamented, neither shall they be buried,

will I deliuer vnto the sword before their ene-
mies, saith the Lord.

10 ¶ Woe is me, my mother, that thou hast
borne me a contentious man, and a man that stru-
eth with the whole earth: I have neither lent
on vsury, nor men have lent vnto me on vsury, yet
cursy one doth curse me.

11 The Lord said, Surely thy remnant shall
have wealth: surely I will cause thine enemy to
treat thee in the time of trouble, and in the time
of affliction.

12 Shall the yron breake the yron, and the
brasse that commeth from the North?

13 Thy substance and thy treasures will I give
to be spoiled without gaine, and that for all thy
finnes euen in all thy borders.

14 And I will make thee to go with thine ene-
mies into a land that thou knowest not: for a fire
is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and
visit me, and reuenge me of my persecutors: take
me not away in the continuance of thine anger:
know that for thy sake I have suffered rebuke.

16 Thy words were found by me, and I did pre-
pare them, and thy word was vnto me the ioy and re-
ioycing of mine heart: for thy Name is called
vpon me, O Lord God of hostes.

17 I sate not in the assembly of the mockers,
neither did I reioyce, but sat alone because of thy
plague; for thou hast filled me with indignation.

18 Why is mine heauinesse continual? and my
plague desperate and can not be healed? why art
thou vnto me as a liar, and as waters that faile?

19 Therefore thus saith the Lord, If thou re-
turne, then will I bring thee againe, and thou shalt
stand before me: and if thou take away the pre-
cious from the vile, thou shalt be as according to
my word: let them reuenge vnto thee, but re-
turne not thou vnto them.

20 And I will make thee vnto this people a
strong brasen wall, and they shall fight against
thee, but they shall not ypreuaile against thee: for
I am with thee to saue thee, and to deliuer thee,
saith the Lord:

21 And I will deliuer thee out of the hand of
the wicked, and I will redeeme thee out of the
hand of the tyrants.

but they shall be as dung vpon the earth, and they
shall be consumed by the sword, and by famine,
and their carcases shall be meat for the soules of
the heauen, and for the beastes of the earth.

5 For thus saith the Lord, Enter not into the
house of mourning, neither goe to lament, nor be
moued for them: for I have taken my peace
from this people, saith the Lord, when mercy and
compassion.

6 Both the great and the small shall die in this
land: they shall not be buried, neither shall men
lament for them, nor cut themselves, nor make
themselves bald for them.

7 They shall not stretch out the hands for them
in the mourning to comfort them for the dead,
neither shall they give them the cup of consolati-
on to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of
feasting, to sit with them to eat and to drinke.

9 For thus saith the Lord of hostes, the God
of Israel, Behold, I will cause to cease out of this
place in your eyes, euen in your dayes, the voyce
of mirth, and the voyce of gladnesse, the voyce of
the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people all
these words, and they shall say vnto thee, Where-
fore hath the Lord pronounced all this great
plague against vs? or what is our iniquitie? and
what is our sinne that wee have committed against
the Lord our God?

11 Then shalt thou say vnto them, Because
your fathers have forsaken me, saith the Lord, and
hauē walked after other gods, and have serued
them, and worshipped them, and have forsaken
me, and haue not kept my Law,

12 (* And ye haue done worse than your fathers:
for behold, yon walke euery one after the stub-
bornnes of his wicked heart, & will not heare me.)

13 Therefore will I deliue you out of this land
into a land that ye know not, neither yon your
fathers, and there ye shall serue other gods
day and night: for I will shew you no grace.

14 * Behold therefore, saith the Lord, the dayes
come that it shall no more be said, The Lord li-
ueth, which brought vp the children of Israel out
of the land of Egypt,

15 But, The Lord liueth, that brought vp the
children of Israel from the land of the North,
and from all the landes where hee had scattered
them, and I will bring them againe into their land
that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out ma-
ny sifiers, and they shall slay them, and after will
I send out many hunters, and they shall hunt them
from euery mountaine, and from euery hill, and
out of the caues of the rocks.

17 For mine eyes are vpon all their wayes:
they are not hid from my face, neither is their in-
iquitie hid from mine eyes.

18 And first I will recompense their iniquitie
and their sinne double, because they haue defiled
my land, and haue filled mine inheritance with
their filthie carions and their abominations.

19 O Lord, thou art my i force, and my
strength, and thy refuge in the day of affliction:
the Gentiles shall come vnto thee from the endes
of the world, and shall say, Surely our fathers haue
inherited lies, and vanitie, wherein there was no
profit.

20 Shall a man make gods vnto himselfe, and
they are no gods?

b Signifying, that
the affliction should
be so great, that
one should not
haue leisure to
comfort another.

c That is, should
not rent their
clothes in signe
of mourning.

d For in these
great extremities
all consolation
and comfort shall be
in vaine.

* Chap. 5, 19.

e Because the wic-
ked are vnto
rebellious, and dis-
semble their owne
sinnes, and murmure
against Gods iudgements,
as though be
had no fault to re-
punit them, be-
cause they will
not to auerit.

* Chap. 7, 26.

* Chap. 23, 7.
f Signifying the
benefit of their de-
liuerance out of
Babylon should
be so great, that it
should abolish the
remembrance of
their deliuerance
from Egypt: but he
hath here chiefly
respect to the spiri-
tuelle deliuerance
vnder Christ.

g By the sisters and
brothers are meant
the Babylonians
and Caldeans, who
should deliuer them
in such fort, that if
they escaped the
one, the other
should take them.

h That is, their
sisters and daugh-
ters, which they
offered to Molech.

i He wondred at
the great mercy of
God in this de-
liuerance, which shall
not onely extend to
the Iewes, but also
to the Gentiles,
his fathers
were most vile
idolaters, therefore
he commeth only of
Gods mercy, that he
performed his pro-
mise, and hath not
utterly call vs off.

I They shall once againe feele my power, and mercie for their delinquance, that they may leaue to worship me.

21 Beholde, therefore I will this once teach them: I will shewe them mine hand and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

1 The forwardnesse of the Jewes. 2 Cursed be those that put their confidence in man. 3 Man's heart is wicked. 4 God is the Searcher of the heart. 5 The living waters are forsaken. 6 The right keeping of the Sabbath is commanded.

The stone of * Iudah is written with a pen of yron, and with the point of a diamond, and grauen vpon the table of their heart, and vpon the hornes of your altars.

2 They remember their altars as their children, with their groves by the greene trees vpon the high hills.

3 O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoyled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to see thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shall burne for euer.

5 Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the river, and shall not feeble when the heat cometh, but her leafe shall be Greene, and shall not care for the yeere of drought, neither shall cease from yielding fruit.

9 The heart is deceitfull and wicked about all things, who can know it?

10 I the Lord search the heart, and trie the reins, euen to giue euery man according to his wayes, and according to the fruite of his works.

11 As the Parrich gathereth the young, which seeke hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 As a glorious throne exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shalbe written wⁱⁿ the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I shall be whole: a saue mee, and I shall be saved: for thou art my praye.

15 Behold, they say vnto me, Where is the word of the Lord: let it come now.

16 But I haue not thrust in my selfe for a pastor after thee, neither haue I desired the day of miserie, thou knowest that which came out of my lips was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, yee Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your fowles, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carie forth bur^{dens} out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare, nor receiue correction.

24 Neuerthelesse, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall ride vpon chariots and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meat offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not beare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

1 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 2 The conspiracie of the Jewes against Ieremias. 3 His prayer against his aduersaries.

The word which came to Ieremias from the Lord, saying,

2 Arise and go downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheelles.

4 And the vessel that he made of clay, was broken in the hand of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

o The wicked say that my prophesie shall not come to passe, because thou defiest the time of thy vengeance.

p I am assured of thy vengeance, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affliction.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee. r Reade Chap. ix. 10.

s Whereas they doe thinke that thou maye be better understood both of high and lowe.

t By naming the Sabbath day, he comprehended the thing that is hereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 20. 8. and by the breaking of the Sabbath one commeth to the breaking of the whole lawe, forasmuch as the first and second table are contained therein.

* Chap. 22. 4.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.

b In head of the Law of God, they haue written idolatrie and all abominations in their heart.

c Your finnes appeare in all the altars that you haue erected to idoles. d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.

e Zion that was my mansioun, shall now be left as a waste place. f Because thou wouldest not giue the land rest, at such times, dayes, and yeeres as I appointed, thou shalt hereafter be carried away, and it shall rest for lacke of labourers.

g The Jewes were giuen to worldly policies and thought to make themselves strong by the friendship of the Egyptians, Isa. 31. 3. and frangents, and in the meane season did not depend on God, and therefore Gods plague against them, shewing that they preferre corruptible man to God, which is immortal, Isa. 32. 1. Chap. 45. 7.

h Reade Psal. 136. i Because the wicked haue euer so to excuse to defend their doings, he sheweth that their owne lewde imaginations deuiſe them, and bring them to these inconveniences; but God will examine their deuidy by the malice of their hearts, 1. Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 10. Chap. 11. 10. 20. 12. Revel. 2. 13.

k As the Parrich by calling gathereth others which forsaue her, when they see that shee is not their damme: so the covetous man is forsaken of his riches, because he cometh to them falsely. l Shewing that the godly ought to glory in nothing, but in God, who doth exalt him, and hath left a signe of his fauour in this Temple. m Their names shall not be required in the booke of life. n He desired God to preferre him that hee fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God.

a As the potter hath power over the clay to make what he will, or to breake them when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, 1. Ths. 4. 9. uid. 15. 9. Rom. 9. 20.

6 O house of Israel, cannot I doe with you as this potter, saith the Lord; behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation against whom I haue pronounced, turne from their wickednes, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubbornnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the fowle of Lebanon, which cometh from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden.

16 To make their land desolate, and a perpetual desolation, so that euery one that passeth thereby shall be astonished and wagge his head.

17 I will scatter them with an East winde before the enemy: I will shew them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the tongue, and let vs not giue heed to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the sword, & let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men be slaine by the sword in the battell.

22 Let the cry be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me tenderly to death: forgive not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

Her propheticall the destruction of Ierusalem for the contempt and despising of the word of God.

Thus said the Lord, Goe, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the Eastgate: and thou shalt preach there the words, that I shall tell thee.

3 And shalt say, Heare yee the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoener heareth, his eares shall bingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue known, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Zopheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meat for the foules of the heauen, and to the bestes of the field.

8 And I will make this citie desolate, and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues, shall hold them frait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessel, that cannot be made whole againe, and they shall burie them in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose roofes they haue burnt incense vnto all the hostes of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophete, and he stood in the court of the Lords house, and said to all the people,

Or, gate of the sunne.

By Kings here and in other places are meant counsellors and courtiers of the people: which he called the ancients, ver. 1. b. Reade of this phrase, 1. Sam. 3. 12.

Whereby is declared, that whatsoever is not commanded by Gods word touching his seruice, it is against his word. d. Reade Chap. 7. 31. and a King. 10. 11a. 30. 33.

Chap. 13. 16. and 19. 13. and 50. 13.

Deut. 28. 53. Lament. 4. 10.

The visible signe was to confirme them touching the assurance of his plague, which the Lord threatened by his Prophet.

He noteth the great rage of the idolaters, which left no place free from their abominations, inasmuch as they polluted their owne houses therewith, as we see yee among the Papists.

Reade Dou. 22. 3.

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordained in his secret counsell:

but when he threateth, it is a calling to repentance, and when he gieth man grace to repent, the threatening (which ever continueth a condition in) taketh no place: and this the Scripture calleth repentance in God, because it is so apperantly to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d At no man that hath thirst refreish fresh condit

waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers and leave God which was present with them.

e That is, the way of truth which God had taught by his law. reade Chap. 6. 16.

f I will shew mine anger and flow toward them.

g This argument the wicked haue euer used against the seruants of God. The Church cannot erre: we are the Church, and therefore whosoever speaketh against vs, they ought to die.

h King. 21. 24. Chap. 7. 4. and 10. 1. Malac. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowne by the graces of the holy Ghost.

i Let vs slander him, and accuse him: for we shall be blessed.

k Seeing the oblique malice of the adversaries,

which grew dayly more and more, the Prophet being moued with Gods Spirit, without any casual affection prayeth for their destruction, because he knewe that it should tend to Gods glory, and profit of his Church.

15 Thus faith the Lord of hostes, the God of Israel, Behold, I will bring vpon this city, and vpon all her towne, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

CHAP. XX.

a *Jeremiah is smitten and cast into prison for preaching of the word of God. 3 He prophesieth the captiuitie of Babylon. 7 He complaineth that hee is a mocking stocke for the word of God. 9 He is compelled by the spirit to preach the word.*

W Hen Pashur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Jeremiah prophesied these things,

2 Then Pashur smote Jeremiah the Prophet, and put him in the stocks that were in the his gate of Benjamin, which was by the house of the Lord.

3 And on the morning, Pashur brought Jeremiah out of the stocks. Then said Jeremiah vnto him, The Lord hath not called thy name Pashur, but *Magor-misabib.*

4 For thus faith the Lord, Behold, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and hee shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carry them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived mee, and I am decieved: thou art stronger then I, and hast decruiled: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed: desolation: therefore the word of the Lord was made a reproach vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. I declare, sayd they, and wee will declare it: all my familiars winched for mine halting, saying, It may be that he is deceiued: so we shall perauile against him, and we shall execute our vengeance vpon him.

11 But the Lord is with mee like a mighty gyant: therefore my persecuters shall be overthrowen, and shall not preuaile, and I shalbe greatly confounded: for they haue done vniuersally, and their euerslaking shame shall neuer be forgotten.

12 But, O Lord of hostes, that thyself the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the

band of the wicked.

14 Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noontide,

17 Because he hath not flaine mee, when from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

The prophesieth that Zedekiah shall take, and the city burned.

THE word which came vnto Jeremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may turne vs from vs.

3 Then said Jeremiah, Thus shall you say to Zedekiah,

4 Thus faith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, faith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue piete nor compassion.

8 ¶ And vnto this people thou shalt say, Thus faith the Lord, Behold, I set before you the way of life, and the way of a death.

9 ¶ He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this city, for euill and not for good, faith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 Oboule of Dauid, Thus faith the Lord, ¶ Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor.

b How the children of God are overcome in this battell of the flesh and the Spirit, and into what inconueniences they fall till God raise them vp againe: reade Iob 3.1. and chap. 17. 10.

c Alluding to the destruction of Sodom, Gen. 19. 25.

k Meaning that the fruit thereof might neuer come to profit.

a Not that the King was too hed with repenace of his finnes, and so fought to God, as did Hezekiah, when hee fought to Halah, 2. K. 19. 1. He 37. a. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh fought vnto Moses, Exod. 9. 28. b To witte, from your enemies to destroy your felicit.

c By yielding your selves to Nebuchad-nezzar. d By resisting him. * Chap. 38. 2.

e As anything reuered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5.

* Chap. 22. 9. f Be diligent to doe iustice.

a Thus we see that the thing which neither the King, nor the princes, nor the people durst enterprise against the Prophie of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 13. 13. ¶ Or, feare round about.

b Which him suffered themselves to be abused by thy false propheticie.

c Herein appeareth the impotentie, which often times ouercometh the seruants of God, when they see not their labours to profit, and also feele their owne weakenesse, reade. Iap. 15. 18. d Thou diddest shunt me forth to this worte against my will. e He sheweth that he did his office in that hee reproued the people of their vices, and the aimed them with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged, and thought to haue ceased to preach, soe that Gods spirit did force him thereto. f Thus the enemies conferred together to know what they had heard him say, that they might abuse him thereof, reade IIs. 29. 21. g Here he sheweth how his faith did strive against temptation, and fought to the Lord for strength. * 1. Sam. 26. 7. 1. Chron. 23. 9. Psaime 7. 9. Chap. 11. 30. and 17. 30.

^g Meaning, Ierusalem which was builded part on the hill, and part in the valley, and was compassed with high mountain.
^h That is, in the houses thereof, which stood as thick as trees in the forest.

least my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, and rocke of the plaine, faith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, faith the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

^a He exhortheth the King to iudgement and righteousness.
^g Why Ierusalem is brought into captivity. ⁱ The death of Shallum the sonne of Iosiah is prophesied.

Thus sayd the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.

2 And say, Heare the word of the Lord, O King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, * Execute yee iudgement and * righteousness, and deliuer the oppressed from the hand of the oppressor, and vex not the stranger, the fatherlesse, nor the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House. * and ride vpon charets and vpon horses, both he and his seruants and his people.

5 But if yee will not heare these wordes, I swear by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art * Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will ^d prepare destroyers against thee euery one with his weapons, and they shall cut downe thy chiefe cedars, and cast them in the fire.

8 And many nations shall passe by this city, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moored for them: but weepe for him that goeth out: for hee shall returne no more, nor see his native countrey.

11 For thus saith the Lord, As touching ^b Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue ledde him captiue, and shall see this land no more.

13 ¶ Who vnto him that buildeth his house by ⁱ vnrighthousenesse, and his chambers without equitie: nee visit his neighbour without wages, and giueth him not for his worke.

14 He sayth, I will build me a wide house and large chambers: so he will make himselfe large windows, and feeling with cedar, and paint

them with vermillion.

15 Shalt thou reigne, because thou closest thy selfe in Cedarid not thy ^h father eate and drinke and prosper, when he excused iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, hee prospered: was not this because he knew me, faith the Lord?

17 But thine eyes and thine heart are but one: for thy countenance, and for to shed innocent blood, and for to oppress, and for destruction: ^{euen} to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament ⁱ him, saying, Ah, my brother, or ah sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 He shall be buried, as an asse ^m is buried, ^{euen} drawn and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to ⁿ Lebanon, and cry: shew in ^o Bashan, and cry by the passages: for all thy louters are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saydest, I will not heare, this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, ^p and thy louters shall goe into captivity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauaile?

24 As I liue, faith the Lord, though ^r Coniah the sonne of Iehoiakim king of Iudah, were the signer of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there shall ye die.

27 But to the land whereto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, hee and his feede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this: ^t man destitute of children, a man that shall not prosper in his dayes: for these shall be no man of his feede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

And therefore was Iully depriued of the kingdom. ^f He sheweth that all posterities shall be without of his lust plaine, as though it were noted for an perpetual memorie. ⁱ Not that hee had no children (for after that he begate Salathiel in the captivity, Math. 1, 11) but that none should reigne after him as King.

CHAP. XXIII.

^x Against false pastors. ^y A prophesie of the great Pastours of Iudas Christ.

^h Meaning, Iosiah, who was not giuen to ambition and superbia, but was content with mediocritie, and did only delight in setting forth Gods glory, and to doe iustice to all.

ⁱ For euery one shall haue enough to lament for himselfe.

^m Not honorably among his fathers, but as carions are cast in a hole, because they are dead, and shall not be interred, read 2.

ⁿ King. 24, 9. Iosephus Antiqu. 10, 8. Wherewith the enemy flew him is the citie, and commanded him to be cast before the wailes vnbuilt, lookes Chap. 36, 30.

^o To call to the Assyrians for helpe.

^p For this was the voyce of Iuda to Assyria, whereby it meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

^q Both thy gouernours and they that should helpe thee, shall vanish away as winde.

^r Then that built of the faire Cedar trees of Lebanon.

^s Who was called Iehoiachin, or Iecoiach, whom hee calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because he came of the stocke of Dauid.

^t And therefore for the promise sake could not be taken from his house: but hee abused Gods promise, and

^u Therefore was Iully depriued of the kingdom.

^v He sheweth that all posterities shall be without of his lust plaine, as though it were noted for an perpetual memorie.

^w Not that hee had no children (for after that he begate Salathiel in the captivity, Math. 1, 11) but that none should reigne after him as King.

^x Against false pastors.

^y A prophesie of the great Pastours of Iudas Christ.

^z Against false pastors.

^{aa} A prophesie of the great Pastours of Iudas Christ.

^{ab} A prophesie of the great Pastours of Iudas Christ.

^{ac} A prophesie of the great Pastours of Iudas Christ.

^{ad} A prophesie of the great Pastours of Iudas Christ.

a Meaning, the
priests, gouernours
and false prophets,
as Ezek. 34.2.

b For the which
I haue especial
care, and haue pre-
pared good pas-
tures for them.

c Whole change
in to feed the
flocke, but they

eat the fruit the o-
f Ezek. 34.3.

d Thus the Pro-
phets eue use to
mixe the promises
with the threaten-

ings, least the god-
ly shold be too
much heauen

doue, and there-
fore he sheweth
how God will gather

his Church
after this diffinition.

e Of the diffinition
of the Church in
the time of Iesus

Christ, who is the
true branch, see
Isa. 11.1, and 43.3.

chap. 33.15 dan. 9.2

* Deut. 33.18

* Chap. 33.16

* Read Chap. 16.14.

W^o be vnto ^a the pastors that destroy and
scatter the ^b sheepe of my pasture, sayth the
Lord.

2 Therefore thus sayth the Lord God of Is-
rael vnto the pastors that ^c feede my people, Yee
haue scattered my flocke, ^d and thrust them out,
and haue not visited them: behold, I will visite
you for the wickednesse of your workes, sayth the
Lord.

3 And I will gather the ^d remnant of my
sheepe out of all countreys, whither I had driven
them, and will bring them againe to their foldes,
and they shall grow and increase:

4 And I will set vp shepherds ouer them,
which shall feed them: and they shall dread no
more nor be afraid, neither shall any of them be
lacking, sayth the Lord.

5 Behold, the dayes come, sayth the Lord, that
I will raise vnto Dauid a righteous ebranch, and
a King shall reigne and prosper, and shall execute
iudgement and iustice in the earth.

6 In his dayes Iudah shall be saved, and ^a Israel
shall dwell safely, and this is the Name where-
by they shall call him, ^{*} The Lord our righte-
ousnesse.

7 Therefore behold, the dayes come, sayth the
Lord, that they shall no more say, The ^a Lord li-
ueth, which brought vp the children of Israel out
of the land of Egypt.

8 But the Lord liueth, which brought vp and
led the seede of the house of Israel out of the
North countrey, and from all countreys where I
had scattered them, and they shall dwell in their
owne land.

9 Mine heart breaketh within me, because of
the ^a prophets, all my bones shake: I am like a
drunken man (and like a man whom wine hath
ouercome) for the presence of the Lord and for
his holy workes.

10 For the land is full of adulterers, and be-
cause of oathes the land mourneth, the pleasant
places of the wilderness are dried vp, and their
herbes are cuill, and their force is not right.

11 For both the Prophet and the Priest ^a doe
wickedly: and their wickednesse haue I found in
mine ^a house, sayth the Lord.

12 Wherefore their way shall be vnto them as
slippery wayes in the darkness: they shall be
driven forth and fall therein: for I will bring a
plague vpon them, ^a euen the yeere of their visitati-
on, sayth the Lord.

13 And I haue seene foolishnesse in the pro-
phets of Samaria, that prophesied in Baal, and cau-
sed my people Israel to erre.

14 I haue seene also in the prophets of Ieru-
salem ^a filthines: they commit adulterie and walke
in lies: they strengthen also the hands of the wicked,
that none can returne from his wickednesse:
they are all vnto mee as Sodom, and the inhabi-
tants thereof as Gomorah.

15 Therefore thus sayth the Lord of hostes
concerning the prophets, Behold, I will feede
them with ^a wormewood, and make them drinke
the water of gall: for from the prophets of Ieru-
salem is ^a wickednesse gone forth into all the
land.

16 Thus sayth the Lord of hostes, Heare not
the words of the prophets that prophesie vnto
you, and teach you vanitie: they speake the vi-
sion of their owne ^a heart, and not out of the
mouth of the Lord.

17 They say fill vnto them that despise mee,
The Lord hath said, Yee ^a shall haue peace: and
they say vnto euerie one that walketh after the
stubborneesse of his owne heart, No euill shall
come vpon you.

18 For ^a who hath stood in the counsell of
the Lord that he hath percelued, and heard his
word? Who hath marked his word and heard
it?

19 Behold, the tempest of the Lord goeth
forth in his wrath, and a violent whirlwind shall
fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne
vntill he haue executed, and till he haue performed
the thoughts of his heart: in the latter dayes yee
shall vnderstand it plainly.

21 I haue not sent these prophets, sayth the
Lord, yet they ranne: I haue not spoken to them,
and yet they prophesied.

22 But if they had stood in my counsell, and
I had declared my words to my people, then they
should haue turned them from their euill way, and
from the wickednesse of their inuentions.

23 Am I a God at hand, sayth the Lord, and
not a God farre off?

24 Can any hide himselfe in secret places, that
I shall not see him, sayth the Lord? Doe not I fill
heauen and earth, sayth the Lord?

25 I haue heard what the prophets sayd, that
prophesied lies in my Name, saying, I haue dream-
ed, I haue dreamed.

26 How long? Doe the prophets delight to
prophecie lies, euen prophesying the deceit of
their owne heart?

27 Thinke they to cause ^a my people to forget
my Name by their dreames, which they tell euerie
man to his neighbour, as their forefathers haue
forgotten my Name for Baal?

28 The prophet that hath a dreame, let him
tell a dreame, and he that hath my word, let him
speake my word faithfully: what is the chaffe
to the wheat, sayth the Lord?

29 Is not my word euen like a fire, sayth the
Lord? and like an hammer, that breaketh the
stone?

30 Therefore behold, I will come against the
prophets, sayth the Lord, that I will make my word
euerie one from his neighbour.

31 Behold, I will come against the prophets,
sayth the Lord, which haue sweet tongues, and
say, ^a He sayth.

32 Behold, I will come against them that pro-
phesie false dreames, sayth the Lord, and
doe tell them, and cause my people to erre by
their lies, and by their flatteries, and I sent them
not, nor commanded them: therefore they
bring no profit vnto this people, sayth the
Lord.

33 And when this people, or the prophet, or a
Priest shall aske thee, saying, What is the burden
of the Lord? thou shalt then say vnto them,
What burden? I will euen forsake you, sayth the
Lord.

34 And the prophet, or the priest, or the
people that shall say, The burden of the Lord, I
were not able to falsifie, therefore the wicked in deiding the word, would
aske of the Prophets, what was the burden, although they would say, I sawe
nothing else, but to lay burdens on our shoulders: and thus they recited the
word of God, as a grievous burden, because this word was brought to con-
tempt and derision, he will teach them another manner of speech, and will cause
this word burden to cease, and teach them to aske which sentence, what sayth
the Lord?

o Read Chap.
6.14 and 33.11.

Thus they did
despise Ieremieh,
as though the
word of God were
not recited vnto
him, so also spake
Ieremieh to the
chabab, 1. Kin. 22.14.

Both that God
hath sent me, and
that my wordes
shall be true.

* Chap. 14.13, 14
and 37.15, and
49.59.

There is the
difference be-
tweene the true
Prophets and the
false, betwene
the bidding and
the true minis-
ter, I doe not see
your falsehood,

howeuer you
cloke it, and where-
foer you commit
it?

I haue a proph-
cie recited vnto
me, as Num. 23.6,
I sawe, I sawe in
the heart of the
Prophets?

He heareth
that Saia raised
vp false prophe-
cies to bring the
people from God.

Let the false
prophet declare
that it is his owne
falsitie, and not
falsen my word
as though it were
a cloake to couer
his lies.

Meaning, that
it is not sufficient
for Gods minist-
ers to shew
lies, and to speake
the word of God,
but that there be
iudgement in al-
leging it, and that
it may appeare to
be applied to the
same purpose that
it was spoken,

Ezek. 33.7, 1. cor.
23.5 and 41.1,
2. tim. 2.15.

1. pet. 4.10, 11.
Which text for-
th in my Name that
which I haue not
commanded.

To wit, the Lord.

The Prophets
called their threat-
nings Gods burden,
which the sinners

Meaning, the
false prophets
which deuile the
people: wherein
appeareth his
great love toward
his nation, reade
Chap. 44.13.

I Eze. 24.12
or troubled.

They runne
headlong to wick-
ednes, and seeke
wide hepe.

I Or, as hypocrites.
I My temple is
full of their idolatrie
and superstitions.

They which
should haue pro-
fited by my rols
against Samaria,
are become worse
than they.

I Though to the
world they seeme
holly fathers, yet I
detest them as I
did these abomi-
nable cities,
as Read Chap. 9.14
I Or, hypocrites.

In Which they haue
increased of their
owne braine.

will euen visit every such one, and his house.

35 Thus shall yee say every one to his neighbour, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for yee have peruered the words of the living God, the Lord of hosts our God.

37 Thus shall thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayeth the Lord, Because yee say this word, The burden of be Lord, and I have sent vnto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore behold, I, euen I will utterly forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring a euertlasting reproach vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIV.

a The vision of the baskets of figges, s Signifieth that part of the people should be brought againe out of captiuitie, b And that Zedekiah and the rest of the people should be caried away.

The Lord shewed mee, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Iehoiakim the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and the cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe, and the other basket had very naughty figges, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou, Jeremiah? And I said, Figges: the good figges very good, and the naughty very naughty, which cannot be eaten, they are so euill.

4 Again the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Israel, Like these good figges, so will I know them that are caried away captiue of Iudah to be good, whom I have sent out of this place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughty figges which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the rest iue of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdoms of the earth, and for a reproch and for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them,

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them, and to their fathers.

CHAP. XXV.

a Hee prophesieth that they should be in captiuitie twenty yeeres, b And that after the twenty yeeres the Babylonians should be destroyed, c The destruction of all nations is prophesied.

The word that came to Jeremiah concerning all the people of Iudah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon king of Iudah, euen vnto this day (that is the three & twentieth yeere) I word of the Lord hath come vnto mee, and I have spoken vnto you as rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early, and sending them, but ye would not heare, nor encline your eares, to obey.

5 They d sayd, Tarme againe now euey one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the works of your hands, and I will not punish you.

7 Neuerthelesse, yee would not heare mee, sayeth the Lord, but have prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to me all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an abomination and an hissing, and a continuall desolation.

10 * Moreover, I will take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride, the noise of the millstones, and the light of the candle.

11 And this whole land shall be desolate, and an abomination, and these nations shall serue the king of Babel twenty yeeres.

12 And when the twenty yeeres are accomplished, I will visit the king of Babel and that nation, sayth the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring vpon that land all my wordes which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great kings shall

captiuitie, 2 Chron. 36. 22. extra 2. 1. chap. 29. 10. dan. 9. 2. men began at his owne house, the enemies must needs be usually, hee. 9. 6. 2. pet. 4. 17.

d The thing which they mocke and contemne, shall come vpon them,

¶ Or, take you away.

¶ Chap. 20. 12.

a The good figges signified them that were gone into captiuitie, and so found their life, as Chap. 21. 8 and the naughty figges them that remained, which were yet subiect to the sword, famine and pestilence,

b Whereby he approoneth the yielding of Ieremiah and his company, because they obeyed the Prophet, who exhorted them thereto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and understanding.

** Chap. 31. 33.*

hebr. 8. 10.

** Chap. 29. 17.*

d Which shall ther for succour.

a That is, in the third yeere accomplished, and in the beginning of the fourth for theough Neuchadnezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dao. 1. 1.

b Which was the fifth yeere and the ninth mouth of Ietokims reigne.

c That is, I haue spared no diligence or labour, Coap. 7. 13.

d Hee sheweth that the Prophets, wholly with one consent did labour to pull the people from those vices, which then reigned, to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were contained, a King. 17. 13. chap. 13. 17.

e And 35. 1. 2. The Caldeans and all their power.

f So he wicked and Sathan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.

g As the Philistines, Ammonites, Egyptians and others.

** Chap. 16. 9. ¶ Or, destroy.*

h Meant is that great and all things that should serue vnto their feastes, should be taken away. ¶ This reuelation was for the confirmation of his prophesie, because he told them of the time that they should enter and remaine in. For seeing the iudees be punished mozt grieu-

1 That is, of the
Babylonians, as
Chap. 17. 7.

m Signifying, the
extreme afflictions
that God had ap-
pointed for every
one, as Psal. 77. 8.
Ila. 51. 17. and this
cup, which the
wicked drinke, is
more bitter then
that which be gi-
ueth to his chil-
dren, for he mea-
sureth the one by
mercy, and the
other by iustice.

n For now it be-
ginneth, and shall
goe on till it be
accomplished.

o Reade Iob. 1. 1.

p Which were
cities of the Philis-
tines.

q Edom is here
taken for the
whole country, as
Vz. for a part
thereof.

r As Greece Italy
and the rest of
these countreyes.

s These were peo-
ple of Arabia
which came of
Desay the sonne
of Abraham and
Reuiah.

t For there were
two countreyes so
named, the one
called plentiful,
and the other bar-
ren, or desert.

u Or, Persia.
v That is, of Ba-
bylon, as Chap.
54. 1.

x That is, Ierusa-
lem, reade vsel. 22.

y Iuel. 3. 16,
Ierms. 2. 2.

z Chap. 30. 33.

y They which are
slaine at the Lords
appointments.

uen I serue themselves of them: thus will I recom-
pense them according to their deeds, and accord-
ing to the workes of their owne hands.

15 For thus hath the Lord God of Israel spo-
ken vnto me, Take the cup of wine of this mine
indignation at mine hand, and cause all the na-
tions, to whom I send thee, to drinke it.

16 And they shall drinke, and be moored, and
be mad, because of the sword that I will send a-
mong them.

17 Then tooke I the cup at the Lords hand,
and made all people to drinke, vnto whom the
Lord hath sent me:

18 Euen Ierusalem and the cities of Iudah, and
the kings thereof, and the princes thereof, to make
them desolate, an astonishment, an hissing, and a
curse, as appeareth this day:

19 Pharaoh also, King of Egypt, and his ser-
uants, and his princes, and all his people:

20 And all the kings of the land of the Philis-
tines, and all the kings of the land of the
Ekron, and the remnant of Ashdod:

21 q Edom, and Moab, and the Ammonites.

22 And all the kings of Tyros, & all the kings
of Zidon, and the kings of the yles, that are be-
yond the sea,

23 And Dedan, and Tema, and Buz, and all
that dwell in the utter most corners,

24 And all the Kings of Arabia, and all the
Kings of Arabia that dwell in the desert,

25 And all the kings of Zimri, and all the kings
of Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and
neere one to another, and all the kingdomes of
the world, which are vpon the earth, and the king
of Shebath shall drinke after them.

27 Therefore say thou vnto them, Thus sayth
the Lord of hostes, the God of Israel, Drinke
and be drunken, and spewe and fall, and rise no
more, because of the sword, which I will send a-
mong you.

28 s But if they refuse to take the cup at thine
hand to drinke, then tell them, Thus saith the
Lord of hostes, Ye shall certainly drinke.

29 For Ioe, x begin to plague the city, where
my Name is called vpon, and should you go free?
Ye shall not goe quite: for I will call for a sword
vpon all the inhabitants of the earth, sayeth
the Lord of hostes.

30 Therefore prophesie thou against them all
these words, and say vnto them, The Lord shall
roare from above, and thrust out his voyce
from his holy habitation: hee shall roare vpon
his habitation, and cry aloud, as they that presse
the grapes, against all the inhabitants of the
earth.

31 The soundes shall come to the ends of the
earth: for the Lord hath a controuersie with the
nations, and will enter into iugement with all
flesh, and hee will giue them that are wicked, to
the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold,
a plague shall goe forth from nation to nation,
and a great ear whilewind shall be raised vp
from the coastes of the earth.

33 And the flaine of the Lord shall be at that
day from one end of the earth, euen vnto the other
end of the earth: they shall not be mourned, nei-
ther gathered nor buried, but shall be as the
dongue vpon the ground.

34 Howle, ye shepheards, and cry, and wal-
low your selues in the alies, yee principall of the
flocke: for your dayes of slaughter are accom-
plished, and of your disperision, and yee shall fall like
precious vessels.

35 And the sight shall faile from the shep-
heards, and the escaping from the principall of the
flocke.

36 A voyce of the cry of the shepheards, and
an howling of the principall of the flocke, shall be
heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed be-
cause of the wrath and indignation of the Lord.

38 He hath forsaken his court, as the lyon a-
for his land is waste, because of the wrath of
the oppressour, and because of the wrath of his
indignation.

CHAP. XXVI.

2 Jeremiah smother the people to reuerence. 7 Hee is ta-
ken of the false prophetes & priests, and brought to indig-
ment. 23 Vniab the Prophet is killede of Iehuakim
contrary to the word of God.

I N the beginning of the reigne of Iehoiakim the
sonne of Iosiah King of Iudah, came this word
from the Lord, saying,

2 Thus saith the Lord, Stand in the court
of the Lords House, and speake vnto all the cities
of Iudah, which come to worship in the Lords
House, all the words that I commaund thee to
speake vnto them: keepe not a word backe,

3 If so be they will hearken, and turne eue-
ry man from his euill way, that I may repent me of
the plague, which I haue determined to bring
vpon them, because of the wickednesse of their
workes.

4 And thou shalt say vnto them, Thus saith
the Lord, If ye will not heare me to walke in my
Lawes, which I haue set before you,

5 And to heare the words of my seruants the
Prophets, when I sent vnto you, both rising vp
early, and sending them, and will not obey them,

6 Then will I make this House like a Shiloh,
and will make this citie a curse to all the nations
of the earth.

7 So the Priests, and the Prophets, and all the
people heard Jeremiah speaking these words in
the House of the Lord.

8 Now when Jeremiah had made an end of
speaking all that the Lord had commanded him
to speake vnto all the people, then the Priests,
and the Prophets, and all the people tooke him,
and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of
the Lord, saying, This House shall be like Shiloh,
and this citie shall be desolate without an in-
habitant? and all the people were gathered ag-
ainst Jeremiah in the house of the Lord.

10 And when the Princes of Iudah heard of
these things, they came vp from the kings house
into the House of the Lord, and fate downe in
the entre of the new gate of the Lords House.

11 Then spake the Priests, and the Prophets
vnto the Princes, and to all the people, saying,
This man is worthy to die: for he hath pro-
phesied against this citie, as ye haue heard with your
eares.

12 Then spake Jeremiah vnto all the Princes,
and to all the people, saying, The Lord hath sent
me to prophesie against this House and against
this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and
your

2 Ye that are
chiefe rulers, and
gouernours.

a Which are most
easily broken.
b It shall not
elpo them to
leeke to flee.

† Ebr. peaceablen.

a That is, in that
place of the Tem-
ple whereunto
the people resort
out of all Iudah
to sacrifice.
b To the intent
that they should
behold no igno-
rance, as Act. 10. 37.
c Reade Chap. 18. 2.

d Reade Chap. 7. 12.
e So that when
they would curse
any, they shall say,
God do to thee as
to Ierusalem.

f Because of Gods
promise to the
Temple, Psa. 132.
14. that hee would
for euer remaine
there, the hypo-
crites thought this
Temple could not
perish, and
therefore thought
it blasphemy to
speake against it.
Math. 23. 61.
Acts 6. 23. not
considering that
this was meant
of the Church,
where God will
remaine for euer.

g So called, be-
cause it was re-
paired by Iotham,
a King. 15. 35.
† Ebr. iudgement of
death beforesh thee
thou man.

h He both sheweth
the cause of his
doings plainly, and
also threateneth them
that they should
not be gauled,
though they should
thinke him to death,
but escape greater
vengeance vpon
their heads.

your works, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right:

15 But know ye for certain, if that ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speake all these words in your eares.

16 Then said the Princes and all the people unto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken unto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michai the Morashite * prophesied in the dayes of Hezekiah, king of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Ierusalem shall be an heape, and the mountaine of the house shall be as the high places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? Thus might we procure great evil against our selves.

20 And there was also a man that prophesied in the Name of the Lord, Iona Vrijah the sonne of She-maiah, of Kirjath-iaresh, who prophesied against this city, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the king sought to slay him. But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the king! sent men into Egypt, even Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they set Vrijah out of Egypt, and brought him unto Iehoiakim the king, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Ieremiah: so that he should not give him into the hand of the people to put him to death.

CHAP. XXVII.

1 Ieremiah at the commandment of the Lord sendeth bonds to the King of Iudah and to the other Kings that were nere, whereby they are monished to be subiect unto Nebuchadrezzar. 9 He warneth the people, and the kings & rulers that they beleue not false prophesies.

IN the beginning of the reigne of a Iehoiakim the sonne of Iosiah king of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee bonds and yokes, and put them upon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyres, and to the king of Zidon, by the hand of the messengers which

come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchad-nezzar the king of Babel my seruent, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, in this day of yore, and his sonnes shall vntill the very time of his land come also: then many nations and great kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophes nor yose soothsayers, nor your dreamers, nor your incanters, nor your forcerers which say vnto you thus, Ye shall not serue the king of Babel.

10 ¶ For they prophesy a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these words, saying, Put your necks vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Ye shall not serue the king of Babel: for they prophesy a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophesy a lie in my Name, that I might cast you out, & that ye might perish, both you, and the Prophets that prophesy vnto you.

16 ¶ All I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesy vnto you, saying, Behold, * the vessels of the house of the Lord shall now shortly be brought againe from Babel: for they prophesy a lie vnto you.

17 Heare them not, but serue the king of Babel, that ye may liue: wherefore should this city be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them * intreate the Lord of hosts, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saith the Lord of hosts, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this city,

20 Which Nebuchad-nezzar King of Babel tooke not, when he caried * away captiue Ieco-

Reade Chap. 31, 9.

d Meaning, Eulmerodach, and his sonne Belshazzar. * They shall bring him vnto his kingdome in subjection as Chap. 31, 14.

* Chap. 14, 14, and 23, 11. and 29, 9.

* Chap. 28, 3. which were taken when Ierusalem was captiue into Babel.

g For it was not only the Prophets office to shew the word of God, but also to pray for the finnes of the people, Gen. 10, 7. which there could not doe because they had no expresse word: for God had pronounced the contrary. * a King 25, 19. * a King 24, 1, 15.

* Mich. 1, 1. and 3, 12.

1 That is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to de Ieremias out of the Priests hands whose rage else would not haue bene satisfied, but by his death. K So that the city was not destroyed, but by miracle was deliuered out of the hands of Saneherib. 4 He is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing but prouoke Gods iudgement for such the more. m As in the first Hezekiahs example it to be followed, to in this other Iehoiakims act it to be abhorred: for Gods plague did light on him, and his household. n Which declareth that nothing could haue appeased their fury, if God had not moued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether observe the order of times, but did set some before, which should be after, and contrariwise, which if the reader marke well, it shall spoile many doubts, and make the reading much more easie. b By such signes the Prophets vied sometimes to confirme their prophesies, which notwithstanding they could not doe of themselves, but as much as they had a reuelation for the same. Isa. 20, 2. and therefore the false prophets to get the more credit, did vfe also such visible signes, but they had no reuelation. * King 22, 12.

nath the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah, and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall abide untill the day that I visit them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophesie of Hananiah, 2 Ieremiah re-
proueth Hananiah, and prophesieth.

ANd that same yeere in the beginning of the
a reigne of Zedekiah King of Iudah, in the
b fourth yeere, and in the fifth moneth, Hananiah
the sonne of Azur the prophet, which was of Gi-
beon, spake to me in the house of the Lord in the
presence of the Priests, and of all the people, and
said,

2 Thus speaketh the Lord of hostes, the God
of Israel, saying, I haue broken the yoke of the
King of Babel.

3 † Within two yeeres space I will bring into
this place all the vessels of the Lords House, that
Nebuchad-nezzar king of Babel brought away from
this place, and carried them into Babel.

4 And I will bring against this place Ieconiah
the sonne of Iehoiakim King of Iudah, with
all them that were carried away captiue of Iudah,
and went into Babel, sayeth the Lord: for I will
breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah said vnto the
4 prophet Hananiah in the presence of the priests,
and in the presence of all the people that stood in
the House of the Lord,

6 Euen the Prophet Ieremiah said, So be it: the
* Lord so do, the Lord confirme thy words which
thou hast prophesied, to restore the vessels of the
Lords house, and all that is carried captiue from
Babel, into this place.

7 But heare thou now this word that I will
speake in thine eares, and in the eares of all the
people,

8 The Prophets that haue bene before mee,
and before thee in time past, † prophesied against
many countreys, and against great kingdomes, of
warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of
peace, when the word of the Prophet shall come
to passe, then shall the Prophet be known that
the Lord hath truly said him.

10 Then Hananiah the Prophet tooke the
yoke from the Prophet Ieremiahs necke, and
broke it.

11 And Hananiah spake in the presence of all
the people, saying, Thus saith the Lord, Euen so
will I breake the yoke of Nebuchad-nezzar king
of Babel, from the necke of all nations within the
space of two yeeres: and the Prophet Ieremiah
went his way.

12 ¶ Then the word of the Lord came vnto
Ieremiah the Prophet, (after that Hananiah the
Prophet had broken the yoke from the necke of
the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith
the Lord, Thou hast broken the yokes of wood,
but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God
of Israel, I haue put a yoke of yron vpon the
neck of all these nations, that they may serue
Nebuchad-nezzar King of Babel: for they shall
serue him, and I haue giuen him the beatts of the
field also.

15 Then sayd the Prophet Ieremiah vnto the
Prophet Hananiah, Heare now Hananiah, the
Lord hath not sent thee, but thou makest this
people to trust in a lye.

16 Therefore thus sayth the Lord, Behold, I
will cast thee from off the earth: this yeere thou
shalt die, because thou hast spoken rebelliously
against the Lord.

17 So Hananiah the Prophet † died the same
yeere in the fourth moneth.

CHAP. XXIX.

x Ieremiah writeth vnto them that were in captivity in
Babylon. 10 He prophesieth their returne after seuentie
yeeres. 16 Hee prophesieth the destruction of the King
and of the people that remaine in Ierusalem. 21 He
threateneth the people that seduce the people. 25 The
death of Sennacherib is prophesied.

NOW these are the words of the booke that
Ieremiah the Prophet sent from Ierusalem
vnto a the residue of the Elders, which were ca-
ried away captiues, and to the Priests, and to the
Prophets, and to all the people, whom Nebuchad-
nezzar had carried away captiue from Ierusalem
to Babel:

2 (After that Ieconiah the King, and the
b Queene, and the eunuchs, the * pynces of Iuda-
h, and of Ierusalem, and the workemen, and
cunning men were departed from Ierusalem.)

3 By the hand of Elaiah the sonne of Shaphan
and Gemariah the sonne of Hilkiah, (whom Ze-
dekiah king of Iudah sent vnto Babel to Nebuchad-
nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of
Israel spoken vnto all that are carried away cap-
tiues, whom I haue † caused to be carried away
captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you
gardens, and eate the fruits of them

6 Take you wines, and beget sonnes
and daughters, and take wiues for your sonnes,
and giue your daughters to husbands, that they may
beare sonnes and daughters, that yee may be in-
creased there, and not diminished.

7 And seeke the prosperity of the city, whi-
ther I haue caused you to be carried away cap-
tiues, and * pray vnto the Lord for it: for in the
peace thereof shall you haue peace.

8 ¶ For thus sayeth the Lord of hostes the
God of Israel, Let not your prophets and your
soothsayers that be among you, deceive you,
neither giue care to your dreames, which you
dreme.

9 For they prophesie you a lye in my Name:
I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seuentie
yeeres ye accomplished at Babel, I will visit you,
and performe my good promise toward you, and
cause you to returne to this place.

11 For I know the thoughts, that I haue
thought towards you, sayth the Lord, euen the
thoughts of peace, and not of trouble, to giue
you an end, and your hope.

12 Then shall you say vnto mee, and yee shall
giue and pray vnto me, and I will heare you,

13 And ye shall seeke mee, and finde mee, be-
cause

b That is, a hard
and cruell seruitude.

Signifying, that
all should be his,
a Dan. x. 13.
b Seeing this
thing was euidēt
in the eyes of the
people, and yet
they returned not
to the Lord, it is
manifest, that mi-
racles cannot
moue vs, neither
the word it selfe,
except God touch
the heart.

Or, letter.

a For some dyed
in the way.

b Meaning, Ieconiah
was mother.
* Chap. 24. 18.

c To entreate of
some equall con-
ditions.

d To witte, the
Lord, whose worke
this was.

e The Prophet
speakes not this
for the reason
that he bare to the
vnto, but that
they should pray
for the common
rest and quietnes,
that their troubles
might not be in-
creased, and thus
the light with
more patience and
lesse griefe waite
for the time of
their deliuerance,
which God had
appointed most
certaine: for els
not only the Is-
raelites, but all
the world, yea, and
the inferiour crea-
ture, should re-
ioyce when the
tyrants should be
deliuered, as Isa.
14. 4.

b That is, for the
space of seuentie
yeeres till I haue
caused the Medes
and Persians to
ouercome the
Chaldeans.

a When Ieremiah
began to bare
these bonds and
yokes.
b After that the
land had rested,
as Leuit. 25. 2.
c This was a
city in Benjamin
belonging to the
sonnes of Aaron,
Iosh. 21. 17.
† Eze. 2. 2. two yeeres of
dayes.

d He was so effermed
though he
was a false prophet.
e That is, I would
with the same for
Gods honour, and
wealth of a people,
but he had
accepted the
contrary
f Meaning, that
the Prophets that
did either de-
moune warre or
peace, were tried
either true or false
by the success of
their prophesies.
Albeit God ma-
keeth to come to
passe sometime
that which the
false prophet
speakes, to tri-
e the faith of his,
Deut. 32. 3.

g This declareth
the impudencie of
the wicked hire-
lings, which haue
no zeale to the
truth, but are
led with ambition
to get the fauour
of men, and there-
fore vnconscience-
ly, and without
any that might dis-
cuss them, but
burst forth into
rage, and for ra-
ge to their owne
conscience, passe
not what they
report or bow
wisely they do,
so that they may
maintaine their
reputation.

^a Herein is commended Gods great mercy toward his, who doth not deliuey them for their finnes, but correcteth and chaſtiſe them, and pardoned them and ſo beneſiteth the roes by the which hee did puniſh them, *ſa. 33.4.* ^b In Meaning, that the cite and the Temple ſhould be reſtored to their former ſtate. ^c In He ſheweth how the people ſhall with praiſe and thankſgiving acknowledge this benefit.

^d Meaning, Zeebubabel, who was the figure of Chriſt, in whom this was accompliſhed. ^e Signifying, that Chriſt doth willingly ſubiect himſelfe to the obedience of God his father. ^f Leaſt the wicked hypocrites ſhould flatter themſelves with theſe promiſes, the Prophet ſheweth what ſhall be their portion. ^g When this Meſſiah and deliuerer is ſent.

^a When this noble ſeruant ſhall come, meaning, Chriſt, not onely Iuda and Iſrael, but the reſt of the world ſhall be called.

^b Which were deliuered from the cruelty of Pharaoh.

^c To wit, God. ^d The people thus reaſons, though hee were not ſo beneficiall to them now, as hee had bene of old.

^e Thus, he Lord, anſwereth that his loue is not changeable.

^f Thou ſhalt haue ſilence ceſſation to reioyce, which is meant by ſinging and dancing, as be their cuſtome was after notable victories, *Exod. 15.20.* *Iudg. 5.1.* and *Chap. 11.34.* ^g Becauſe the Iſraelites, which

¹⁶ Therefore all they that denoure thee, ſhall be deuoured, and all thine enemies every one ſhall goe into captiuitie: and they that ſpoile thee, ſhall be ſpoiled, and all they that robbe thee, will I giue to be robbed.

¹⁷ For I will reſtore health vnto thee, and I will heale thee of thy wounds, ſayth the Lord, becauſe they called thee, The caſt away, ſaying, This is Zion whom no man ſeeketh after.

¹⁸ Thus ſayth the Lord, Behold, I will bring againe the captiuitie of Iſaakob tents, and haue compaſſion on his dwelling places: and the cite ſhall be builded vpon her owne heape, and the palace ſhall remaine after the manner thereof.

¹⁹ And out of them ſhall proceed a thankſgiving, and the voyce of them that are ioyous, and I will multiply them, and they ſhall not be few: I will alſo giorie them, and they ſhall not be diſmiliſhed.

²⁰ Their children alſo ſhall be as afore time, and their congregation ſhall be eſtabliſhed before me: and I will viſit all that vexed them.

²¹ And their noble ruler ſhall be of themſelues, and their gouernour ſhall proceed from the miſts of them, and I will cauſe him to draw neere and approach vnto mee: for who is this that directeth his heart to come vnto me, ſayth the Lord?

²² And ye ſhall be my people, and I will be your God.

²³ Behold, the temple of the Lord goeth forth with wrath: the whirlewind hangeth ouer, light ſhall vpon the head of the wicked.

²⁴ The fierce wrath of the Lord ſhall not returne, vntill hee haue done, and vntill hee haue performed the intents of his heart: in the latter dayes ye ſhall vnderſtand it.

CHAP. XXXI.

^a He reherſeth Gods benefits after their returne from Babylon. ^b And the ſpiritual ioy of the faithful in the Church.

^AT the ſame time, ſayth the Lord, will I be the God of all the families of Iſrael, and they ſhall be my people.

² Thus ſayth the Lord, The people which beſet the ſword, found grace in the wildeſſe: c he walketh before Iſrael to cauſe him to reſt.

³ The Lord hath appeared vnto me of old, ſayth I: yea, I haue loued thee with an euerting loue, therefore With mercy I haue drawn thee.

⁴ Again I will build thee, and thou ſhalt be builded, O virgin Iſrael: thou ſhalt ſtill be adorned with thy timbrels, and ſhalt goe forth in the dance of them that be ioyfull.

⁵ Thou ſhalt yet plant vines vpon the mountaynes of Samaria, and the planters that plant them, ſhall make them common.

⁶ For the dayes ſhall come, that the watchmen vpon the mount of Ephraim ſhall crie, A riſe, and let vs go vnto Zion to the Lord our God.

⁷ For thus ſayth the Lord, Reioyce with gladneſſe for Iſaakob, and ſtoute for ioy among the chiefe of the Gentiles: publiſh praiſe and ſay, O Lord, ſay thy people, the remnant of Iſrael.

⁸ Behold, I will bring them from the North

country, and gather them from the coaſts of the world, with the blind and the lame among them: with the woman with child, and her that is deliuered alſo: a great company ſhall returne hither.

⁹ They ſhall come with weeping, and with mercy will I bring them againe: I will lead them by the riuers of water in a ſtraight way, wherein they ſhall not ſlumber: for I am a father to Iſrael, and Ephraim is my firſt borne.

¹⁰ Hear the word of the Lord, O ye Gentiles, and declare in the yles afarre off, and ſay, He that ſcattered Iſrael, will gather him, and will keepe him, as a ſhepherd doeth his flocke.

¹¹ For the Lord hath redeemed Iſaakob, and ranſomed him from the hand of him, that was ſtronger then hee.

¹² Therefore they ſhall come, and reioyce in the height of Zion, and ſhall runne to the boultiſſhne of the Lord, euen for the wheate and for the wine, and for the oyle, and for the increaſe of ſheepe and bullocks: and their ſoule ſhall be as a watered garden, and they ſhall haue no more ſorrow.

¹³ Then ſhall the virgin reioyce in the dance, and the young men and the old men together: for I will turne their mourning into ioy, & will comfort them, and giue them ioy for their ſorowes.

¹⁴ And I will replenish the ſoule of the Priests with fatnes, and my people ſhall be ſatiſhed with my goodnes, ſayth the Lord.

¹⁵ Thus ſayth the Lord, A voyce was heard on hie, a mourning, and bitter weeping: Rahel weeping for her children, reſuſed to be comforted for her children, becauſe they were not.

¹⁶ Thus ſayth the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke ſhall be rewarded, ſayth the Lord, and they ſhall come againe from the land of the enemy:

¹⁷ And there is hope in thine ende, ſayth the Lord, that thy children ſhall come againe to their owne borders.

¹⁸ I haue heard Ephraim lamenting thus, Thou haſt corrected me, and I was chaſtiſed as an vntrained culfe: y conuert thou me, and I ſhall be conuerted: for thou art the Lord my God.

¹⁹ Surely after that I conuerted, I repented, and after that I was inſtructed, I ſmote vpon my thigh: I was aſhamed, yea, enen confounded, becauſe I did beare the reproach of my youth.

²⁰ Is Ephraim my dear ſonne or pleaſant child? yeforce I ſpake vnto him, I ſtill remember him: therefore my bowels are troubled for him, I will ſurely haue compaſſion vpon him, ſayth the Lord.

²¹ Set thee vp ſignes: make thee heaps: let thine heart toward the path & way, that thou haſt walked: turne againe, O virgin of Iſrael: turne againe to theſe thy cities.

²² How long wilt thou goe aſtray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN ſhall compaſſe a man.

²³ Thus ſayth the Lord of hoſtes the God of Iſrael, Yet ſhall they ſay this thing in the land of

^m That is, lamenting their finnes, which had not giuen place to the Prophets, and therefore it followeth that God receiued them to mercy, *Chap. 50.4.* Some ſay: it that they ſhould weepe for ioy.

ⁿ Where they found no impediments, but abundance of all things. ^o That is, my dearly beloued, as the ſilke eull is called the father.

^p That is, from the Babylonians, and other enemies. ^q By theſe temporal benefits hee meaneth the ſpiritual graces, which are in the Church, and whereof there ſhould be euer plenty, *ſa. 55. 11, 12.*

^r In the company of the faithful, which euer praiſe God for his benefits. ^s Meaning, the ſpirit of wiſdom, knowledge, and zeale.

^t To declare the greatnes of Gods mercy in deliuering the Iewes, becauſe in them that they were like to the Beniamites, or Iſraelites, that is, utterly deſtroyed and caried away, ſo ſo much, that if Rahel, the mother of Beniamin could haue riſen againe to ſeeke for her children, the ſhould haue found none remaining.

^u That is, the people that were led away by the yoke.

^v He ſheweth how the faithful vnto pray: that is, deſire to turne themſelues ſo farre as they cannot turne of themſelues.

^w In ſigne of repentance and detraction of my finne, as a ſoutherly wind ſhall blow: for by his iniquity hee did what lay in him to caſt me off.

^x Marke by what way thou diddeſt go into captiuitie, & thou ſhalt turne againe by the ſame. ^y Deuote their deliuerance from Babylon, as a ſigne of their deliuerance from ſinne, he ſheweth how this ſhould be procured, to wit, by Ieſus Chriſt, whom a woman ſhould conſeue and breare in her wombe, which is a figure of the Church, becauſe ſhe ſhould be borne of a virgin without man, or be ſurely of the Iewiſm, which was like a barren woman in her captiuitie, ſhould be fruitfull as ſhee, that is, ioyed in marriage, and whom God bleſſeth with children.

16 Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice and holy mountaine.

17 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and the cities that go forth with the flocke.

18 For I have fastide the weay soule, and I haue replenished euery forowfull soile.

19 Therefore I awoke and behelde, and my sleepe was sweet vnto me.

20 Behold, the dayes come, saith the Lord, that I will low the house of Israel, and the house of Iudah with the seede of man, and with the seede of beest.

21 And like as I haue watched vpon them, to plucke vp and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

22 In those dayes shall they say no more, The fathers haue eaten a sower grape, and the childrens teeth are set on edge.

23 But euery one shall die for his owne iniquity, euery man that eateth the sower grape, his teeth shalbe set on edge.

24 ¶ Hold, the dayes come, saith the Lord, that I will reake a new covenant with the house of Israel, and with the house of Iudah,

25 Not according to the covenant that I made with their fathers, when I tooke them by the hand, to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband vnto them, saith the Lord.

26 But this shall be the covenant that I will make with the house of Israel, after those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.

27 And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, sayth the Lord: for I will forgive their iniquity, and will remember their finnes no more.

28 Thus sayth the Lord, which giueth us the sunne for a light to the day, and the courses of the moone, and of the starres for a light to thenight, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostis.

29 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me for euer.

30 Thus saith the Lord, If the heauens can be measured, or the foundations of the earth be leasured, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

31 Behold, the dayes come, saith the Lord, that the city shalbe built to the Lord from the tower of Hananeel, vnto the gate of the corner.

32 And the line of the measure shall go forth in his presence vpon the hill Gareb, and shall compass about to Goath.

33 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brook of Kidron, and vnto the corner of the hotgate toward

the East shalbe holy vnto the Lord, neither shall it be built vp, nor destroyed any more for euer.

CHAP. XXXII.

Jeremiah is cast into prison because hee prophesied that the cite should be taken of the king of Babilon. 7 Hee sheweth that the people should come againe to their owne possission. 38 The people of God are his seruants, and he is their Lord.

THE word that came vnto Jeremiah from the Lord, in the tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

1 For then the king of Babels hostes besieged Ierusalem: and Jeremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

2 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus saith the Lord, Behold, I will giue this city into the hands of the King of Babel, and hee shall take it?

3 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

4 And hee shall leade Zedekiah to Babel, and there shall be he, until I visit him, saith the Lord: though ye fight with the Caldeans, ye shall not prosper.

5 ¶ And Jeremiah said, The word of the Lord came vnto me, saying,

6 Behold, Hananeel, the sonne of Shallum thine vncle, shall come vnto thee & say, Buy vnto thee my fields, that is in Anathoth for the title by kindred appertaineth vnto thee to buy it.

7 So Hananeel, mine vncles sonne, came vnto mee in the court of the prison, according to the word of the Lord, & said vnto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

8 And I bought the field of Hananeel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen shekels, and ten pieces of siluer.

9 And I writ it in the booke and signed it, and tooke witnesses, and weighed him the siluer in the balances.

10 So I tooke the booke of the possession, being sealed according to the Law, and custome, with the booke that was open,

11 And I gaue the booke of the possession vnto Baruch the sonne of Neiah, the sonne of Maasiah, in the sight of Hananeel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that were in the court of the prison.

12 And I charged Baruch before them, saying,

13 Thus saith the Lord of hostis the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

14 For the Lord of hostis, the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.

15 ¶ Now when I had deliuered the booke of the possession vnto Baruch the sonne of Neiah, I prayed vnto the Lord, saying,

a So that Ieremia had had ouer prophesied from the thirteenth yeere of Iohab vnto the last yeere of the reign of Zedekiah, which was almost fouentie yeeres.

* Chap. 29. 16. 17. and 34. 4.

b Till I take Zedekiah a way by death: for hee shall not die by the sword.

c Whereby was meant that the people should reuolue againe out of captiuitie and enioy their possessions and vineyards.

d As vnto 15. and 44. 17. Or, right to redeme it.

e Because hee was next of the kindred.

f Of the possession of the Leuites, reade Leuit. 25. 33.

g Which amounted too of one money about thre shillings like peace, if this sheld were the common sheld, reade Gen. 23. 15.

h For the sheld of the Temple was of double value, and ten pieces of siluer were halfe a sheld.

i For twenty made the sheld, according to the custome of the countrey.

k The siluer was sealed vp with the common seale, and a copy thereof remained, which continued the same in effect, but was not so accounted as the other, but was left open to be seene if any thing should be called into doubt.

l And so to hide them in the grounds that they might be preserved as a token of their deliuerance.

Or, hid.

* Exod. 24. 7.
 d. 15. 5.
 i. Because the wicked are so fast to the curse of God, he sheweth that their potencie which by nature is vnder this malediction, shall be punished both for their owne wickedness, and that the iniquitie of their fathers, which is like wife in them, shall be also reuenged on their head.
 k. Meaning, that his miracles in deliuering his people, should neuer be forgotten.

† The word signifieth any thing that is set vpon a mount, or sanctuary, and is also used for engines of warre, which were layd on a high place to shew into a city before that gunnes were in use.

‡ That is, of euery creature: who as they are his worke, so doth he gouerne and guid them as pleaseth him, where by he sheweth that as he is the author of this their captivity for their finnes, so will hee for his mercie be their redeemer to rescue them againe to libertie.
 § From the time that I brought them out of Egypt, and made them my people, and they bore them my first borne.

¶ Reade 1. Ro. 1. 24. 1. 25. 2. chap. 7. 13. and 13. 3. and 16. 5. and 19. 10. and 2. Thimo. 36. 15. chap. 34. 14. and 44. 2. and 2. Thro. 36. 15.

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing hard vnto thee.
 18 * Thou shewest mercy vnto thousands, and recompenseth the iniquitie of the fathers into the bosome of their children after them: O God the great & mighty whose name is the Lord of hosts,
 19 Great in councell, and mighty in worke, (for thine eyes are open vpon all the wayes of the sons of men, to giuen to euery one according to his wayes, and according to the fruit of his works)
 20 Which hast feigned signes and wonders in the land of Egypt vnto this day, and in Israel among all men, and hast made thee a Name, as appeareth this day,
 21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, and a stretched out arme, and with great terror,
 22 And hast giuen them this land, which thou diddest sweare to their fathers to giue them, euen a land that floweth with milke and hony,
 23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.
 24 Beholde, the mountains, they are come into the cite to take it, and the cite is giuen into the hand of the Caldeans, that fight against it by the meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.
 25 And thou hast said vnto mee, O Lord God, buy vnto thee the field for silver, and take witnesses: for the cite shall be giuen into the hand of the Caldeans.
 26 ¶ Then came the word of the Lord vnto Ieremiah, saying,
 27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for me?
 28 Therefore thus saith the Lord, Behold, I will giue this cite into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, and he shall take it.
 29 And the Caldeans shall come and fight against this cite, and set fire on this cite, and burne it with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee vnto anger.
 30 For the children of Israel, and the children of Iudah haue fully done euill before mee, from their youth: for the children of Israel haue surely prouoked mee to anger, with the workes of their hands, saith the Lord.
 31 Therefore this cite hath bene vnto mee as a provocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remoue it out of my sight,
 32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.
 33 And they haue turned vnto mee the backe and not the face: though I taught them, rising vp early, and instructing them, yet they were not obedient to receive doctrine,

34 But they set their abominations in the house (wherevpon my Name was called) to defile it.
 35 And they built the high places of Baal, which are in the way of a Ben-hinnom, to cause their sonnes and their daughters to passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinne.
 36 And now therefore, thus hath the Lord God of Israel spoken concerning this cite, whereof ye say, It shall be deliuered into the land of the king of Babel by the sword, and by the famine, and by the pestilence.
 37 * Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.
 38 And they shall be my people, and I will be their God.
 39 And I will giue them one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.
 40 And I will make an euertlasting covenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.
 41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.
 42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon you all the good that I haue promised them.
 43 And the fields shall be possessed in this land, whereof ye say it is desolate without man or beast, and shall be giuen into the hand of the Chaldeans.
 44 Men shall buy fields for silver, and make writings and seale them, and take witnesses in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, & in the cities of the mountaintes, and in the cities of the plaine, and in the cities of the South: for I will cause their captivity to returne, saith the Lord.
 CHAP. XXXIII.
 1 The Prophet is misshid of the Lord to pray for the deliuerance of the people which the Lord promised. 2 God forgaueth sinnes for his owne glory. 3 Of the birth of Christ. 4 The kingdom of Christ in the Church shall neuer be ended.
 M oreouer the word of the Lord came vnto Ieremiah the second time (while hee was yet shut up in the court of the prison) saying,
 2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.
 3 Call vnto mee, and I will answer thee, and shew thee great and mighty things, which thou knowest not.
 4 For thus saith the Lord God of Israel, concerning the houses of this cite, and concerning the boues of the Kings of Iudah, which are destroyed by the mountains, and by the sword.
 5 They come to fight with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my face from this cite, because of all their wickedness.
 6 ¶ Behold, I will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace, and truth.

p That is, the altars which were made to offer sacrifice vpon to their idola.
 q Reade Chap. 7. 31.
 r King. 21. 4. 6.
 s Reade 2. King. 23. 3.
 t Reade Chap. 30. 14.

* Deut. 30. 3.

* Chap. 30. 12.

¶ One consent and one religion, as 2. Esdr. 13. 9. and 36. 47.
 * Reade Chap. 3. 32. 33.

x This is the declaration of that which was spoken, reade 8.

y which was in the high house as Ierusalem as Chap. 30. 12.

z To wit, of Ierusalem, who as he made it, so will he preserve it, reade 1. Is. 37. 36
 a Reade 2. Cor. 12. 14.
 b The leues shooke to overcome the Caldeans, but they seeketh their owne destruction.
 c He sheweth that God sinoure is cause of all prosperity, as his anger is of all aduersitie.
 d In the iudith of his threatening God remembereth his, and cometh to this, thus.

7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquitie, whereby they have sinned against mee: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against mee.

9 And it shall be to mee a name, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this cite.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitants, and without beast)

11 The voyce of ioy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, Praise the Lord of hostes, because the Lord is good: for his mercie endureth for ever, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first thus the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the mountains, in the cities in the plaine, and in the cities of the South, &c in the land of Benjamin and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes, and at that time will I cause the Branch of righteousness to growe vpon Dauid, and he shall execute iudgement and righteousness in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and these that shall call me, is the Lord our righteousness.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Levites want a man before me to offer burnt offerings, and to offer meate offerings, and to do sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the day, and my covenant of the night, that there should not be day and night in their season.

21 Then may my covenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Levites, and Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Levites, that minister vnto me.

23 ¶ Moreover, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what I this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iakob and Dauid my seruant, and not take of his seed to be rulers over the seede of Abraham, Izhak, and Iakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the cite, and the King Zedekiah shall be given into the hands of the king of Babylon, 11 Herubekiah their crueltie toward their seruants.

THE word which came vnto Ieremiah from the Lord (when Nebuchad-nezzar king of Babel, and all his hostes, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him: Thus saith the Lord, Be bold, * I will giue this cite into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall beholde the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah, thus saith the Lord of thee, Thou shalt not die by the sword,

5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne adown for thee, and they shall lament thee, saying, Oh Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hostes fought against Ierusalem, and against all the cities of Iudah, that were left, even against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a covenant with all the people, which were at Ierusalem, to proclaim libertie vnto them,

9 That every man should let his seruant go free, and every man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, to wit, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that every one should let his seruant go free, and every one his handmaid, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they repented and caused the seruants and the handmaides, whom they had let go free, to returne, and held them in subiectiō as seruants and handmaides.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a

Meaning, the Chaldeans and other kindes which thought God had utterly cast off Iudah and Israel Benjamin, because hee did correct them for a time for their amendment.

* Who commonly of Ieremiah was called Nebuchad-nezzar, and of others Nebuchad-nezzar.

* 2 Chron. 36. 19, Chap. 29. 16, 17, and 31. 3.

* Not of any violent death.

* The Iewes shall lament for thee their lord and king.

d When the enemy was at hand, and they saw themselves in danger, they would secure Iolyan, so began some kinde of reformation: but loone after they returned their hypocrites.

According to the Law, Exod. 21. 2, Deut. 15. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ Or, bondage.

¶ Dent. 17, 12.

f Meaning, in the Temple, to declare that it was a most solemn and irreversible covenant, made in the Name of the Lord.

g That is, I give the sword liberty to destroy you.

h As touching this manner of solemn covenant which the ancient used by passing between the two parts of a beall to signifye that the transgression of the same covenant should be so diuided in pieces, see Gen. 27, 10.

i To fight against the Egyptians, as Chap. 37, 26.

n For the disposition and order of these prophesies, see Chap. 17, 1.

o They came of Hobab Moses father in law, who was no Israelite, but after loyued with them in the seruice of God.

e That is, a Prophet.

¶ Or, doctee,

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of ¶ servants, saying.

14 ¶ At the terme of seven yeeres, let ye go euery man his brother an Ebrew which hath bene sold unto thee: and when he hath serued thee fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither inclined their eares.

15 And ye were now inroed, and had done right in my sight in proclaiming liberty, euery man to his neighbour, and ye had made a covenant before me in the house, whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruants, and euery man his handmaid, whom ye had set at liberty at their pleasure, to returne, and hold them in subiection to be vnto you as seruants and as handmaids.

17 Therefore thus saith the Lord, Ye haue not obeyed me, io proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

18 And I will giue those men that haue broken my Covenant, and haue not kept the words of the Covenant, which they had made before me, when they cut the calfe in twaine, and passed betwene the parts thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betwene the parts of the calfe.

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meat vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hoast, which are gone vnto you.

22 Behold, I will command, saith the Lord, and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He prophecieth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

The word which came vnto Ieremiah from the Lord, in the daies of Iehoiakim the sonne of Iosiah king of Iudah, saying.

2 Go vnto the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Ianan the sonne of Igealiah a man of God, which was by the chambers of the princes, which was about the chamber of Maasiah the sonne of Salluim, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cuppes, and I said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for ¶ Ionadab the sonne of Rechab our father commanded vs, saying, ¶ Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall you build houses, nor sowe feed, nor plant vineyard, nor haue any, but all your daies ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wineall our daies, neither we our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor feed.

10 But we haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoast of the Caldeans, and from the hoast of Aram: so we dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying.

13 Thus saith the Lord of hoasts, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receive doctrine, to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke no wine, but obey their fathers commandement: notwithstanding I haue spoken vnto you, ¶ rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, ¶ Returne now euery man from his euill-way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answer.

18 And Ieremiah said vnto the house of the Rechabites, Thus saith the Lord of hoasts, the God of Israel, Because ye haue obeyed the commandements of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you.

19 Therefore thus saith the Lord of hoasts, the God of Israel, Ionadab the sonne of Rechab shall not want a man, to stand before me for euer.

CHAP. XXXVI.

1 Barnab writeth as Ieremiah doth, the booke of the euill against Iudah and Irael. ¶ He first vnto the brike vnto the people, and reuerb. h. i. before them all. K 3

¶ The Prophet saith thus, for then they sought to haue obeyed, but he toedeth to another end: that is, to declare their obedience to man, seeing he leues would not obey God himselfe. ¶ Whom Iehu the king of Israel sounded for his zeale, ¶ King 23, 17.

¶ Teaching them hereby to see all occasions of intemperance, ambition and auarice, and that they might know that they were strangers in the earth, and be ready to depart all occasions.

¶ Which was now for the space of three hundred yeeres from Iehu to Iehoiakim.

¶ Which declareth that they were not bound to their vow, that it could not be broken for any necessity: for where they were commanded to dwell in tents, they dwell now at Ierusalem for the sake of the warres.

¶ Whom I haue chosen to be my child, seeing these which were the children of an heathen man, obeyed the commandement of their father.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ That is, by his Prophets and ministers which sile with that it is as much, though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

¶ In his posterity shall continue and be in my fauour for euer.

14 He is called before the rulers, and readeth it before them alſo. 15 The King caſteth it in the fire, as there is another written at the commendment of the Lord.

A N In the fourth a yeere of Iehoiakim the ſonne of Ioſiah king of Iudah came this word vnto Ieremiah from the Lord, ſaying,

2 Take thee a roule or booke, and write therein all the words that I haue ſpoken to thee againſt Iſrael, and againſt Iudah, and againſt all the nations, from the day that I ſpake vnto thee, *even* vnto the daies of Ioſiah vnto this day.

3 It may be that the houſe of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquity and their finnes.

4 Then Ieremiah called Baruch the ſonne of Neriah, and Baruch wrote at the mouth of Ieremiah all the words of the Lord, which he had ſpoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, ſaying, I am ſo that vp, and cannot goe into the Houſe of the Lord.

6 Therefore goe thou, and reade the roule wherein thou haſt written at my mouth the words of the Lord, in the audience of the people in the Lords Houſe vpon the *e* faſting day: alſo thou ſhalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will *f* pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath that the Lord hath declared againſt his people.

8 So Baruch the ſonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords houſe.

9 *g* And in the fiſt yeere of Iehoiakim the ſonne of Ioſiah king of Iudah in the ninth moneth, they proclaimed a faſt before the Lord to all the people in Ieruſalem, and to all the people that came from the cities of Iudah vnto Ieruſalem.

10 Then read Baruch in the booke the words of Ieremiah in the Houſe of the Lord, in the chamber of Gemariah the ſonne of Shephania the Secretary in the higher court at the entry of the new gate of the Lords houſe, in the hearing of all the people.

11 When Michaiah the ſonne of Gemariah, the ſonne of Saphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the kings houſe into the Chancellours chamber, and loe, all the princes ſate there, *even* Eliſhama the Chancellor, and Delaiah the ſonne of Shemaiah, and Elnathan the ſonne of Achob, and Gemariah the ſonne of Shephania, and Zeſekiah the ſonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes ſent Iehudi the ſonne of Netaniah, the ſonne of Selemiah, the ſonne of Cuthi, vnto Baruch, ſaying, Take in thine hand the roule, wherein thou haſt read in the audience of the people, and come. So Baruch the ſonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they ſaid vnto him, Sit downe now, and reade it, that we may heare. So Baruch read in their audience.

16 Now when they had heard all the words, they were afraid, both one and other, and ſaid vnto Baruch, We will cerſe the king of all theſe words.

17 And they examined Baruch, ſaying, Tell vs now, How didſt thou write all theſe words at his mouth?

18 Then Baruch answered them, He pronounced all theſe words vnto me with his mouth, and I wrote them with ynke in the booke.

19 Then ſaid the princes to Baruch, Go, hide thee, thou and Ieremiah, and let no man know where ye be.

20 *f* And they went in to the king to the court, but they laid vp the roule in the chamber of Eliſhama the Chancellor, and told the king all the words, that he might heare.

21 So the king ſent Iehudi to ſet the roule, and hee tooke it out of Eliſhama the Chancellours chamber, and Iehudi reade it in the audience of the king, and in the audience of all the princes, which ſtood beſide the King.

22 Now the king ſate in the winter houſe, in the ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure ſides, he cut it with the pen-knife, and caſt it into the fire that was on the hearth, vntill all the roule was conſumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent *g* their garments, neither the king, nor any of his ſeruants, that heard all theſe words.

25 Neuertheleſſe, Elnathan, and Delaiah, and Gemariah had beſought the king, that he would not burne the roule: but he would not heare them.

26 But the King commanded Ierameel the ſonne of Hammelch, and Seraiah the ſonne of Azriel, and Shlemiah the ſonne of Abiſiel, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord hid them.

27 *h* ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words that Baruch wrote at the mouth of Ieremiah) ſaying,

28 Take thee againe *o* another roule and write in it all the former words that were in the fiſt roule which Iehoiakim the king of Iudah hath burnt,

29 And thou ſhalt ſay to Iehoiakim king of Iudah, Thus ſaith the Lord, thou haſt burnt this roule, ſaying, Why haſt thou written therein, ſaying, That the king of Babel ſhall certainly come and deſtroy this land, and ſhall take thence both man and beaſt?

30 Therefore thus ſaith the Lord of Iehoiakim king of Iudah, He ſhall haue a ſonne to ſit vpon the throne of David, and his dead body ſhall be caſt out in the day to the heate, and in the night to the froſt.

31 And I will viſite him and his ſeede, and his ſeruants for their iniquity, and I will bring vpon them, and vpon the inhabitants of Ieruſalem, and vpon the men of Iudah all the euill that I haue pronounced againſt them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it to Baruch the Scribe the ſonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added beſides them many like words.

The godly were afraid, fearing God ſo offended, and the wicked were annoyed for the horrible of the puniſhment.

They that were godly among the princes gave this counſell, by whoſe meanes it is like that Ieremiah was delivered: for they knew the rage of the king and of the wicked to be ſuch, that they could not eſcape without danger of their liues.

Which contended part of Nouember, and part of December.

Shewing that the wicked in ſtead of repenting when they heare Gods iudgements, grow into further malice againſt him and his word.

Thus we ſee the conſolation, that God hath euer out of his preferre them from the rage of the wicked.

Though the wicked thinketh he haue ſolliſhed the word of God, when they haue burnt the booke thereof: yet this deluſeth that God will not only aſſe it vp againe, but alſo increaſe it in greater abundance to their condemnation, as verſe 31.

There are Iehoiakims words. Though Iehoiachin his ſonne ſucceeded him, yet becauſe he reigned but three moneths, it was reckoned as no reigne.

Read Chap 44, 15.

Read Chap 25, 1.

Which were twenty and a lither yeere, as Chap. 25, 3. counting from the thirtieth yeere of Iohans reigne.

As he did indite.

Meaning, in prison, through the mince of the Priests.

Which was proclaimed for feare of the Babyſonians, as their colume was when they feared warre, or any great plague of God.

He the web that ſaith without prayer and repentance, aſſaith nothing, but is merke hypocrite.

The ſalt was then proclaimed, ſod Baruch read this roule, which was a litle before that Ieruſalem was ſitt taken, and then Iehoiakim and Daniel and his companions were led away captiues.

Which is the Eaſt gate of the Temple,

CHAP. XXXVII.

1 Zedekiah succeeded Iechoniah. 2 He sendeth unto Ieremias to pray for him. 3 Ieremias going into the land of Benjamin, is taken. 4 He is beaten and put in prison.

AN^d king Zedekiah the sonne of Iosiah reigned for a Coniah the sonne of Iehoiakim, whom Nebuchadrezzar king of Babel made king in the land of Iudah.

2 But neither he, nor his servants, nor the people of the land would obey the words of the Lord, which he spake by the ministry of the Prophet Ieremiah.

3 And Zedekiah the king sent Iehuch the sonne of Shelemiah, and Zephaniah the sonne of Maachiah the Priest to the Prophet Ieremiah, saying, Pray now unto the Lord our God for vs.

4 (Now Ieremiah went in and out among the people: for they had not put him into the prison.)

5 Then Pharaohs host was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.

6 Then came the word of the Lord unto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you unto me to enquire of me, Behold, Pharaohs host, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this city, and take it and burne it with fire.

9 Thus saith the Lord, Deceiue not your senses, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man raise vp in his tent, and burne this city with fire.

11 5 When the host of the Caldeans was broken vp from Ierusalem, because of Pharaohs army,

12 Then Ieremiah went out of Ierusalem to go into the land of Benjamin, separating himselfe thence from among the people.

13 And when he was in the gate of Benjamin, there was a chiefe officer, whose name was Irijah, the sonne of Shelemiah, the sonne of Hananiah, and he took Ieremiah the Prophet, saying, Thou fliest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Irijah took Ieremiah, & brought him to 5 princes.

15 Wherefore the princes were angry with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the Scribe: for they had made that the prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time.

17 Then Zedekiah the king sent, and took him out, and the king asked him secretly, in his house, and said, Is there any word from the Lord? And Ieremiah said, Yea, for I, saith he, thou shalt be delivered into the hand of the king of Babel.

18 Moreover, Ieremiah said unto king Zedekiah, What haue I offended against thee, or against thy servants, or against this people, that ye haue put me in prison?

19 * Where are now your prophets, which prophesied unto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded, that they should put Ieremiah in the court of the prison, and that they should giue him daily a peece of bread out of the bakers house, untill all the bread in the city were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers, Ieremiah is put into a dungeon. 2 At the request of Ebed-melech the King commandeth Ieremiah to be brought forth of the dungeon. 3 Ieremiah sheweth the King how he might escape death.

THEN Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, & Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the words that Ieremiah had spoken unto all the people, saying,

2 Thus saith the Lord, He that remaineth in this city, shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

3 Thus saith the Lord, This city shall surely be giuen into the hand of the king of Babels army, which shall take it.

4 Therefore the princes said unto the king, We beseech you, let this man be put to death: for thus he weakeneth the hands of the men of warre that remaine in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hands, for the king can deny 4 you nothing.

6 Then took they Ieremiah and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with cords: and in the dungeon there was no water, but myre: so Ieremiah stucke fast in the myre.

7 Now when Ebed-melech the blacke Moore, one of the Eunuchs which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the king late in the gate of Benjamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and hee dieth for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the blacke Moore, saying, Take from hence thirty men, with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, & went to the house of the king vnder the treasury, and took there old rotten ragges, and old worne clouts, and let them downe by cords into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore said unto Ieremiah, Put now these old rotten ragges and worne, vnder thine arme-holes, betwene

Chap. 38. 4.

† Ebr. fall. That is, as long as there was any bread in the city, thus God provided for him, that he will cause their enemies to perish them to that end whereunto he hath appointed them.

a For Zedekiah had sent these to Ieremiah, to enquire at the Lord for the issue of the country now when Nebuchadrezzar came, as Chap. 31. 1. b Rade Chap. 21. 54. and 45. 5.

Or, discouraging. c Thus we see howe the wicked when they cannot abide, cease the truth of Gods word, seek to put the ministers to death, as transgressors of policie. d Wherein he grievously offended in that that he only he would not heare the truth spoken by the Prophet, but all along him to the lust of the wicked to be cruelly injured. e Ebr. Calbrie, or Calbrie, as Ieremiah. f To his matter, and due sentence.

f Hereby is declared that the Prophet found more fauour at the Kings hand, then he did by all his misery in this country, which was to their great condemnation. † Ebr. vnder thine hand.

¶ A King 34. 17. 2 Ch. 36. 10. Chap. 34. 1. a Who was called Iehoiachin, or Ieremias. b As called him Zedekias, whereas before his name was Mattaniah, a King. 24. 17. † Ebr. hand. c Because he was afraid of the Caldeans that came against him. d That is, was out of prison, and at liberty. e To helpe the Jews.

† Ebr. went up.

¶ Or, lift up your mindes.

¶ As some thinke, to go to Anathoth his owne to wife. g By which men went into the country of Benjamin.

† Ebr. false.

b Because he was a vile and straight prison.

the coards. And Ieremiah did so.

13 So they drew vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entry that is in the House of the Lord, and the king said vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah said to Zedekiah, If I declare it vnto thee, wilt thou not slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then said Ieremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe forth vnto the king of Babels princes, then thy soule shall liue, & this city shall not be burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this city be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Ieremiah, I am careful for the Iewes that are fled vnto the Caldeans, leaſt they deliuer me into their hands, and they i mocke me.

20 But Ieremiah said, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are left in the king of Iudahs house, I shalbe brought forth to the king of Babels princes, and those women shall say, Thy friends haue perſwaded thee, & haue preuailed against thee: thy feet are fastened in the myre, and they are turned backe.

23 So they shall bring out all the wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee.

26 Then shalt thou say vnto them, I humbly besought the king that he would not cause me to returne to Iehonathans house, to die there.

27 Then came all the princes vnto Ieremiah and asked him, And he told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there when Ierusalem was taken.

CHAP. XXXIX.

Nebuchadnezzar besieged Ierusalem, & Zedekiah fleeing, is taken of the Caldeans. His sonnes are slaine. His eyes are thrust out. Ieremiah is provided for, & Ediah which is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah king of Iudab in the tenth moneth, came Nebuchadnezzar king of Babel and his hoste against Ierusalem, and they besieged it.

2 And in the eleuenthyeere of Zedekiah in the fourth moneth, the ninth day of the moneth, the city was broken vpon.

3 And all the princes of the king of Babel came in, and sate in the middle gate, *men Neragal, Shazer, Shargar-nebo, Sarſechim, Rab-faris, Neragal, Shazer, Rab-mag,* with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudab saw them, and all the men of warre, then they fled, and went out of the city by night, through the kings garden, and by the b gate betweene the two wals, and he went toward the wilderness.

5 But the Caldeans host pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchadnezzar king of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudab.

7 Moreover he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the wals of Ierusalem.

9 Then Nebuzar-adan the chiefe steward carried away captiue into Babel the remnant of the people that remained in the city, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the land of Iudab, and gaue them vineyards and fields at the same time.

11 Now Nebuchadnezzar king of Babel gaue charge concerning Ieremiah vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and looke well to him, and doe him no harme, but do vnto him as euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzar-adan, Rabfarris, and Neragal, Shazer, Rab-mag, and all the King of Babels princes.

14 Euen they sent and tooke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary him home, so he dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hostes the God of Israel, Behold, I will bring my words vpon this city for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day saith the Lord, and thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shalbe for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

* 2 King. 25. 1. Chap. 52. 4.

a The gates and wals were broken downe.

b Which was posterior door, reade 2 King. 25. 7.

c Which is called Antiochia in Syria.

d Or, captiue of the Chaldeans.

e For the rich and the mighty which put their trust in their riches and means, were by Gods iust iudgement most rigorously handled.

f Euen the hand of Iehoiachin shone eyes vpon them.

g Thus God preferred him a Prophet by his means, when he made the scourge to punish the king, and him that was his penitent.

h Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

i Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his tribulation.

C H A P. XL.

4 Jeremiah hath licence to goe whither he will. 6 Hee dwelleth with the people that remaine with Gedaliah.

THe worde which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramoth, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 * And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voice; therefore this thing is come vpon you.

4 And now behold, I looke thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, tattle still: behold, all the land is before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore hee sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it please thee to goe. So the chiefe steward gaue him viualles and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaynes of the hoste, which were in the fieldes, when they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Ithmael the sonne of Nathaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanhemeth, and the sonnes of Ephai, the Netophathite, and Iehaziah the sonne of Maachathi, and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their man, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you:

10 As for me, Behold, I will dwell at Mizpah to I serue the Chaldeans, which will come vnto vs: but you, garner you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driven, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, very much.

13 Moreover Iohanan the sonne of Kareah, and all the captaynes of the hoste, that were in the fieldes, came to Gedaliah to Mizpah,

14 And sayd vnto him, Knowest thou not that Seraiah the King of the Ammonites hath sent Ithmael the sonne of Nathaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let mee goe, I pray thee, and I will slay Ithmael the sonne of Nathaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayd vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest fully of Ithmael.

C H A P. XLI.

a Ithmael killeth Gedaliah guilefully, and many others with him. 12 Iohanan followeth after Ithmael.

IN the seuenth month came Ithmael the sonne of Nathaniah, the sonne of Elisamah of the seede royall, and the princes of the king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Ithmael the sonne of Nathaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ithmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men hauing their beards shauen, and their clothes rent and cut, with 4 offerings and incense in their hands to offer in the house of the Lord.

6 And Ithmael the sonne of Nathaniah went forth from Mizpah to meete them, weeping as hee went: and when he met them, hee sayd vnto them, Come to Gedaliah, the sonne of Ahikam.

7 And when they came into the midst of the cite, Ithmael the sonne of Nathaniah slew them, and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said vnto Ithmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of hony: so hee slayed, and slew them not among their brethren.

9 Now the pit wherein Ithmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the king had made because of Baasha king of Israel, and Ithmael the sonne of Nathaniah filled it with them that wereaine.

10 Then Ithmael caried away captiue all the residue of the people that were in Mizpah, euen the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ithmael the sonne of Nathaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and

a From this second verse vnto Chap. xli. it seemeth to be as a parenthesis, and separated matter: and therefore this storie beginneth againe, and this vision is declared what it was, as if God would to speake this, to declare the great iudicement and oblatione of the Iewes, which could not feele the which this heauen man confound.
† Ebr. cease.
¶ Or, as thy commandments.

e Which was a cite of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood and after slew him, Chap. xli. 2.

¶ a. King. 25. 24.

¶ Or, to receive them, or to imitate them for you.

¶ Or, chosen to dwell in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entering into Ithmael, he sought only to make them to destroy one another.

h Thus the godly, which I thinke no harme to others, are fouen deceived, and neuer lacke such as conspire their destruction.

a The cite was destroyed in the fourth month, and in the seuenth month, which conieined part of September, and part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came vnto the feast of Tabernacles: but hearing of the burning thereof to the way, they shewed these figures of sorrow.

¶ For his death was kept secret, and hee feared that hee was lamented for the destruction of Ierusalem, and the Temple: but when they learned that they feared to forsake Gedaliah.

f Asa fortified Mizpah for feare of the enemies, and call dibbes and trenches, 2. Kings 15. 22.

g Which had bin
captives vnder
Zedekiah,

all the c^{ap}taines of the hoaste that were with him, heard of all the euill that Ithmael the sonne of Nethaniah had done,

12 Then they all tooke their men, and went to fight with Ithmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ithmael caried away captiue, saw Iohanan the sonne of Kareah, and all the c^{ap}taines of the hoaste, that were with him, they were glad.

14 So all the people that Ithmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ithmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the Ammoites.

16 Then tooke Iohanan the sonne of Kareah, and all the c^{ap}taines of the hoaste that were with him, all the remnant of the people, whom Ithmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuchs, whom he had brought againe from Gibeon.

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to goe and to enter into Egypt.

18 Because of the Caldeans : for they feared them, because Ithmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

a The c^{ap}taines aske counsell of Ieremiah what they ought to doe. b He admonisheth the remnant of the people not to goe into Egypt.

Then all the c^{ap}taines of the hoaste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most, came,

2 And sayd vnto Ieremiah the Prophet, ^f Hear our prayer we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, but a few of many, as thine eyes doe behold.)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may a doe,

4 Ten Ieremiah the Prophet sayd vnto them, I haue heard you bechill I will pray vnto the Lord your God according to your words, and whatsoever thing the Lord shall answer you, I will declare it vnto you : I will keepe nothing back from you.

5 Then they sayd to Ieremiah, b The Lord be a witnesse of truth, and faith betwene vs, if we doe not enen according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom we send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the c^{ap}taines of the hoast, which were with him, and all the people from the least to the most.

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build

you, and not destroy you, and I will plant you, and not roote you out : for I repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: he not afraid of him, saith the Lord. For I am with you, to saue you, and to deliuer you from his hand,

12 And I will grant you mercy that hee may haue compassion vpon you, and he shall cause you to dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the found of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hoasts, the God of Israel, If ye fee not your faces to enter into Egypt, and goe to dwell there,

16 Then the sword that ye feared, I shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that ser their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine, nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hoasts, the God of Israel. As I amue anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred fourth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a scuse, and a reproach, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath sayd concerning you, Goe not into Egypt : know certainly that I haue admonished you this day

20 Surely ye shall dissemble in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence in the place whither ye desire to goe and dwell.

CHAP. XLIII.

Iohanan cartheth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

Now when Ieremiah had made an ende of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the proud men, saying vnto Ieremiah, Thou speakest falsly: the Lord our God hath not sent thee to say, Goe not into Egypt to dwell there,

3 But Batuch the sonne of Neriah e prouoketh

Ifa 30. 10. d He sheweth what is the nature of the hypocrite that they would obey God and embrace his word, if they mislengers spake the truth: though in drede they be moued fau. e Thus the wicked doe not onely contemne and hurt the messenger, and speake wickedly of all them that support or fauour the golly.

d Reade Chap. 15.

e Because all kings heare and wayes are in his hands, he can take them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 31. 1.

f Or, returne.

g Thus God iuratheth the policie of the wicked to their owne destruction: for they through themselves come into Egypt, and there Neuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

g Reade Chap. 26. 5. and 44. 1. shewing that this should come vpon them for their infidelity and stubbornnesse. b For ye were fully minded to goe into Egypt, whateuer God spake to the contrary.

i To wit, in Egypt.

k Who was also called Iezaniah, Chap. 42. 1.

l This declareth that pride is the cause of rebellion, and contempt of Gods ministers. When the hypocrite of the wicked is discovered, they braue forth into open rage: for they can abide nothing but flattery, ready to wit, to flatter those assured that shine from Gods countenance, and flatterers of God, but not the golly.

h For Baalis the king of the Ammoites was the cause of this murder.

i Which place Dauid of old had giuen to Chimham the sonne of Barisai the Gileadite, 2 Sam 19. 38.

f Ebr. Let us pray, or fall before thee, as Chap. 36. 7.

n This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in asmuch as it agreeth with that thing, which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaue, then the hypocrites, which to colour their falsehood vse without all reuerence, and make it a manner for them to decieve the simple and the golly.

c Here is declared the wisdom and the occasion thereof, whereof mention was made, Chap. 42. 16.

thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste rooke all the remnant of Iudah that were returned from all nations, whither they had beene driuen, to dwell in the land of Iudah:

6 **E**uen men and women, and children, and the kings daughters, and euery person, that Nebuzar-adan the chief steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, & Ieremiah the Prophet, and Baruch the sonne of Nechia.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to the Tahpanes.

8 **T**he word of the Lord vnto Ieremiah in Tahpanes, saying,

9 Take great stones in thine hand, and hide them in the clay in the bricke kiln, which is at the entry of Pharaohs house in Tahpanes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: I such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kinde a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray himselfe with the land of Egypt, as a shepard putteth on his garment, and shall depart from thence in peace.

13 He shall breake also the images of I Bethel-melch, that is in the land of Egypt, & the houses of the gods of the Egyptians shall be burne with fire.

C H A P. XLIIII.

Hee reproacheth the people for their idolatry. 13 They that seeke by the threatening of the Lord, are chastened. 16 The destruction of Egypt, and of the Iewes therein, is prophesied.

The word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at Tahpanes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, and to serue other gods whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore my wrath, and mine anger was poured forth, and was kindled in the cries of Iu-

dah, and in the streetes of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt, whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproach among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the kings of Iudah, and the wickednesse of their wives, and your owne wickednesse, and the wickednesse of your wives, which they haue committed in the land of Iudah, and in the streetes of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will set my face against you to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that haue set their faces to go into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall sum be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment, and a curse and a reproach.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knew that their wines had burnt incense vnto other gods, and all the women that stood by, a great multitude, and all the people that dwell in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of y Lord, we will not heare it of thee.

17 But wee will doe whatsoever thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for then had wee plenty of vitayles and were well and y felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had y scarcenesse of all things, and haue beene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes to make her glad,

fatiate with bread. k This is still the argument of idolaters, which excuse religion by the belly, and in stead of acknowledging Gods wrath, when they see plenty and death, health and kindness, they attribute it to their idols, and so dishonour God. Or, saw. Or, want. Or, to appease her.

He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might loue his feare, and know if he haue not spared our fathers, yea, kings, princes, and rulers, and also whole countreys, and nations for their finnes, that we vile women, cannot looke to escape punishment for ours.

Or, beaten downe.

Which hee fully set the

minds, and are gone thither on purpose,

whereby hee excepteth the innocents,

as Ieremiah and Baruch that were forced thence, for the Lord sheweth that he will set his face against them: that is, purposefully destroy them.

Read Chap. 26. 6. and 41. 18.

2 Ely, lift up their

voices.

Meaning, but a few.

This declareth how dangerous a thing it is to decline once from Gods,

and to follow our owne fantasies:

for Satan euer folloiweth such, and doeth not leave them till he haue brought them to extreme impudencie and madnesse,

eventually to feede their wickedness against God and his Prophet.

Read Chap. 7. 12. it seemeth that the Popish guard of this place

Salme Regina, and Regina cal's

laure, calling the virgin Mary Queene of heauen, and so of the blessed virgin and mother of our Saviour Christ, vnder an idole: for hee the Proper commendeth their idollarie.

2 Ely, we were

relied on by the belly, and in stead of acknowledging Gods wrath, when they see plenty and death, health and kindness, they attribute it to their idols, and so dishonour God.

Or, saw. Or, want. Or, to appease her.

and

As from the Moabites, Ammonites, and Edomites, Chap 40. 11.

g Whom these wicked lead away by force.

h A cite in Egypt neere to Nilus.

i Which signified that Nebuchadnezzar should come open to the gates of Pathros, where were his bricke killes for his burnings. k Read Chap. 39. 5.

l Every one shall be slaine by that means that God hath appointed, Chap. 15. 2.

m Meaning, most easily and suddenly shall be cary the Egyptians away. n Or, the house of the Sunne.

a These were all smitten and strong cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declareth that there is no hold for them, but can preuene them from Gods vengeance. b Read Chap. 7. 25. and 25. 3. and 36. 5. and 29. 19. and 43. 33. c He threatneth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatry, that they might be wate by their example, and know which like wickedness hee promoueth the Lord: for then they should be doubly punished.

o Hee derideth
which shall
impute their out-
throw to lacke of
counsel and polie-
cie, or to fortune,
and not offering
of time: not con-
sidering it is he
G. o. fall in iuge-
ment.
p To wit, that the
Egyptians shalbe
destroyed.
d They haue
abundance of all
things and therefore
are disobedient
and proud.
t As verse 9.

f They shall be
scare able to
speake for feare
of the Caldeans.
t Meaning, Egypt.
u That is, they
shall slay the great
and mightie men
of power.
x To wit, Nebu-
chad-nezzar
aimie.

y Some take the
Ebrewe word
Amor for the King
name of No. the
son of Alexandria.
z Meaning, that
after the space of
fourty yeares
Egypt should be re-
toiled. Isa. 19. 23.
Ezek. 29. 13.

a God comforteth
all that were in
captiuitie, but specially
the small
Church of the
Iewes, whereof
were Ieremiah and
Bauuch, which re-
mained among the
Egyptians: for the
Lord ouerthrew
Iaakob his. Isa. 44. a.
Chap. 30. 10.
b Reade chap. 19. 14.

and of a great multitude, o hath passed the time appointed.

13 As I liue, saith the King, whose Name is the Lord of hostes, Surely as Tabor is in the mountains, & as Carmel is in the lea: so shall it come.

19 O thou daughter dwelling in Egypt, make thee gearre to goe into captiuitie: for Noph shall be waite and desolate, without an inhabitant.

20 Egypt is like a faire calfe, but destruction cometh: out of the North it cometh,

21 Also her hired men ^a are in the middes of her like fat calues: they are also turned back and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voyce thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.

23 They shall cut downe ^a her forest, faith the Lord: for they cannot be counted, because they are more then the ^x grasshoppers, and are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 ^a Thus saith the Lord of hostes, the God of Israel, Behold, I will visite thy ^y common people of No. and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward thee shall dwell as ^z in the old time, faith the Lord.

27 ^a But feare not thou, O my seruant Iakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farr country, and thy seed from the land of their captiuitie, and Iakob shall retorne and be in rest, and prosperitie, and none shall make him afraid.

28 Feare thou not, O Iakob my seruant, faith the Lord: for I am with thee, and I will vterly destroy all the nations, whither I haue driuen thee: but I will not vterly destroy thee, but correct thee by iudgement, and not vterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

THe words of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote ^a Azzah.

2. Thus saith the Lord, Behold, waters rise vp out of the North, and shalbe as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise and stamping of the hooves of his strong horses, at the noise of his charres, & at ^y rumbling of his wheeles: ^y fathers shall nor looke backe to their children, for feeblesnes of hands.

4 Because of the day that cometh to destroy all the Philistims, and to destroy Tyros, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of Caphtor.

5 ^a Baldneffe is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long wilt it be or thou cease to tume againe into thy scabbard, rest and be fill, ^a

7 How can it be cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen then hath he appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites. 26 Because of their pride and crueltie.

Concerning Moab, thus sayeth the Lord of hostes, the God of Israel, Woe vnto ^a Nebo: for it is waisted: Kiriaithaim is confounded and taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they haue deuiled euill against it. b Come, and let vs destroy it, that it be no more a nation: althow shall be destroyed, ^c O Madmen, and the sword shall pursue thee.

3 A voyce of crying shalbe from Horonaim with desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their cry to be heard.

5 For at the going vp of ^d Luhith, the mounters shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and save your liues, and be like vnto the ^e heath in the wilderness.

7 For because thou hast trusted in thy ^f works and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shall come vpon all cities, and no city shall escape: the valley also shall perishe and the plaine shall be destroyed as the Lord hath spoken.

9 Gine wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 ^a Cursed be he that doeth the worke of the Lord ^b negligently, and cursed be he that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath seiled on his lees, and hath not bene ^c powered from vessell to vessell, neither hath hee gone into captiuitie: therefore his rasse remained in him, and his sent is not changed.

12 ^a Therefore behold, the dayes come, sayth the Lord, that I will send vnto him such as shall carie him away, and shall empie his vessels, and breake their botels.

13 And Moab shalbe ashamed of Chemosh, as the house of Israel was ashamed of ^b Bethel their confidence.

14 How thinke you ^c thus, We are mightie and strong men of warre?

15 Moab is destroyed, & his cities ^d burnt vp, & his chozen young men are gone downe to slaughter, faith the King, whose name is ^e The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hathen fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, ^f How is the strong flasse broken, and the basin full rodd!

18 Thou daughter that dost inhabit Dibon, come downe from thy glory, and sit in thirke: for the destroyer of Moab shall come vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 ^a Moab is confounded: for it is destroyed, howle and cry, tell yee it in Arnon, that Moab is made waste.

b Meaning, that it is not possible that the wicked should by any means escape or stay the Lord, who he will take vengeance,

a These were cities of the Moabites, which Nebuchadnezzar tooke before he went to fight against Necho king of Egypt. b Thus shall the Babylonians encourage one another. c Reade Isa. 25. 10.

d Horonaim and Luhith were two places whereby the Moabites should flee. Isa. 25. 10.

e Hide your selves in barren places, where the enemy will not pursue a fly. u. your way, chap. 17. 6. f That is, the idols which were the worke of their hands. Some read, in thy possession: for so the word may signifie, as 1. Sam. 15. a.

g Both thy great dole, and his maine taires shalbe led away captiue, so that they shall then know that it is in vaine to looke for helpe at idoles. Isa. 15. a.

h Hee thought that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and alleh.

i His exceeding of his goodnesse against his enemies his worke: though the Caldeans fought another end, Isa. 40. 24. j O, deceitfully, i. Hee thought hee would not be remoued, hee leueth here, but haue liued at ease, and as a wine that feedeth it selfe on his lees.

k As the case of Beth-el was once able to deliuer the Israelites: no more shall Chinnai deliuer the Moabites, ^l Egregeous, or destroyed.

m They are they that destroyed him, yet their truth in their strength and riches?

n Thus they that see, shall aske, why?

21 And iudgement is come vpon the plaine country, vpon Holon and vpon Iahazah, and vpon Megbath.

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblahaim,

23 And vpon Kiriatibalm, and vpon Beth-gaual, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, &c. vpon all the cities of the land of Moab far or neere.

25 The horn of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him drunken: for hee magnified himselfe against the Lord: Moab shall wallow in his vomite, and hee also shall be in derision.

27 For diddest not thou deride Israell, as though hee had beene found among theeues? for when thou speakest of him, thou art ashamed.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doe that maketh her nest in the sides of the holes mouth.

29 * We haue heard the pride of Moab (hee is exceeding proudly) his stoutnesse, and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the Lord, but it shall not be so: and his dissimulations, for they doe not right.

31 * Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-herses.

32 O vine of Sibman, I will weep for thee, as I wept for Iazer: thy plantis are gone ouer the sea, they are come to the sea for Iazer: the destroyer is fallen vpon thy summer fruits, & vpon thy vintage.

33 And Ioy, and gladnesse is taken from the plentifull field, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Hesbbon vnto Elalah and vnto Iahaz haue they made their noyses: from Zoar vnto Horonaim, the heifer of three yere old shall goe lowing: for the waters also of Nimrim shall be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods:

36 Therefore mine heart shall sound for Moab like a shawme, and mine heart shall sound like a shawme for the men of Kir-herses, because the riches that he hath gotten is perished.

37 * For euery head shall be bald, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessel whereinto is no pleasure, saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? for shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord. Behold, he shall see as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, & the mighty mens hearts in Moab at y day shall be as the heart of a woman in rauale.

42 And Moab shall be destroyed from being a people, because hee hath set vp himselfe against the Lord.

43 Ye feare, and pit, and snare shall be vpon thee, O inhabitant of Moab, saith the Lord,

44 He that escapeth from the feare, shall fall in the pit, and he that getteth vp out of the pit, shall be taken in the snare: for I will bring vpon it, saith vpon Moab yere of their visitation, saith the Lord.

45 They that stand, stood vnder the shadow of Hesbbon, because of the force: for the fire came out of Hesbbon, and a flame from Sion, and deuoured the corner of Moab, and the top of the sedicious children.

46 Wee be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus saith the iudgement of Moab.

CHAP. XLIX.

The word of the Lord against the Ammonites. 7 Idumea. 33 Damagrus. 33 Kedars. 34 and Edom.

Vnto the children of a Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heiress? Why then hath their king polluted Gad and his people dwelt in his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burned with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Hesbbon, for Ai is wasted: cry yee daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Princes likewise.

4 Wherefore gloriest thou in the valleyes? thy valley floweth away, O rebellious daughter: shee trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man right forth, and none shall gather him that flesh.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 * To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsel perished from their children, is their wisdom vanished?

8 Flee, ye inhabitants of Delan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Elau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? if theues come by night, they will destroy till they haue enough.

10 For I haue discouered Elau: I haue vncovered his secret, and he shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say, I leaue thy fatherles children, and I will preserve them aloue, and let thy widows trust in me.

12 For thus saith the Lord, Beholde, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sowne by my selfe, sayeth the Lord, that Bozrah shall be waste, and for a reproach, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and among people, and how should I pittie thee? Idum,

They fled, thirder thinking to haue succour of the Amorites.

A The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seek to them for helpe.

h which vanied themselves of their iustice, as though he would haue defended them.

c That is they shall be reuiled by the Medians.

a They were separated from the Ammonites by the river Arnon, and after that the tribes were carried away into captiuitie, they invaded the country of Gad.

b To wit, of the Ammonites.

c Meaning, of the Israelites.

d Which was one of the chiefe cities of the Ammonites, and was Hesbbon.

e To wit, of the Ammonites.

f Signifying, that power and riches cannot preuaile, when as God will execute his iudgements.

g That is, without looking backe, and as euery one can find a way to escape.

h In the time of Christ when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman. Eliphaz (one who came off Esau, the enemies that shall disemble as though they fled away, shall turne backe, and invade your land, and possesse it).

k Meaning, that God would vicerly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theuees take buttill they haue enough. Obad. 1. 2.

l The destruction shall be so great, that there shall be none left to take care of the widows and the fatherles.

m I haue not spared mine owne was a chiefe citie of Idum.

n That is, his power and strenght.

o He willed the Children to lay afflictions vpon them, till they be like drunken men that fall downe to their shame and are derided of all.

p Or, shall be fallow, as his haples.

q Thou wilt yett to heare of his miserie.

Ja. 16. 6.

q He shall not exerce his malice against his neighbours.

r Reade Esa. 16. 7.

f Which citie was in the vnsouth border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people carried away.

r Reade Esa. 5.

n Their custome was to play on flutes or instruments, hautes and grane tunes at buriall and in time of mourning, as Math. 9. 35. 27. k. 7. 15.

l Or, shawme.

s That is, Nebuchad-nezzar, as Chap. 49. 22.

y Be that escapeth the danger shall be taken of an other, Isa. 24. 17.

p That is, Bozrah.

Or, idle.

q To wit, Nebuchadnezzar after he hath overcome Iuſub, which is meant by the ſwelling of Iordan, ſhall come againſt mount Seir and Edom.

r That is, the Iſraelites whom the

Edomites kept as ſlaves, to haſte away from thence.

f The captaine and gouernour of the army, meaning, Nebuchadnezzar.

a They ſhall not be able to reſiſt his great captiuitie.

u To wit, the enemy.

x As Chap. 48. 40. was ſaid of Moab, y Which was the chiefe city of Syria, whereby he meant the whole country.

z When ſhees heard the ſudden coming of the enemy.

a He ſpeaketh this in the perſon of the king, and of them of the country, who ſhall wonder to ſee Damaſcus the chiefe city deſtroyed.

b Who was king of Syria, i King. 10. 26. and had built theſe palaces, which were ſhall called the palaces of Ben-Zadai.

c Meaning, the Arabians, and their bedouens.

d Because they dwell in tents, be nameth the things that pertaineth therto.

e The enemies will dwell in your places.

f He ſheweth that they of Habor will flee to the Arabians for ſuccour, but that ſhall not auaile them,

ambafadour ſaſt vnto the heathen, ſaying, Gather you together, and come againſt her, and riſe vp to the battell.

15 For loe, I will make thee but ſmall among the heathen, and deſpised among men.

16 Thy feare, and the pride of thine heart hath deceiued thee, thou that dwelleſt in the cleiſt of the rocke, and keepest the height of the hill: though thou ſhouldeſt make thy ſelf as big as the eagle, I will bring thee downe from thence, ſayth the Lord.

17 ¶ Alſo Edom ſhall be deſolate: euen ſo one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſſe at all the plagues thereof.

18 As in the overthrow of Sodom and of Gomorrah, and the places thereof neere about, ſayeth the Lord: no man ſhall dwell there, neither ſhall the ſonnes of men remaine in it.

19 Behold, I be ſhall come vp like a lion from the ſwelling of Iordan vnto the ſtrong dwelling place: for I will make Iſrael to reſt, euen I will make him to haſte away from ber, and who is a choſen man that I may appoint againſt her? for who iſlike mee? and who will appoint me the time? and who is the ſhepherd that will ſtand before mee?

20 Therefore heare the counſell of the Lord that he hath deuſed againſt Edom, & his purpoſe that he hath conceined againſt the inhabitants of Teman: ſurely the leaſt of the flocke ſhall draw them out: ſurely he ſhall make their habitations deſolate with them.

21 The earth is moued at the noiſe of their fall: the cry of their voyce is heard in the red ſea.

22 Behold, he ſhall come vp, and fly as the eagle, & ſpread his wings ouer Bozrah, and at that day ſhall the heart of the ſtrong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto y Damaſcus hee ſayeth, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one out of fearefull ſea that cannot reſt.

24 Damaſcus is diſcouraged, and turneth her ſelfe to flight, & ſearcheth ſeiled her: anguiſh & ſorrow haue taken her as a woman in trauaile.

25 How is the glorious citie not referred, the citie of my ioy?

26 Therefore her young men ſhall fall in her ſtreetes, and all her men of warre ſhall be cut off in that day, ſayth the Lord of hoſtes.

27 And I will kindle a fire in the wall of Damaſcus, which ſhall conſume the palaces of Ben-Zadai.

28 ¶ Vnto Kedar, and to the kingdome of Habor, which Nebuchadnezzar king of Babel ſhall ſmite, thei ſhall the Lord, Ariſe, and goe vp vnto Kedar, and deſtroy the men of the Eaſt.

29 Their tents and their flockes ſhall they take away: yea, they ſhall take to themſelues their curtains and all their veſſels, and their camels, and they ſhall cry vnto them, Feare is on euery ſide.

30 Flee, get you faſt off: they haue conſulted to dwell) O ye inhabitants of Habor, ſayth the Lord: for Nebuchadnezzar king of Babel hath taken counſell againſt you, and hath deuſed a purpoſe againſt you.

31 ¶ Ariſe, and get you vp vnto the weaſhy nation that dwelleth without care, ſayeth the Lord, which haue neither gates nor barres, but dwell alone,

32 And their camels ſhall be a bootie, and the

multitude of their cattell a ſpoyle, and I will ſcatter them into all windes, and to the vtmoſt corners, and I will bring their deſtruction from all the ſides thereof, ſayth the Lord.

33 And Habor ſhall be a dwelling for dragons, and deſolation for euer: there ſhall no man dwell there, nor the ſonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Iu-dah ſaying,

35 Thus ſayth the Lord of hoſtes, Behold, I will breake the bow of Elam, euen the chiefe of their ſtrength.

36 And vpon Elam I will bring the four windes from the four quarters of heauen, and will ſcatter them towards all theſe windes, and there ſhall be no nation, whither the fugitives of Elam ſhall not come.

37 For I will cauſe Elam to be afraid before their enemies, and before them that ſeek their liues, and will bring vpon them a plague, euen the indignation of my wrath, ſayeth the Lord, and I will lend the ſword after them, till I haue conſumed them.

38 And I will ſermy throne in Elam, and I will deſtroy both the king & the princes from thence, ſayth the Lord: but in ſ latter dayes I will bring againe the captiuitie of Elam, ſayth the Lord.

CHAP. L.

Hee prophetieth the deſtruction of Babylon, and the deliuerance of Iſrael which was in captiuitie.

The word that the Lord ſpake concerning Babel, and concerning the land of the Caldeans by the miniſterie of Ieremiah the Prophet.

2 Declare among the nations, and publiſh it, and let vp a bandarr, proclaim it and conceale it not: ſay, Babel is taken, Babel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burſt in pieces.

3 For out of the north there cometh vp a nation againſt her, which ſhall make her land waſte, and none ſhall dwell therein: they ſhall flee, and depart, both man and beaſt.

4 In thoſe dayes, and at that time, ſayth the Lord, the children of Iſrael ſhall come, and the children of Iuda together, going, and weeping ſhall they go, and ſeek the Lord their God.

5 They ſhall aſke the way to Zion, with their faces thitherward, ſaying, Come, and let vs cleaue to the Lord in a perpetual covenant that ſhall not be forgotten.

6 ¶ My people hath bene as loſt ſheep: their ſhepherds haue cauſed them to goe aſtray, and haue turned them away to the mountaines: they haue gone from ſ mountaine to hill, and forgotten their reſting place.

7 All that found them haue denounced them, and their enemies ſaid, Wee offend not, becauſe they haue ſinned againſt the Lord, & the habitation of iuſtice, euen the Lord the hope of their fathers.

8 ¶ Flee from the midles of Babel, and depart out of the land of the Caldeans, and be yee as the hee goates before the flocke.

9 For loe, I will riſe, and cauſe to come vp againſt Babel a multitude of mightie nations from the North country, and they ſhall ſet themſelues in aray againſt her, whereby ſhee ſhall be taken: their arrowes ſhall be as of a ſtrong man, which is expert, for none ſhall returne in vaine.

10 And Caldea ſhall be a ſpoyle: all that ſpoyle

That is, Perſia, ſo called of Elam the ſonne of Shem: ¶ Becauſe the Perſians were good archers, he ſheweth that thing wherein they put their truſt, ſhould not profit them.

i I will place Nebuchadnezzar there, and in theſe propheticall Terminiſh ſpeaketh of theſe countryes, which ſhould be ſubdued vnder the ſiſt of theſe foure monarchies which were of Daniel which mention.

k Thiniſmy be referred to the Empire of the Perſians and Medes after the Caldeans, or vnto the time of Chriſt, 88 Chap. 49. 47.

l That is, hand:

m After that God had viſed the Babylonians ſerue to puniſh other nations, he ſheweth that their ſinne ſhall come to be puniſhed.

n There were two of their chiefe idoles.

o To wit, the Medes and the Perſians.

p When Cyrus ſhall take Babel.

q Reade Chap. 31. 94.

r Their gouernours and miniſters by their examples haue provoked them to idolatry.

s They haue committed idolatry in euery place.

t For the Lord dwelt among them in his Temple, and idolatry haue maintained them by his iuſtice.

u When God ſhall deliuer you by Cyrus.

x That is, moſt forward and with out feare.

y That is, ſpoyle.

1 Shalbe made rich thereby.

m For toy of the witchry, that ye had against my people.

n In signe of contempt and disdain. o He speaketh to the enemies of the Medes and Persians.

b Though the Lord called the Babylonians his servants and their worke his worke in punishing his people, yet because they did it not to glorifie Gods, but for their owne malice and to profit themselves, it is here called sloue.

q Or, yeelded, or made peace.

r Destroy her so that none be left to labour the ground, or to take the fruit thereof. Meaning, Tiglath-pilezar, who carried away the ten tribes.

s He carried away the rest, to wit, Judah, and Benjamin.

t That is, Babylon: whose the Lord raised vp Cyrus.

u Ezek 23. 23. v Of them that should be visited.

w Nebuchadnezzar, who had finished downe all the prince and people of the world.

x Ebr. from the end

y Her princes and mightie men. y Of the fowes which should be deliuered by Cyrus.

her; shalbe satisfied, saith the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, and because ye are grown fat, as the calves in the graile,^m and neyed like strong horses,

12 Therefore your mother shalbe sore confounded, and she that bare you shalbe ashamed: behold, the vntermost of the nations *shalbe* a desert, a drie land, and a wilderness.

13 Because of the wrath of the Lord it shal not be inhabited, but shalbe wholly desolate: currey one that goeth by Babel, shalbe astonished, and hidde at all her plagues.

14 * Put your felues in aray against Babel round about: all ye that bend the bowe, shoot at her, spare no arrows: for she hath sinned against the Lord.

15 Crie against her round about: she hath giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the sower from Babel, and him that handleth the sheeth in the time of haruest: because of the sword of the oppressor they shal turne euery one to his people, and they shal see euery one to his owne land.

17 Israel is like scattered sheepe: the lions haue dispersed them: first the king of Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken his bones.

18 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will visit the king of Babel, and his land, as I haue visited the King of Asshur.

19 And I will bring Israel againe to his habitation: hee shal feed on Carmel and Bithan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquity of Israel shalbe sought for, and there shall be none: and the sinnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reuerse.

21 Goe vp against the land of the rebels, *euem* against it, and against the inhabitants * of I Pekod: destroy and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed, and broken! bow is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast struen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her from the vntermost border: open her store houses, tread on her as on sheares, and destroy her vnterly: let nothing of her be left.

27 Destroy all her * bullockes: let them goe downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the

vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bowe, besiege it round about: let none thereof escape: * recompense her according to her worke, and according to all that shee hath done, doe vnto her: for shee hath bene proud against the Lord, *euem* against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Behold, I come vnto thee, O proude man, saith the Lord God of hosts: for thy day is come, *euem* the time that I will visit thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shal deuoure all round about him.

33 Thus saith the Lord of hosts, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong redeemer, whose Name is the Lord of hosts, hee shal maintain their cause, that he may giue rest to the land, * and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wife men.

36 A sword is vpon their footstayers, and they shalldote: a sword is vpon her strong men, and they shalbe afraid.

37 A sword is vpon their horses, and vpon their chariots, and vpon all the multitude that are in the mids of her, and they shalbe like women: a sword is vpon her treasures, and they shalbe spoyled.

38 A drought is vpon her waters, and they shalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the Zimms with the Iims shal dwell there, and the ottriches shal dwell therein: for it shalbe no more inhabited, neither shal it be inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, sayeth the Lord: so shal no man dwell there, neither shal the sonne of man remaine therein.

41 Behold, a people shal come from the North, and a great nation, and many kings shal be raised vp from the coasts of the earth.

42 They shal hold the bow and the buckler: they are cruell and vnmisericfull: their voyce shal roare like the sea, and they shal ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble: for he came vpon him, *euem* for he was a woman in trauaile.

44 Behold, he * shal come vp like a lion from the swelling of Iordan vnto the strong habitation: I for I will make Israel to rest, and I will make them to haue away from her: and who is a cheser man that I may appoynt against her? for who is like me, and who will appoynt me the time? and who is the shepherd that will stand before me?

45 Therefore heare the counsell of the Lord, that hee hath deuised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flocks shal draw

* Reel. 18. 6.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shal then haue rest. Ebr. Ipaia.

a For Cyrus did cut the river Euphrates, and diuided the course thereof into many streams, so that it might be passed ouer as though there had bene no water: which thing hee did by the counsell of two of Belshazzars captiues, who conspired against their king, because hee had gelded the poe of them in despite, and slaine the sonne of the other.

b Reade Isa. 23. 27. c Ebr. names of the riches, or yong. Gene. 29. 24. Isa. 13. 19.

d Meaning, that the Persians should gather their army of many nations. e Which is vnto Belshazzar, Dan. 5. 6.

* Chap. 49. 19 c

Read Chap. 49. 19 c

draw them on: surely he shall make their habitation desolate with them.

46 At the noise of the winning of Babel the earth is mouued, and the crae is heard among the nations.

CHAP. LI.

6 Why Babel is destroyed. 41 The vaine confidence of the Babylonians. 42 The vanity of idolaters. 43 Remembrance of his booke to Senach.

Thus saith the Lord. Behold, I will raise vp against Babel, & against the inhabitants that lift vp their heart against me, a destroying wind, I will send vnto Babel fanners that shall fanne her, and shall empty her land, for in the day of trouble they shall be against her on euery side. Also to the bender it, at bendeth his bowe, and to him that lifeth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

48 Thus the flaine shall fall in the land of the Caldeans, and they that are thrust thorow in her streets.

5 For Israel hath bene no byw low, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ Elee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel hath bene as a golden cup in the Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 ¶ Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but she could not be healed: for sake her, & let vs go euery one into his owne country: for her iudgment is come vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought forth our righteousness: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrows: gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the wallis of Babel, make the watch strong: set vp the watchmen: prepare the skouts: for the Lord hath both deified, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, euen the end of thy counteines.

14 The Lord of hostes hath sworn by himselfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 ¶ He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the endes of the earth, he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Euery man is a beast by his owne know-

ledge: euery founder is confounded by the graner image: for his melting is but fallen oo, and there is no breath therein.

18 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iacob it not like them: for he is the maker of all things, & Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine an hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes.

21 And by thee will I breake horse and horseman, and by thee will I breake the chariet and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the waid.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your fight, sayth the Lord.

25 Beholde, I come vnto thee, O destroying mountaine, I saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roll thee downe from the P rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: set the trumpets among the nations: prepare the nations against her: call vp the kingdomes of Ararat, Minni, and Achenaz against her: appoint the prince against her, cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holdes; their strength hath failed, and they were like women; they haue burnt her dwelling place, and her barres are broken.

31 A postle shall runne to meete the poste, and a messenger to meete the messenger, to shewe the King of Babel, that a citie is taken on a side thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hostes: the God of Israel, The daughter of Babel is like a threshing floure; the time of her threshing is come: yet a little while, and the time of her harvest shall come.

34 Nebuchad-nezzar the King of Babel hath denoured me, and destroyed mee; he hath made me an empie vessell; hee swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The spoyle of me, and that which was left of mee, is brought vnto Babel, shall the inhabitants of Zion say; and my blood vnto the inhabitants

1 When God shall execute his vengeance. m That is, the true God of Israel is not like to these idols: for he can helpe when all things are desperate. n He meeneh the Medes and Persians, as he did before call them, for hee can helpe his enemies, Chap. 50. 23.

o Not that Babel stood on a mountaine, but because it was strong and seemed invincible. p From thy strong holds and fortresses.

q By these three nations he meane the higher, and Armenia the lower and Syria: for Cyrus had gathered an army of diuers nations.

r By turning the course of the river one side was made open, and the reedes that did grow in the water were destroyed, which Cyrus did by the counsell of Gubala and Gubata Belshazzars captains. s When the shall be cut up and threshed. t This is spoken in the person of the Jews, bewailing their late and cruelty of the Babylonians.

1 Or, of the land that is left vp. a The Medes and Persians that shall destroy thee as the wind doeth the chaffe.

b Though they were forsaken for a time, yet they were not utterly cut off as though their husband were dead. c He sheweth that there remained no king for them that abide in Babel, but destruction, Chap. 17. 6. and 43. 6.

d By whom the Lord poured out the drinke of his vengeance, to whom is pleased him.

e For the great afflictions that they haue felt by the Babylonians. f Isa. 21. 9. reuel. 14. 8.

g In approving our cause and punishing our enemies.

h Or, fill, or multiply. i For he wrong doo to his people and to his Temple, Chap. 50. 28.

j For the land of Caldea was full of rivers, which ran into Euphrates. k Or, measures. l Eze. his soule, Amos 6. 3.

¶ Chap. 10. 12.

k Read Chap. 10. 14.

o Thus the Lord
awakened the
iniquity done to his
Church as done to
himselfe, because
their cause is his.

x When they are
inflamed with for-
getting and drinking
I will feast with
them, vnto the
Bellifarians ban-
quet, Dan. 5. 2.

y Meaning Babel,
as Chap. 25. 16.

z The great army
of the Medes and
Persians.
a That is, his gifts
and presents which
he had received as
part of the spoile
of a liberation, and
which the idola-
ters brought vnto
him from all
countreys.

b Meaning, that Ba-
bylon should not be
destroyed all at
once, but by little
and little should be
brought to nothing:
for the sixth yeere
came the tidings,
the next yeere the
siege, & in the third
yeere it was taken:
yet this is not that
horrible destruction
which the prophet
threatened in many
places: for that was
after this when they
rebelled and Darius
overcame them by
the policy of
Zopyrus, and ban-
gued three thousand
gentlemen besides
the common people.

c All creatures in
heaven and earth
shall reioyce, and
praise God for the
destruction of Baby-
lon the great enemy
of his Church.

d Babylon did not
enely destroy Is-
rael, but many
other nations.

e Ye that are now
captiues in Babylon,
if he sheweth how
they should re-
member Ierusalem
by lamenting the
miserable affliction
thereof.

f For the walls
were two hundred
foote high.

g For the walls
were two hundred
foote high.

h I will go to afflict
them by afflictions,
so that they shall not
know which way
to turne them.

of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold, I
will maintaine thy cause, and take vengeance for
thee, and I will drie vp the sea, and drie vp her
springes.

37 And Babel shall be as heaps, a dwelling place
for dragons, an astonishment, and an hissing, with-
out an inhabitant.

38 They shall roare together like lions, and
yell as the lions whelps.

39 In their heart I will make them feasts, and
I will make them drunken that they may reioyce,
and sleepe a perpetuall sleepe, and not wake, saith
the Lord.

40 I will bring them downe like lambs to the
slaughter, and like rams and goats.

41 How is Sheckach taken! and how is the
glory of the whole earth taken! how is Babel be-
come an astonishment among the nation!

42 The sea is come vpon Babel: she is co-
uered with the multitude of the waters thereof.

43 Her cities are desolate: the land is drie and
a wilderness, a land wherein no man dwelleth, nei-
ther doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring
out of his mouth, that which he hath swallowed
vp, and the nations shall runne no more vnto
him, and the wall of Babel shall fall.

45 My people, go out of the mids of her, and
deliuer yee euery man his soule from the fierce
wrath of the Lord.

46 Lest your heart euen faint, and ye feare the
rumour that shall be heard in the land; the rumour
shall come this yeere, and after that in the other
by yeere shall come a rumour, & cruelty in the land,
and ruler against ruler.

47 Therefore behold, the dayes come, that I
will visit the images of Babel, and the whole land
shall be confounded, and all her strong hold shall fall
in the mids of her.

48 Then the heauen and the earth, and all
that is therein, shall reioyce for Babel: for the de-
stroyers shall come vnto her from the North, saith
the Lord.

49 As Babel caused the fall of Israel to fall,
so by Babel the fall of all the earth did fall.

50 Ye that haue escaped the sword, go away,
stand not still: remember the Lord a farte off, and
let Ierusalem come into your mind.

51 Wee are confounded because wee haue
heard reproch: shame hath covered our faces, for
strangers are come into the Sanctuaries of the
Lords houses.

52 Wherefore behold, the dayes come, saith
the Lord, that I will visit her graven images, and
through all her land the wounded shall grone.

53 Though Babel should mount vp to hea-
uen, and though she should defend her strength on
hie, yet from mee shall her destroyers come, saith
the Lord.

54 A found of a cry cometh from Babel: and
great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste,
and destroyed from her the great voyce, and her
warres shall roare like great waters, and a found
was made by their noyse:

56 Because the destroyer is come vpon her,
vnto Babel, and her strong men are taken,
their bowes are broken: for the Lord God that
recompenceth, shall surely recompence.

57 And I will make drunke her princes, and

her wife men, her dukes, and her nobles, and her
strong men: and they shall sleepe a perpetuall sleepe,
and not wake, saith the King, whose Name is the
Lord of hostes.

58 Thus faith the Lord of hostes, The i thicke
wall of Babel shall be broken, and her high gates
shall be burnt with fire, and the people shall labour
in vaine, and the folke in the fire, for they shall be
weary.

59 The word which Ieremiah the Prophet
commanded Sheraiah the sonne of Neriah, the
sonne of Mafaiah, when he went with Zedekiah
the king of Iudah into Babel, in the fourth yeere
of his reigne; and this Sheraiah was a peaceable
Prince.

60 So Ieremiah wrote in a booke all the euill
that should come vpon Babel, when all these things
that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou
comest vnto Babel, and shalt see, and shalt reade
all these words,

62 Then shalt thou say, O Lord, thou hast pro-
ken against this place, to destroy it, that none
should remaine in it, neither man nor beast, but
that it should be desolate for euer.

63 And when thou shalt make an ende of re-
ading this booke, thou shalt binde a stone to it,
and cast it in the mids of Euphrates.

64 And shalt say, Thus shall Babel be drowned
and shall not rise from the euill, that I will bring
vpon her: and they shall be weary. Thus saith
the words of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed
before his face, and his eyes put out. 13 The city is
burned. 31 Nebuchadrezzar is brought forth of prison, and
taketh a king.

Zedekiah was one & twenty yeere old when
he began to reigne, and he reigned eleuen
yeeres in Ierusalem, and his mothers name was
Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, ac-
cording to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord
was against Ierusalem and Iudah, till he had cast
them out from his prelerce, therefore Zedekiah
rebelled against the king of Babel.

4 But in the ninth yeere of his reigne, in the
tenth moneth the tenth day of the moneth came
Nebuchadrezzar King of Babel, hee and all his
hoast against Ierusalem, and pitched against it, and
built forts against it round about.

5 So the citie was besieged vnto the eleuenh
yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day
of the moneth, the famine was fore in the citie, so
that there was no more bread for the people of
the land.

7 Then the citie was broken vp, and all the men
of warre fled, and went out of the citie by night,
by the way of the gate betwene the two walles,
which was by the Kings garden: (now the Calde-
ans were by the city round about) and they went
by the way of the wilderness.

8 But the army of the Caldeans pursued after
the king, and tooke Zedekiah in the desert of Ie-
richo, and all the hoaste was scattered from him.

9 Then they tooke the King and carried him
vp vnto the king of Babel to Riblah in the land
of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Ze-
dekiah before his eyes, he slew also all the princes

i The thicke-
ness of the
wall was fiftie
foote thicke.

k This was not in
the time of his
captiuitie, but seuen
yeeres before, when
he went either to
consulte Nebu-
chadrezzar, or to
interest of some
ministers.

l S. Iohn in his Re-
velation alludeth
to this place, when
he saith that the
Angel took a mil-
lion and cast it into
the sea; signifying
thereby the destruc-
tion of Babylon.
Reue. 18. 21.
m They shall not
be able to resist,
but shall labour
in vaine.

* 2 King. 24. 18.
n. chron. 36. 11.

a So the Lord pur-
sued him by bones,
and gaue him vp
to his rebellious
heart, till he had
brought the enemy
vpon him to
lead him away and
his people.

* 2 King. 25. 1.
and chap. 39. 1.

b Read Chap. 39. 46

c Read 2 King. 25. 6,
and Chap. 39. 7.

of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth moneth in the tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward which hee hadde before the king in Ierusalem,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue certaines of the poore of the people, and the residue of the people that remained in the cite, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaines of the poore of the land, to dresse the vines, and to till the land.

17 Also the pillars of brasie that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and carried all the brasie of them to Babel.

18 The pots also and the bezels, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasie where with they ministered, tooke they away.

19 And the bowles, and the alphins, and the basins, and the pots, and the candlestickes, and the incense dishes, and the cuppes, and all that was of gold, and that was of silver, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen bulles, that were under the bases, which King Salomon had made in the House of the Lord: the brasie of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eigheteene cubites, and a threede of twelue cubites did compasse it, and the thicknesse thereof was foure fingers: it was hollow.

22 And a chapter of brasie was vpon it, and the height of one chapter was foue cubites with networke, and pomegranates vpon the chapters,

round about, all of brasie: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the networke were an hundred round about.

24 And the chiefe steward tooke Sheriah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the cite an Eunuch, which had the oversight of the men of warre, and seven men that were in the Kings presence, which were found in the cite, and Sopher captain of the hostie, who murdered the people of the land, and threescore men of the people of the land, that were found in the middes of the cite.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slewed them in Riblah, in the land of Hamath: thus Iudah was carried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar carried away captiue, in the seventh yeere, euen three thousand Iewes, and three and twentie.

29 In the eighteenth yeere of Nebuchad-nezzar, hee carried away captiue from Ierusalem eight hundred thirtie and two persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward carried away captiue of the Iewes foure hundred forty and five persons: all the persons were foure thousand and sixe hundred.

31 And in the seven and thirtieth yeere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth, in the five and twentieth day of the moneth, Evil-merodach King of Babel, in the first yeere of his reigne, lifted vp the head of Iehoiachin King of Iudah, and brought him out of prison.

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel;

33 And changed his prison garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion was a continual portion giuen him of the King of Babel euerie day a certain, all the dayes of his life vntill hee died.

i But because of the countnesse, no more could be sente but in unity and fixe.
k Which feared in the high Priests head if he had any offensive impediment.

l In the King, as 19. is read but of five: those were the most excellent, and the other xxiij, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seventh yeere of his reigne, and the beginning of the eighth.
n In the latter end also of that yeere, and the beginning of the nineteenth.
¶ Ezechias.

o That is, hee forced him to liberty and honour.

p And gave him princely apparel.
q That is, hee had allowance in the court, and shew as length hee had rest and quietnesse, because hee obeyed Teremias the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

The Prophet bewaileth the miserable estate of Ierusalem. 3 And sheweth that they are punished because of their sinnes. The first and second Chapter begin with words according to the letters of the Hebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the fifth.

Ow doeth the cite remaine solitary that was full of people? she is as a widow: she that was great among the nations, & prince among the provinces, is made tributarie.

2 She weepeth continually in the night, and her teares run downe by her cheekes: among all her labour, she hath none to comfort her: all her

friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is carried away captiue, because of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecutors tooke her in the brasils.

4 The wayes of Zion lament, because no man cometh to the soleinne feasts, all her gates are desolate: her Priests sigh: her virgins are discomfited, and the bisshoppes heauelesse.

5 Her aduersaries are as the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemies.

6 And from the daughter of Zion all her beauty is departed: her princes are become

f As they used to come vp with mirth and ioy.

g For her crueltie toward the pappe and oppression of Ierusalem, Jer. 34. 17.

h That is, haue rule ouer her.

d To the 2. King. 25. 3 it is called the seventh day, because the fire began then, and so continued to the tenth.
e That is, which was his seruant, as a King. 15. 5.

f Of these pillars read 1. King 7. 15.

g Which were also made of brasie, as 1. King 7. 45.

h Fewer so much in quantitie.

a The Prophet wondered at the great iudgement of God, seeing Ierusalem, which was so strong, and so full of people, to be now destroyed and desolate.
b Which had chiefe rule ouer many provinces and countreys.
c So that she seeketh no rest.
d Meaning, the Egyptians and Assyrians, which punished her.

^b As men pined
way with sorow
and that haue
courage.

ⁱ In her misery
she comforted the
great benefits and
commodities that
she had lost.
^h At her religion
and fearing of
God, which was
the greatest griefe
to the godly.

^l Or, driven away.
She is reproued
of her sinne,
although it be ma-
nifest.

[†] Ebr. hath mag-
nified himselfe.
m God forbidde
that the Ammonites
and Moabites
should enter into
the Congregation
of the Lord, and
vnder them bee
comprehended
all enemies, Deut.

ⁿ Thus Ierusalem
lamenteth mourning
obies to pittie her,
and to learne by
her example.

^o This declareth
that we should
acknowledge God
to be the author
of all our afflictions
to the intent
that we might serke
vnto him for remedy.

^p Mine heauie
finnes are continu-
ally before his
eyes, as be that
teth a thing to his
hand for a remem-
brance.

^q He hath troden
them vnder foot
as they tread
grapes in the
winepresse.

[†] Ierem. 14. 17. cha.
8. 13.

^r Which because
of her pollution
was separate from
her husband. I. Lev.
19. 19 and was ab-
horred for the time.
[†] Ebr. smit.

[§] That is, they di-
d for hunger.

^k like harts that finde no pasture, & they are gone
without strength before the pursuer.

7 Ierusalem remembered the dayes of her af-
fliction, and of her rebellion, and all her pleasant
things that shee had in times past, when her peo-
ple fell into the hand of the enemye, and none
did helpe her: the aduersarie sawe her, and did
moke at her ^k Sjsbaths.

8 Ierusalem hath grievously sinned, therefore
she is in derision: all that honoured her, despise
her, because they haue seene her filthines: yea, she
sighteth, and turneth backward.

9 Her selfe in herselfe is in her skirts: she remem-
bered her former last end, therefore shee came downe
wonderfully: shee had no comforter: O Lord,
behold mine affliction: for the enemye [†] is proud.

10 The enemye hath stretched out his hande
vpon all her pleasant things: for he hath seene the
heathen enter into her Sanctuary, whom ^m thou
diddest command, that they should not enter in-
to thy Church.

11 All her people sigh and seeke their brea-
k: they haue giuen their pleasant things for meat to
refresh the foule: see, O Lord, and consider: for I
am become vile.

12 Haue yee no regard, all yee that passe by
this way: behold and see, if there be any know-
like vnto my sorow, which is done vnto mee
wherewith the Lord hath afflicted mee in the day
of his fierce wrath.

13 From aboute hath ^o hee sent fire into my
bones, which proueth against them: hee hath
spread a net for my feet, and turned mee backe: he
hath made mee desolate, and daily in heauell.

14 The yoke of my transgressions is bound
vpon his hand: they are wapped, and come vpon
vpon my necke: hee hath made my strength to
fall: the Lord hath deliuered me into their hands,
neither am I able to rise vp.

15 The Lord hath troden vnder foote all my
valiant men in the middes of mee: hee hath called
an assembly against mee to destroy my young men:
the Lord hath troden ^q the winepresse vpon the
virgine the daughter of Iudah.

16 * For these things I weep: mine eye, ^r even
mine eye casteth out water, because the comfort-
er that should refresh my soule, is fur from mee:
my children are desolate, because the enemye
peruiled.

17 Zion stretched out her hands, and there
is none to comfort her: the Lord hath appointed
the enemies of Iacob round about him: Ierusa-
lem is ^s as a menstruous woman in the middes
of them.

18 The Lord is righteous: for I haue rebelled
against his commandement: heare, I pray you,
all people, and behold my sorow: my virgins and
my young men are gone into captiuitie.

19 I called for my louers, but they deceived mee:
my Priests and mine Elders perished in the citie,
while they sought their meate to refresh their
soules.

20 Behold, O Lord, how I am troubled: my
bowels ^t melt: mine heart is turned within me, for
I am full of heauines: the sword spoileth abroad,
as death death at home.

21 They haue heard that I mourne, but there
is none to comfort mee: all mine enemies haue
heard of my trouble, and are glad, that thou hast
done it: thou wilt bring the day, that thou hast
pronounced, and they shall be like vnto mee.

22 * Let all their wickednes come before thee:
I do vnto them, as thou hast done vnto me, for all
my transgressions: for my sighes are many, and
mine heart is heauy.

C H A P. II.

How hath the Lord darkened the dang-
ter of Zion in his wrath: and hath cast downe
from heauen vnto the earth the beautes of Is-
rael, and remembered not his ^u footstoolle in the
day of his wrath!

1 The Lord hath destroyed all the habitatio-
s of Iakob: & not spared: he hath thrown downe
in his wrath the strong holds of the daughter of
Iudah: he hath cast them downe to the ground:
hee hath pollard the kingdome and the princes
thereof.

2 He hath cut off in his fierce wrath all the
4 horne of Israel: he hath drawn back his ^v right
hand from before the enemye, and there was k-
dled in Iakob like a flame of fire, which deuou-
red round about.

3 He hath bent his bowe like an enemye: his
right hand was stretched vp as an aduersary, and
slew all that was pleasant to the eye in the Taber-
nacle of the daughter of Zion, he powred out his
wrath like fire.

4 The Lord was as an enemye: he hath deuou-
red Israel and consumed all his palaces: he hath
destroyed his strong holdes, and hath increased in
the daughter of Iudah lamentation and mourn-
ing.

5 For he hath destroyed his Tabernacle, as
a garden he hath destroyed his Congregation:
the Lord hath caused the Feastes and Sabbath
to be forgotten in Zion, and hath despised in the
indignation of his wrath, the King and the
Priest.

6 The Lord hath forsaken his altar: he hath
abhorred his Sanctu-^w tie: hee hath giuen into the
hand of the enemye the wallles of her palaces: they
haue made a noise in the House of the Lord, as
in the day of Ierusalem.

7 The Lord hath determined to destroy the
wall of the daughter of Zion: hee stretched out a
line: hee hath not withdrawn his hand from
destroying: therefore hee made the rampart
to fall, and the wall to lament: they were destroyed
together.

8 Her gates are sunke to the ground: hee hath
destroyed and broken her barres: her King and
her Princes are among the Gentiles: the Law is
no more, neither can her Prophets receive any
vision from the Lord.

9 The Elders of the daughter of Zion sit vpon
the ground, and keepe silence: they haue cast
vpon their heads: they haue girded themselves
with sackcloth: the virgins of Ierusalem hang
downe their heades to the ground.

10 Mine eyes doe faile with teares: my bowels
swell, my liuer is powred vpon the earth, for the
destruction of the daughter of my people, because
the children and sucklings ^x swoone in the Streets
of the citie.

11 They haue said to their mothers, Where
is bread and drinke? when they swooned as
the wounded in the Streets of the city, and when
they gaue vp the ghost in their mothers bo-
somes.

12 What thing shall I take to witness for
thee? What thing shall I compare to thee, O
daughter

Of desiring ven-
geance against the
enemie, read Ier.
11. 30 and 19. 21.
[†] Or, gather them
like grapes.

[†] Or, thought
better from prospe-
rity to aduersity.

[†] Main giuen her
a most sore net.
[†] Alluding to the
Temple, or to the
Arche of the cove-
nant, which was
called the foot-
stoolle of the Lord,

because they
should not let
their mindes so
low, but lift vp
their hearts to-
ward the braues.

[†] Meaning, that
glory and strenght
as in Sam. 1. 1.

[†] That is, his furo-
ur, which he was
wont to send vs,
when our enemies
oppressed vs.

[†] Showing that
there is no remedy
but destruction,
where Gods will is
the enemye.

[†] As the people
were accustomed
to praise God in
the solemn feasts
with a loud voyce,
so now the enemye
blaspheme him
with shouting and
cry.

[†] This is a figura-
tive speech, as that
was, when hee saw
the waves did la-
ment, Chap. 1. 4.

[†] Meaning, that
the sorow was so
great, that the in-
fants & children
died for their part
beside.

[†] Or, fide,

[†] Or, faint,

[†] Ebr. wheate and
wine.

[†] Ebr. poured out
the soule.

[†] Meaning, that
her calamitie was
so euident, that it
needed no wit-
nesse.

Cv. 4. 13.

45 Thou hast made vs as the * off-scouring
and refuse in the mids of the people.

46 All our enemies haue opened their mouth
againſt vs.

47 Feare, and a ſnare is come vpon vs with de-
ſolation and deſtruction.

48 Mine eye catcheth out riuers of water, for the
deſtruction of the daughter of my people.

49 Mine eye droppeth without ſlay, and cea-
ſeth not.

50 Till the Lord looke downe, and behold
from heauen.

51 Mine eye * breaketh mine heart becauſe of
all the daughters of my city.

52 Mine enemies chafed me fore, like a bird,
without cauſe.

53 They haue ſhut vp my life y in the dunge-
on, and caſt a ſtone vpon me.

54 Waters flowed ouer mine head, then thought
I, I am deſtroyed.

55 I called vpon thy name, O Lord, out of the
low dungeon.

56 Thou haſt heard my voyce : ſtop not thine
care from my high, and from my cry.

57 Thou dreweſt neere in the day that I called
vpon thee : thou ſaideſt, Feare not.

58 O Lord, thou haſt maintained the cauſe of
my * ſoule, and haſt redeemed my life.

59 O Lord, thou haſt ſcene my wrong, Iudge
thou my cauſe.

60 Thou haſt ſcene all their vengeance, and all
their deuices againſt me.

61 Thou haſt heard their reproach, O Lord, and
all their imaginations againſt me.

62 The lips aſſe of thole that roſe againſt me, &c
their whiſpering againſt me continually.

63 Behold, their lining downe, and their riſing
vp, *how* I am their ſong.

64 * Giue them a recompence, O Lord, accord-
ing to the worke of their hands.

65 Giue them *||* ſorrow of heart, *euē* thy curſe
to them.

66 Perſecute with wrath and deſtroy them from
vnder the heauen, O Lord.

CHAP. IV.

HOW is the * gold become fo *||* dimme *||* the
moſt fine gold is changed, and the ſtones of
the Sanctuary are ſcattered in the corner of euery
ſtreet.

2 The noble *||* men of Zion comparabe to fine
gold, how are they eſteemed as earthen *b* pitchers,
euē the worke of the hands of the porter *!*

3 Euen the dragons * draw out the breaſt and
giue ſucke to their yong : but the daughter of my
people *is* become cruell like the *d* Offriches in the
wilderneſſe.

4 The tongue of the ſucking childe cleaueth
to the rooſe of his mouth for thirſt : the yong
children aſke bread, but no man breaketh it vnto
them.

5 They that did feed delicately, periſh in the
ſtreets : they that were brought vp in ſcarlet, em-
brace the dungue.

6 For the iniquity of the daughter of my people
is become greater then the ſinne of Sodom, that
was * deſtroyed as in a moment, and I none pi-
shed camps againſt her.

7 Her * Nazarites were purer then the ſnow, and
whiter then the milke : they were more ruddy in

body then the red precious ſtones : they were like
poliſhed ſaphir.

8 Now their e vilage is blacker then a coale :
they cannot know then in the ſtreets : their ſkin
cleaueth to their bones : it is withered like a ſtocke.

9 They that be ſlaine with the ſword are bet-
ter then they that are killed with hunger : for they
ſade away as they were bricken thow for the
fruits of the field.

10 The hands of the pitifull women haue fod-
den their owne children, which were their meat in
the deſtruction of the daughter of my people.

11 The Lord hath accompliſhed his indigna-
tion : he hath powred out his fierce wrath, he hath
kindled a fire in Zion, which hath deuoured the
foundation thereof.

12 The kings of the earth, and all the inhabi-
tants of the world, I would not haue beleueed that
the aduerſary and the enemy ſhould haue entred
into the gates of Ieruſalem :

13 For the ſinnes of her prophets, and the in-
iquities of her prieſts, that haue ſhed the blood of
the iuſt in the mids of her.

14 They haue wandered as blind men *b* in the
ſtreets, and they were polluted with blood, ſo that
they would not touch their garments.

15 But they cried vnto them, Depart ye polluted,
depart, depart, touch not : herefore they fled away,
and wandered : they haue laid among the heathen,
They ſhall no more dwell there.

16 The *||* anger of the Lord hath ſcattered them,
he will no more regard them : they reuerenced
not the face of the Priek, nor had compaſſion on
the Elders.

17 Whiles we waited for our vaine helpe, our
eyes failed : for in our waiting we looked for *a*
nation that could not ſaue vs.

18 They hunt out ſleps, that we cannot go in
our ſtreets : our end is nere, our daies are fulfilled,
for our end is come.

19 Our perſecutors are ſwifter then the eagles
of the heauen : they purſued vs vpon the moun-
taines, and laid wait for vs in the wilderneſſe.

20 The *||* breath of our noſtrekes, the Anointed
of the Lord was taken in their nets, of whom we
ſaid, Vnder his ſhadow we ſhalbe preferred aliue
among the heathen.

21 Reioyce and be glad, *||* O daughter Edom :
that dwelleſt in the land of Vz, the cup alſo ſhall
paſſe thow vnto thee : thou ſhalt be drunken
|| and vomit.

22 Thy puniſhment is accompliſhed, O daughter
Zion : he *||* will no more cary thee away into ca-
pitiuity, but he will viſit thine iniquity, *||* O daughter
Edom, he will diſcouer thy ſinnes.

CHAP. V.

The prayer of Ieremias.

Remember, O Lord, what is come vpon vs : con-
ſider, and behold our reproach.

2 Our inheritance is turned to the ſtrangers, our
houſes to the aliens.

3 We are fatherleſſe euen without father, and
our mothers are as widowes.

4 We haue drunken our *b* water for money : &
our wood is ſold vnto vs.

5 Our neckes are vnder perſecution : we are
weary, and haue no reſt.

6 We haue giuen our *c* hands to the Egy-
ptians ſeruitude and bondage. *c* We are loyned in league as

e They that were
before moſt in Gods
fauour, are now in
greatest abomina-
tion vnto him.

f For lacke of food
they pined away and
cooled.

g He meaneth that
theſe things are
come to paſſe there-
fore, contrary to all
mens expectations.
h Some reſerre this
to the blind men,
which as they went,
ſtumbled on the
blood, whereof the
city was full.
i Meaning, the
heathen which came
to deſtroy them,
could not abide
them.

k Or, face.
l That is, the ene-
mies.

m He ſheweth two
principall cauſes of
their deſtruction,
their cruelty and
their vaine confi-
dence in man : for
they truſted in the
helpe of the Egyp-
tians.

n Our king Ioiſiah,
in whom thood our
hope of Gods fa-
uour, and in whom
depended our ſtate,
and life, was ſlaine,
whom he calleth
Anointed, becauſe he
was a figure of
Chriſt.

o This is ſpoken by
deſcription.

p Or, ſhow thy
nakedneſſe.

q He comforteth the
Church, by that
after ſeuenty yeeres
their fortunes ſhall
be reſtored, which
the heathen ſhould
be tormented for
euē.

a This prayer as in
thought, was made
while ſome of the
people were caried
away captiue, others
at the portell re-
mained, and ſome
went into Egypt,
and other places
for ſuccour : albeit
it ſeemeth that the
Prophet foreſeeing
their miſeries to
come, thus prayed.
b Meaning, their ex-
tremity with them, as
ſlaves.

g I am ouercome
with ſore weeping
for all my people.

y Reade Ier. 37. 16,
how he was in the
filthy dungeon.

z Meaning, the
ſoule wherefore his
life was in danger.

** Pſa. 38. 4.*

|| Or, an infinite
heart.

a By the gold, he
meaneth the princes,
as by the ſtones he
vnderſtandeth the
Prieſts.

b Or, ſold.

c Which are of ſmall
eſtimation, and haue
none honour.

d Though the dra-
gons be cruelly, yet
they play their yong
and nourish them :

e Which thing Ieruſa-
lem doeth not.

f The women for-
ſake their children,
as the Offrich doth
her egges, Iob 39.
27.

** Gen. 19. 15.*

|| Or, as ſtrength
was againſt her.
|| Numb. 11. 1.

d As our fathers
have bin punished
for their iniquities: so
we that are culpable
of the same
sins, are punish-
ed.
e Because of the
enemie that came
from the wilder-
nesse, and would
not suffer vs to go
and seek our neces-
sary food,
f That is, by the
enemies hand.
g Their slavery was
so great, that they
were not able to a-
bide it.
h There were co-
more leaves nor
forme of common-
wealth.

tians, and to Asirub, to be satisfied with bread.

7 Our fathers have sinned, and are not, and we
have borne ^d their iniquities.

8 Seruants have ruled ouer vs, none would de-
liver vs out of their hands.

9 We gat our bread with the perill of our li-
ues, because of the sword ^d of the wilderness.

10 Our skinned was blacke like as an ouen be-
cause of the terrible famine.

11 They defiled the women in Zion, and the
maids in the cities of Iudah.

12 The princes are hanged vp by ^f their
hand: the faces of the Elders were not had in
honour.

13 Thy tooke the yong men to grind, and the
children left vader ^s the wood.

14 The Elders haue ceased from the ^b gate,

and the yong men from their longe,

15 The ioy of our hearts is gone, our dance is
turned into mourning.

16 The crowne of our head is fallen: we now
vnto vs, that we haue sinned.

17 Therefore our heart is heavy for these things,
our eyes are dimme.

18 Because of the mountaine of Zion, which is
desolate: the foxes run vpon it.

19 But thou, O Lord, remaine for ^k euer: thy
throne is from generation to generation.

20 Wherefore dost thou forget vs for euer,
and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, and we
shalbe turned: renew our dayes as of old.

22 But thou hast vicerely reioiced vs: thou art
exceedingly angry against vs.

i With weeping.
k And therefore thy
counsaile and me-
asures can neuer faile.
l Whereby is de-
clared that it is not in
mans power to turne
to God, but is onely
his worke to con-
uert vs, and that
God worketh in vs
before we can con-
uert to him, ler. 31. 18.

E Z E K I E L.

THE ARGVMENT.

AFTER that Iehoiachin by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nabuchadne-
zar, and so went into captivity with his mother, and diuers of his princes and of the people, certaine
began to repent and murmur: that they had obeyed the Prophets counsell, as though the things which they
had prophesied should not come to passe, and therefore their estate s^dould be still miserable vnder the Cal-
deans. By reason whereof he confirmeth his former prophecies, declaring by new visions and reuelations
showed vnto him, that the city should most certainly be destroyed, and the people grievously tormented by
Gods plagues, inasmuch that they that remained, should be brought into cruel bondage. And least
the godly should despair in these great troubles, he assured them that God will deliver his Church at his
time appointed, and also destroy their enemies, which either afflicted them, or reioiced in their miseries.
The effect of the one and the other should be chiefly performed vnder Christ, of whom in this booke are
many notable promises, and in whom the glory of the new Temple should perfectly be restored. He pro-
phesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in
the first yeere of Iehoiachins captivity.

CHAP. I.

^a The time wherein Ezekiel prophesied, in what place.
^b His kindred. ^c The vision of the four beastes. ^d The
vision of the throne.

a After that the
booke of the Law
was found, which
was the eighteenth
yeere of the reigne
of Iosiah, so that hee
and twenty yeeres
after this booke was
found, Ieroboam
led away captiue
with Ezekiel and
many of the people,
who the first yeere
after lawe these visi-
ons.

b Which was a part
of Euphrates he
called.

c That is, notable
and excellent visions,
for that it might be
knowne, it was no
natural drome, but
came me of God

d That is the spirit
of prophecy, at Cha.
3. 1. and 37. 1.

e By this dignifi-
cation of words he signifi-
eth the fearful iud-
gement of God, and
the great affliction
that should come
vpon Ierusalem.

f Or, pale yellow.
g Which were the
four Cherubims that
represented the
glory of God, as
Chap. 3. 12.



T came to passe in the ^a thir-
tieth yeere. In the fourth mo-
neth, and in the fifth day of the
moneth (as I was among the
captiues by the riuer ^b Chetar)
that the heauens were opened,
and I saw visions of ^c God.

2 In the fifth day of the moneth (which was the
fift yeere of king Iehoiachins captivity.)

3 The word of the Lord came vnto Ezekiel the
Priest, the sonne of Buzi, in the land of the Cal-
deans, by the riuer Chetar, where the ^d hand of
the Lord was vpon him.

4 And I looked, and behold, ^e a whirlwind came
out of the North, a great cloud and a fire wrapped
about it, and a brightness was about it, and in the
mids thereof, to wit, in the mids of the fire came
out as the likenesse of ^f amber.

5 Also out of the mids thereof came the likenesse
of ^g four beastes, and this was their forme: they
had the appearance of a man.

6 And euery one had four faces, and euery one
had four winges.

7 And their feet were straight feete, and the sole
of their feete was like the soles of a calves foote,
and they sparkled like the appearance of bright
brasse.

8 And the hands of a man came out from vn-
der their wings in the four parts of them, and

they foure had their faces, and their winges.

9 They were ^g knyed by their wings one to an-
other, and when they went fouth, they returned
not, but euery one went straight forward.

10 And the similitude of their faces was as ^b the
face of man: and they foure had the face of a lion
on the right side, and they foure had the face of a
bullocke on the left side: they foure also had the
face of an Eagle.

11 Thus were their faces: but their winges were
spread out about: two wings of euery one were
ioyned one to another, and two covered their
bodies.

12 And euery one went straight forward: they
went whither they ^f spirit led them, and they re-
turned not when they went fouth.

13 The similitude also of the beastes, and their ap-
pearance was like burning coales of fire, and like
the appearance of lampes: for the fire ran among
the beastes, and the fire gaue a glister, and out of the
fire there went light n g.

14 And the beastes ranne, and i returned like vn-
to lightning.

15 ¶ Now as I beheld the beastes, behold, ^h
a wheele appeared vpon the earth by the beastes, ha-
uing four to faces.

16 The fashion of the wheeles and their worke
was like vnto ^a Chyrfolyte: and they foure had
one so me, and their fashion and their worke was
like one wheele in another wheele.

17 When they went, they went vpon their foure
sides, and they returned not when they went.

18 They had also ⁱ rings, and height, and were
fearefull to behold, and their rings were full of
eyes, round about thau foure.

g The wing of the
ouen touched the
wing of the other.
h Eusey Cherubim
had four faces, the
face of a man, and of
a lion on the right
side, and the face of
a bullocke and of an
Eagle on the left side.

i Eze, whither their
spirit or will was led
see.

j That is, wherthey
had extended Gods
will: for as they
returned not, till
God had changed the
face of things.

k The Ebrew word
is tsarfith: meaning
that the colour was
like the Chyrfolyte,
or a precious stone
so called.

l Or, the tent.

THE VISION OF EZEKIEL.



A The white wind that came out of the North, or Aquilon.
 B The great cloud.
 C The fire wrapped about it.
 D The brightness about it.
 E The likeness of Amber, or the pale colour.
 F The frame of the four beasts.
 G Their feet like calves feet.
 H Hands coming out from under their wings.
 I K L M The fashions of the four faces of every beast.
 N Their wings joined one to another.
 O Their two wings which covered their bodies.
 P Fire running among the beasts.
 Q Wheels having every one four faces.
 R The rings of the wheels which were full of eyes.
 S The firmament like unto Crystal.
 T The throne which was set upon the firmament.
 V Where sat like the appearance of a man.
 X The appearance of amber above, and beneath the man.
 Y The fire about him.
 Z The brightness of fire like the rainbow.

Mid, Or the South.

19 And when the beasts went, the wheels went with them; and when the beasts were lift vp from the earth, the wheels were lift vp.

20 Whither their spirit led them, they went, and whither did the spirit of the wheels lead them, &c the wheels were lifted vp besides them; for the spirit of the beasts was in the wheels.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheels were lifted vp besides them; for the spirit of the beasts was in the wheels.

22 And the similitude of the firmament vpon the heads of the beasts was wonderful, like unto cry stall spread ouer their heads aboue.

23 And vnder the firmament were their wings streight the one toward the other; every one had two which covered them, and euery one had two which covered their bodies.

24 And when they went forth, I heard the noise of their wings like the noise of great waters, and as the voyce of the Almighty, even the voyce of speech, as the noise of an host; and when they stood, they let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire a round about within it to locke too, even from his loynes upward; and to looke too, even from his loynes downward, I saw as the likeness of fire, and brightness round about it.

Which declared the swiftnesse and the fearfulness of Gods iudgements, in which signified that they had no power of themselves, but only waited to execute Gods commandment.

whereby was signified a terrible iudgement toward the earth.

28 As the likenesse of the bow, that is in the cloude in the day of raine, so was the apperance of the light round about.

29 This was the apperance of the similitude of the glory of the Lord : and when I saw it, I fell vpon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their exiles.

A Nd as I said vnto me, b Sonne of man, stand vp vpon thy feete, and I will speake vnto thee.

2 c And the spirit entred into mee, when hee had spoken vnto me, and let me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of Man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are s impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, thus saith the Lord God.

5 But surely they will not heare, neither in deece will they cease; for they are a rebellious house; yet shall they know that there hath bene a Prophet among them.

6 And thou sonne of man, s feare them not, neither be afraid of their words, although rebels and thornes be with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them, but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and s feate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto mee, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, s lamentations and mourning, and woe.

CHAP. III.

The Prophet being fed with the word of God, and with the constant balanc of the spirit, is sent vnto the people that were in captivity. The office of true ministers.

M Oreouer he said vnto me, Sonne of man, eate that thou findest: s eate this roule, and goe and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he said vnto mee, sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as sweete as honey.

4 And he said vnto me, Sonne of man, goe and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel.

6 Not to many people of an unknown tongue, or of an hard language, whose words

thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee; for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy b face strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a sebekious house.

10 He said moreover vnto me, Sonne of man, receive in thine heart all my words that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the spirit tooke me vp, and I heard behinde mee a voyce of a great rubbing, saying, b Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beafts, that touched one another, and the rattling of the wheelles that were by them, euen a noyse of a great rubbing.

14 So the spirit lift me vp, and tooke me away, and I went in bitterness and indignation of my spirit, but the hand of the Lord was strong vpon mee.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the river Chebar, and I sate where they sate, and remained there abidmish among them s seuen dayes.

16 And at the ende of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a b watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from mee.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.

19 Yea, if thou warn the wicked, and he turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquitie, but thou shalt be delivered by soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquity, I will lay a b stumbling blocke before him and hee shall die, because thou hast not giuen him warning: hee shall die in his sinne, and his righteous deedes which hee hath done, shall not be remembered: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that hee doeth not sinne, hee shall liue because hee is admonished: also thou shalt be delivered by soule.

22 And the hand of the Lord was there vpon mee, and he said vnto me, Arise, and goe into the field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, beholde, the glory of the Lord stood there, as the glory which I saw by the river Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which s set mee

b God promises his assistance to his ministers, and that he will give them boldnesse and confidence in their vocation, Isa. 40. 7. Iere. 1. 18. Mich. 3. 8.

c The sheewh what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselves, but that onely, which they haue received of the Lord, d Whereby hee signifieth, that Gods glory should not be diminished, although be deputed out of the Temple, for this declared that the cite and Temple should be destroyed, e This sheweth that there is euer the fullness of the fish which can neuer be ready to render full obedience to God, and also Gods grace who euer filleth his, and overcome their rebellious affections.

f Which was a place by Euphrates, where the lewes were prisoners, g Declaring hereby that Gods ministers must with aduersment and deliberation utter his iudgements, h Of his reade Chap. 33. 2.

i If he that hath bene instructed in the right way turne backe, k I will giue him vp to a reprobate mind, Rom. 1. 18. I am assured to haue bene done in faith, and were not.

m That is, the Spirit of prophecy, n Or, valley, the vision of the Chebar, and the wheelles, o Reade Chap. 33. 2.

a Condemning the multitude of God, and the weakness of flesh,

a That is, the Lord, b Meaning, man which is but earth and after, which was to be humble him, and cause him to consider his owne state, and Gods grace, c So that he could not abide Gods presence, till Gods Spirit did enter into him, d Eze. 1. 1. 17.

e This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the word of God shall be able to their saluation or greater condemnation, f Rea. 1. 17. he thought that so, vpon affliction, he should cease to doe their duties, g Hee doeth not onely exhort him to his duetie, but also giueth him the means wherewith he may be able to execute it, h Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked,

a Whereby is meant that none is meete to be Gods minister, before he haue received the word of God in his heart, as ver. 10. and haue a zeale thereunto, and delight therein, aa Iere. 15. 16. Reuel. 10. 10.

b Eze. 3. 1. 1.

p Signifying, that not only he should not profit, but they should grievously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God smothereth the mouths of his ministers, and that all such are the rods of his vengeance that do it. * *Reuel. 12. 17.*

r Which signified the stubbornness and hardness of their heart.

b Hereby he represented the idolatry and sinne of the ten tribes (for Simeon was on his left hand from Babylon) and how they had remained therein three hundred and ninety years.

e Which declared Sida, who had now from the time of sixth step in their finnes forty yeeres.

d In token of a speedy vengeance. E The people should so fruitfully be befieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eat whatsoever they could get.

g Which were foueteene moneths that the civitie was besieged, and this was as many dayes as Irael finned yeeres.

h Which make a wound.

i Reade Exod. 29. 4. Signifying hereby the great sacrifice of fuel and matter to burne,

mee vpon my feete, and spake vnto mee, and sayd vnto mee, Come, and p shur thy selfe within thine house.

25 But thou, O sonne of man, beholke, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue cleave to the roofof thy mouth, that thou shalt be dumbe, and shalt not be to them as a man that rebeketh: for they are a rebellious houle.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus sayth the Lord God, He that heareth, let him heare, and hee that leaueh off, * let him leaue: for they are a rebellious houle.

CHAP. III.

1 The besieging of the citie of Ierusalem is signified. 2 The long continuance of the captiuitie of Irael. 16 An hunger is prophesied to come.

1 Thou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it, let the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an yron pan, and set it for a wall of iron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the houle of Irael.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the b houle of Irael vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beate their iniquities.

5 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, euen three hundred and ninety dayes: so shalt thou beate the iniquitie of the houle of Irael.

6 And when thou hast accomplished them, sleepe againe vpon thy right side, and thou shalt beate the iniquitie of the houle of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine arme shalt be recovered, and thou shalt prophesie against it.

8 And behold, I will lay bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and millet, and fitches: and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen three hundred and ninety dayes shalt thou eat thereof.

10 And the meate, whereof thou shalt eat shall be by weight, euen b twentie shukels a day: and from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure, euen the six part of an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barley cakes, and thou shalt bake it in the dung that commeth out of man in their sight.

13 And the Lord sayd, So shall the children of

Irael eate their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead or torne in pieces, neither came there any vncleane flesh in my mouth.

15 Then he sayd vnto me, Loe, I haue giuen thee bullockes^m dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreover, he sayd vnto me, Sonne of man, behold, I will breakeⁿ the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be aftonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

1 And thou sonne of man, take thee a sharpe knife, or take thee a barboours razor, and caufe it to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the mids of the b city, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt cast fether in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy clappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: for there of shall a fire come forth into all the houle of Irael.

5 Thus sayth the Lord God, This is Ierusalem, I haue fet it in the mids of the nations and countreys, that are round about her.

6 And he hath changed my iudgements into wickednesse more then the nations, and my statutes more then the countreys, that are round about her: for they haue refused my iudgements, and my statutes, and they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you.

8 Therefore thus sayth the Lord God, Behold, I euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will do in thee that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winde.

11 Wherefore as I liue, sayth the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

I Much less such vile corruption,

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish, Ihu. 3. 1. chap. 5. 14. and 14. 13.

a To shew thine head and thy beard,

b To wit, of that city which he had pourtrayed vpon the bricke, Chap. 4.

c By the fire and pestilence he meant the famine,

d Whereby one part perished during the siege of Nebuchadnezzar.

e I word, those that were filane when Gedekiah fled, and those that were carried away captiue.

f By the scattering into the winde, those that fled into Egypt, and into other partes after the citie was taken.

g Meaning, that a very few should be left, which the Lord would preserve among all these troubles, but not without troubles and trials.

h Out of that fire which thou kindlest, shall a fire come, which shall signify the destruction of Irael.

i My word and law into idolatry and superstitions.

k Because your idols are in greater number, and your superstitions more then among the profane idolaters,

l Ieade Iha 55. 11. or hee condemneth their ingratitude in respect of his benefits.

m *Leuit. 26. 29.*

n *King. 6. 29.*

o *Lament. 4. 19.*

p *Barnab. 3.*

neither shall mine eye spare thee, neither will I have any pity.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in thee, and I will be comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproach and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill b arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread

17 So I will send vpon you famine, and euill beastes, and they shall spoile thee: and pestilence and blood shall passe through thee: and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP. VI.

See howeth that Ierusalem shall be destroyed for their idolatry. & He prophesieth the repentance of the remnant of the people, and their deliuerance.

A Gaine the word of the Lord came vnto mee, saying,

2 Sonne of man, Set thy face towards the mountains of Israel, and prophecie against them,

3 And say, Ye mountains of Israel, beare the word of the Lord God: thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, Beholde, I, when I will bring a sword vpon you, and I will destroy your hic places:

4 And your altars shall be desolate, and your images of the Sonne shall be broken: and I will cast downe your flaine men before your idoles.

5 And I will lay the dead carcases of the children of Israel before their idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the hic places shall be laid waste, so that your altars shall be made waste and desolate, and your idoles shall be broken and cease, and your images of the Sonne shall be cut in pieces, and your workes shall be abolished.

7 And the flaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, d that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from mee, and for their eyes, which haue gone whoring after their

idoles, and they shall be diftanced in themselves for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would do it: euill vnto them.

11 Thus saith the Lord God, I smite with thine hand, and stretch forth with thy foot, and say, A-las, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and hee that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then ye shall knowe, that I am the Lord, when their flaine men shall be among their idoles round about their altars, vpon every hic bill in all the tops of the mountaines, and vnder every greene tree, and vnder every thicke cke, w. i. b. is the place where they did offer sweete sauour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste and desolate b from the wilderness vnto Diblath in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

M Overcomer the word of the Lord came vnto me, saying,

2 Allo thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vnto the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all mine abominations.

4 Neither shall mine eye spare thee, neither will I haue pity: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, Behold, one euill, when one euill is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and so the sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pity, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that speaketh.

10 Behold, the day, behold, it is come: the morning is gone forth, the rod flourisheth: pride hath tumbled.

11 Cruelty is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth neere: let not the buyer i reioyce, nor let him that selleth mourn.

* They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that the Prophet should figure the great destruction to come.

g That is, all nations when you shall see my iudgements wrought.

* Chap. 5. 14. b Some read, more desolate then the wilderness of Diblath, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Diblath, which was North: meaning, the whole country.

a I will punish thee as thou hast deserved for this idolatry.

I Or, behold, euill cometh after euill.

b Hee watcheth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning of his punishment is already come, d Which was a voyce of ioy and mirth.

e The scourge is in a readinesse.

f That is, the proud tyrant Nebuchad-nezzar, hath gathered his force and is ready.

g This will entice thee to be a

h There shall be a sharpe scourge for their wickednesse, h Their owne affliction shall be so great, that they shall haue no regard to lament for others.

i For the prelas profit.

g That is, I will not be pacified, till I be reuenged, Isa. 5. 24.

h Or, dangerous, h Which were the grasshoppers, mideworm, and whatsaue were occasions of famine. * Chap. 14. 23.

* Chap. 36. 12.

a He speaketh to all the Israelites where the Israelites accustomed to commit their idolatries, threatening their destruction.

b Reade 2 Kings 23. 12.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselves, 2. King. 23. 20.

d Hee showeth that in all dangers that will preferre a few, which shall be in the feede of his Church, and call vpon his Name.

h For he shall
lole nothing.
I In the yeere of
the Iubilie, meaning
that none should
enjoy the priuiledge
of the law, *Leuit. 25.*
23. for they should
all be carried away
captiues.

m This vision fig-
nined, that all
should be carried
away, and none
should returne
for the Iubilie.

n No man for all
this endeuored
himself, or toke
heartie repen for
his euill life. Some
reade, for none
shalbe strengthened
in his iniquitie of
his life: meaning,
that they should
gaie nothing by
denying themselves
in euill.

o The Israelites
made a bag, but
their hearts failed
them.
* *1/a. 32. 7.*
Iere. 6. 14.
* *1/a. 25. 3.*
Iere. 45. 37.
* *Psalm. 11. 4.*
2/a. 1. 18.
ecles. 5. 5.

p Meaning, the
Sanctuary.
q That is, of the
Babylonians.

s Which signifieth
the most holy place,
whereinto none
might enter but the
bie Priest.

t Signifying, that
they should be
bound and led away
captiues.

u That is, of sinnes
that deserve death.
v Which was the
Temple that was
diuided into three
parts, *1/a. 63. 35.*

k mourne: for the wrath is vpon all the multitude
thereof.

13 For hee that selleth, shall not returne to
that which is sold, although they were yet aliue:
for the vision was vnto all the multitude there-
of, and they returned not,* neither doeth any en-
courage himselfe in the punishment of his life.

14 O They haue blown the trumpet, and pre-
pared all, but none goeth to the battell: for my
wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence,
and the famine within: he that is in the field, shall
die by the sword, and he that is in the city, fa-
mine and pestilence shall deuoure him.

16 But they that flee away from them, shall
escape, and shall be in the mountaines, like the
doues of the valleyes: all they shall mourne, eu-
ery one for his iniquitie.

17 * All hands shall be weake, and all knees
shall fall away as water.

18 * They shall also gird themselves with sack-
cloth, & feare shall couer them, and shame shalbe
vpon all faces, and baldnesse vpon their heads.

19 They shall cast their filuer in the streetes,
and their gold shall be cast farre off: their * siluer
and their gold cannot deliuer them in the day of
the wrath of the Lord: they shall not satisfie their
soules, neither fill their bowels: for this ruine is
for their iniquitie.

20 He had also set the beauty of his ornament
in maiestie: but they made images of their abo-
minations, and of their idols therein: therefore
haue I set it farre from them.

21 And I will giue it into the handes of the
q strangers to be spoiled, and to the wicked of
the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and
they shall pollute my * secret place: for the de-
stroyers shall enter into it, and defile it.

23 ¶ Make a chaine: for the land is full of
the iudgement of blood, and the city is full of
cruelty.

24 Wherefore I will bring the most wicked of
the heathen, and they shall possess their houses: I
will also make the pompe of the mighty to cease,
and their holy places shalbe defiled.

25 When destruction cometh, they shall
seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and
rumour shall be vpon rumour: then shall they
seeke a vision of the Prophet: but the Law shall
perish from the Priest, and counsell from the An-
cient.

27 The king shall mourne, and the prince shall
be clothed with defolation, and the hands of the
people in the land shall be troubled: I will doe vn-
to them according to their wayes, and according
to their iudgements will I iudge them, and they
shall know that I am the Lord.

CHAP. VIII.

a An appearance of the similitude of God. 3 Ezekiel is
brought to Ierusalem in the spirit. 6 The Lord sheweth
the Prophet the idolatries of the house of Israel.

AND in the 4th yeere, in the 6th month, &
in the 15th day of the month, as I sat in mine
house, and the Elders of Iudah fate before me, the
hand of the Lord God fell there vpon me.

2 Then I behelde, and loe, there was a like-
nesse, as the appearance of fire: to looke too,
from his loynes downward, and from his loynes

vpward, as the appearance of brightnesse, and like
vnto amber.

3 And hee stretched out the likenesse of an
hand, and tooke me by an hairy locke of mine
head, and the spirit lift me vp betweene the earth
and the heauen, and brought mee t by a Diuine
vision to Ierusalem, into the entrie of the inner
gate that lieth toward the North, where remai-
ned the idole of indignation, which prouoked
indignation.

4 And behold, the glory of the God of Israel
was there according to the vision, that I saw in
the field.

5 Then sayd hee vnto me, Sonne of man, lift
vp thine eyes now toward the North. So I lift vp
mine eyes toward the North, and behold, North-
ward, at the gate of the altar, this idole of indig-
nation was in the entry.

6 He sayd furthermore vnto mee, Sonne of
man, seest thou not what they doe euen the great
abominations that the house of Israel commit-
teth here to cause me to depart from my Sanctu-
ary: but yet turne thee and thou shalt see greater
abominations.

7 And hee caused mee to enter at the gate of
the court: and when I looked, behold, an hole
was in the wall.

8 Then sayd he vnto me, Sonne of man, digge
now in the wall. And when I had digged in the
wall, behold, there was a doore.

9 And hee sayd vnto me, Goe in, and behold
the wicked abominations that they doe here.

10 So I went in, and saw, and behold, there was
euery similitude of creeping things, and 8 abomi-
nable beasts, and all the idoles of the house of Is-
rael painted vpon the wall round about.

11 And there stood before them seuentie
men of the Ancients of the house of Israel, and
in the middes of them stood Iazaniah, the sonne
of Shaphan, with euery man his censor in his
hand, and the vapour of the incense went vp like
in a cloude.

12 Then sayd he vnto me, Sonne of man, hast
thou seene what the Ancients of the house of Is-
rael doe in the darke, euery one in the chamber
of his imagerie? for they say, The Lord seeth vs
not, the Lord hath forsaken the earth.

13 Againe he sayd also vnto me, Turne thee
again, and thou shalt see greater abominations
than they doe.

14 And hee caused mee to enter into the entrie
of the gate of the Lords house, which was to-
ward the North: and behold, there fate women
mourning for Tammuz.

15 Then sayd he vnto me, Hast thou seene this,
O sonne of man? Turne thee againe, and thou
shalt see greater abominations than these.

16 And hee caused mee to enter into the inner
court of the Lodes house, and behold, at the
doore of the Temple of the Lord, betweene the
porch and the altar were about fise and twentie
men with their backs toward the Temple of the
Lord, and their faces toward the East, and they
worshipped the sunne, toward the East.

17 Then hee sayd vnto me, Hast thou seene this,
O sonne of man? Is it a small thing to the house of
Iudah commit these abominations which they
doe here? for they haue filled the land with cru-
elty, and haue returned to prouoke me: and loe,
they haue cast out p sinke before their noses.

18 Therefore will I also execute my wrath:
pince

† *Xbr. in the vision
of God.*

Meaning, that
he was thus caried
in spirit, and not
in body.

¶ Which was the
porch or the court
where the people
assembled.

¶ So called, becaus
it prouoked Gods
indignation, which
was the idole of
Baal.

¶ Read Chap. 3. 22.

¶ That is, in the
court where the
people had made
an altar to Baal.

¶ For God will not
be where idole are.

k Which were
forbidden in the
Law, *Leuit. 11. 4.*

¶ Thus they that
should haue kept
all the reit in the
feare, ad true
seruice of God,
were the ring-
leaders of all abomi-
nation, and by
their example
pulled others
from God.

m It was such
abundance.
¶ For besides their
common idolatry
they had particu-
lar seruice, which
they had in secret
chambers.

o The Iewes
write, that this
was a Prophet of
the idoles, who af-
ter his death was
once a year mou-
red for in the night

p Declaring that
he censings and
seruice of the id-
olatry, are but in-
fection and vilen-
ie before God.

¶ Of the captiuitie
of Ierusalem.

¶ Which continued
part of August, and
part of September.

¶ At Chap. 1. 17.

* *Psu. 1. 28.*
1. Psu. 46. 7.
Jer. 1. 1. 1.
Matt. 3. 4.

a The time to take
 vengeance.
 b which were An-
 gels in the similitude
 of men.

c Signifying, that the
 Babylonians should
 come from the North
 to destroy the city
 and the Temple.

d To make them that
 should be saved.

e which declared
 that he was not
 bound thereunto,
 neither would re-
 maine any longer,
 then there was hope
 that they would re-
 turne from their
 wickedness and wor-
 ship him aright.

f Or, *Threshid.*

g Or, *make with*
Thau.

h He sheweth what
 is the manner of God's
 children, whom he
 marked to saluati-
 on: to wit, to
 mourne, and cry out
 against the wicked-
 ness, which they see
 committed against
 God's glory.

i Thus to all his
 plagues the Lord
 preferreth his smell
 number, which be
 marked, as *Exo. 12.*
1. Rev. 7. 3. but the
 chiefest mark is the
 Spirit of adoption,
 wherewith the heart
 is sealed vpon life
 conuulsing.

k Which were the
 chiefest occasion of all
 these evils, as *Chap.*
8. 3. 1.

l This declareth that
 the seruants of God
 haue a compassion,
 when they see his
 iudgements executed.

m That is, with all
 kind of wickedness,
reade Isa. 1. 15.

* *Chap. 1. 12.*

n This declareth that
 the seruants of God
 haue a compassion,
 when they see his
 iudgements executed.

o That is, with all
 kind of wickedness,
reade Isa. 1. 15.

* *Chap. 1. 12.*

a Which in the first
 Chap. v. he cal-
 led the foure beasts.

b This signified, that
 the city should be
 burnt.

mine eye shall not spare them, neither will I haue
 pity, and * though they cry in mine eares with a
 loud voyce, yet will I not heare them.

C H A P. IX.

*1 The destruction of the city. 4 They that shall be saved, are
 marked. 8 A complaint of the Prophet for the destruction
 of the people.*

H E cried also with a loud voyce in mine eares,
 saying, The visitations of the city draw neere,
 and every man hath a weapon in his hand to de-
 stroy it.

2 And behold, fixe men came by the way of the
 hie gate, which lieth toward the North, and every
 man a weapon in his hand to destroy it: and one
 man among them was clothed with linnen, with
 a writers d yokehorne by his side, and they went
 in and stood beside the brazen altar.

3 And the glory of the God of Israel was gone
 vp from the Cherub, whereupon he was and stood
 on the i doore of the house, and he called to the
 man clothed with linnen, which had the writers
 yokehorne by his side.

4 And the Lord said vnto him, Goe through the
 mids of the city, euen through the mids of Ierusa-
 lem, and i set a marke vpon the foreheade of them
 that i mourne, and cry for all the abominations
 that be done in the mids thereof.

5 And to the other he said, that I might heare,
 Goe ye after him through the city, and imite: let
 your eye spare none, neither haue pity.

6 Destroy vterly the old, and the young, and the
 maide and the children, and the women, but touch
 not man, vpon whom is the marke, and begin at
 my Sanctuary. Then they began at the ancient
 men, which were before the house.

7 And he said vnto them, D. file the house, and fill
 the courts with the flaine, then go forth: and they
 went out and flew thine in the city.

8 Now when they had slaine them, and I had
 escaped, I fell downe vpon my face, and cryed,
 saying, Ah Lord God, wilt thou destroy all the
 residue of Israel, in pouring out thy wrath vpon
 Ierusalem?

9 Then said he vnto me, The iniquity of the house
 of Israel, and Iudah is exceeding great, so that the
 land is full of blood, and the city full of corrupti-
 on: iudgement: for they say, The Lord hath forsaken
 the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shall not spare
 them, neither will I haue pity, but will recompence
 their wayes vpon their heads.

11 And behold, the man clothed with linnen
 which had the yokehorne by his side, made te-
 port, and said, Lord, I haue done as thou hast
 commanded me.

C H A P. X.

*1 Of the man that take the bre burning coales out of the
 middle of the wheeles of the Cherubims. 8 A yecharisall
 of the vision of the wheeles, of the beasts, and of the
 Cherubims.*

A ND as I looked, behold, in the firmament that
 was about the head of the Cherubims, there
 appeared vnto them like vnto the similitude of a
 throne, as it were a saphir stone.

2 And he spake vnto the man clothed with lin-
 nen, and said, Goe in betweene the wheeles, euen
 vnder the Cherub, and fill thine hands with coales
 of fire from between the Cherub, and scatter them
 ouer the city. And he went in my sight.

3 Now the Cherubims stood vpon the right side
 of the house, when the man went in, and the cloud
 filled the inner court,

4 Then the glory of the Lord went vp from
 the Cherub, and stood ouer the doore of the house,
 and the house was filled with the cloud, and the
 court was filled with the brightnesse of the Lords
 glory.

5 And the found of the Cherubims wings was
 heard into the vter court, as the voyce of the Al-
 mighty God, when he speaketh.

6 And when he had commanded the man
 clothed with linnen, saying, Take fire from be-
 betweene the wheeles, and from betweene the Che-
 rubims, then he went in and stood beside the
 wheele.

7 And one Cherub stretched forth his hand from
 betweene the Cherubims vnto the fire that was be-
 tweene the Cherubims, and tooke thereof, and put
 it into the hands of him that was clothed with
 linnen: who tooke it and went out.

8 And there appeared in the Cherubims the
 likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheeles
 were beside the Cherubims, one wheele by one
 Cherub, and another wheele by another Cherub,
 and the appearance of the wheeles was as the col-
 our of a Chrysolite stone.

10 And their appearance for they were all foure
 of one fashion) was as if one wheele had bene in
 another wheele.

11 When they went forth, they went vpon
 their foure sides, and they returned not as they
 went: but to the place whither the first went,
 they went after it, and they turned not as they
 went.

12 And their whole body, and their tings, and
 their hands, and their wings, and the wheeles were
 full of eyes round about, euen in the same foure
 wheeles.

13 And the Cherub cried to theses wheeles in
 mine hearing, saying, O wheeles.

14 And every beast had foure faces: the first face
 was the face of a Cherub, and the second face was
 the face of a man, and the third the face of a lion,
 and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp; * this is
 the beasts that I saw at the river Chebar.

16 And when the Cherubims went, the wheeles
 went by them: and when the Cherub, lift vp their
 wings to mount vp from the earth, the same
 wheeles also turned not from beside them.

17 When the Cherub, stood, they stood: & when
 they were lifted vp, they lifted themselves vp also:
 for the spirit of the beasts was in them.

18 Then the glory of the Lord departed from
 about the doore of the house, and stood vpon the
 Cherubims.

19 And the Cherubims lift vp their wings and
 mounted vp from the earth in my sight: when
 they went out, the wheeles also were besides them;
 and every one stood at the entry of the gate of the
 Lords House at the East side, and the glory of the
 God of Israel was vpon them on his.

20 * This is the beast that I saw vnder the
 God of Israel by the river Chebar, and I knew
 that they were the Cherubims.

21 Euery one had foure faces, and euery one
 foure wings, and the likenesse of mans hands was
 vnder their wings.

22 And the likenes of their faces was the selfe
 same faces, which I saw by the river Chebar, and
 the appearance of the Cherubims was the selfe
 same, and they went euery one straight forward.

* Meaning, that the
 glory of God should
 depart from the
 Temple.

d *Reade Chap. 7. 1. 1.*

e *Reade Chap. 1. 16.*

f Vntill they had
 executed Gods iud-
 gements.
 g Or, *trient.*

* *Chap. 1. 11*

g There was one
 consent betweene
 the Cherubims and
 the wheeles.
 h *Reade Chap. 9. 3.*

* *Chap. 1. 15.*
 That is, the
 whole body of the
 foure beasts or
 Cherubims.

C H A P. X I.

a Who they were that seduced the people of Israel. *5* Against the Lord's prophet, shewing them how they shall be dispersed abroad. *23* The removing of the heart cometh of God. *27* He threateneth them that leave unto their own counsels.

Moreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which lieth Eastward, and behold, the enuy of the gate were five and twenty men: among whom I saw Lazaniash the sonne of Azur, and Peletiah the sonne of Benaiah, the princes of the people:

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefs, and deuise wicked counsel in this city.

3 For they say, *a* It is not neere, let vs build houses: this city is the Caldron, and we be the flesh.

4 Therefore prophesie against them, sonne of man prophesie.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I know that which riseth vp of your mindes.

6 Many haue ye murdered in this city, and ye haue filled the streets thereof with the slaine.

7 Therefore thus saith the Lord God, They that ye haue slaine, and haue laid in the mids of it, they are the flesh, and this city is the Caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, and I will iudge you in the border of the Israel, and ye shall know that I am the Lord.

11 This city shall not be your Caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 *5* And when I prophesied, Palatiah the sonne of Benaiah died: then fell I downe vpon my face, and cryed with a loud voyce, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Again the word of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, *euen* thy brethren, the men of thy kindred, and all the house of Israel, wholy are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little Sanctuary in the Countries: were they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countries where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the Idoles thereof, and all the abo-

minations thereof from thence.

19 And I will giue them one heart, and I will put a new spirit within their bowels: & I will take the stony heart out of their bodies, and will giue them an heart of flesh.

20 That they may walke in my statutes, and keepe my iudgements, and execute them: & they shall be my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affliction goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 *6* Then did the Cherubims lift vp their wings, and the wheeles besides them, & the glory of the God of Israel was vpon them on hie.

23 And the glory of the Lord went vp from the mids of the city, and stood vpon the mountaine which is toward the East side of the city.

24 Afterward the Spirit tooke me vp, & brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

C H A P. X I I.

1 The parable of the captivity. *18* Another parable whereby the distrust of hunger and thirst is signified.

The word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, *†* prepare thy stuffe to go into captivity, and go forth by day in their sight: and thou shalt passe from this place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captivity: and thou shalt go forth at euen in their sight, as they that goe forth into captivity.

5 Digge thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and cary it forth in the darke: thou shalt cover thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captivity: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel the rebellious house, said vnto thee, What doest thou?

10 But say thou vnto them, Thus saith the Lord God, This is burden cometh the chiefe in Ierusalem, and all the boue of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captivity.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall

** Ier 32, 39.*

Chap 35, 29.

i Meaning, the heart whereunto nothing can enter, and regenerate the heart, so that their heart may be soft, and ready to receive my graces.

i When I could haue led away captiues.

i That is, they receive not the fruit of that which they see

i Ebr. make thee reflect to get into captivity.

i That as thou doest, so shall they do, and therefore in that they shall see their owne plague and punishment.

i Do not they doeth by doings.

Or, prophesie.

goe fourth: they shall digge through the wall, to cary out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldians, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garrison, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, & disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, & from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnesse.

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shall be left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 * And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that proverbe that ye haue in the land of Israel, saying, The dayes are prolonged, and all visions I faile?

23 Tell them therefore, Thus saith the Lord God, I will make this proverbe to cease, and they shall no more visite as a proverbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall be any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, behold, the eyes of the house of Israel say, The vision that he seeth, is for so many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

1 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came vnto me, saying,

2 Sonne of man, prophesy against the prophets of Israel, that prophesy, and say thou vnto them, that prophesy out of their owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the

foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel! Prophets are like the foxes in the wailes places.

5 Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath fortified them: and they haue made others to hope that they would confirme the word of their prophesy.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanity and haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the Prophets that see vanity, and diuine lies, they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, and there was no peace: for one built vp a wall, and beheld the others dabb'd it with vntempered mortar.

11 Say vnto them, which daube it with vntempered mortar, that it shall fall: for there shall come a great shewre, and I will send hailstones, which shall cause it to fall, and a stormy wind shall breake it.

12 Loe, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue dabb'd it?

13 Therefore thus saith the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great shewre shall be mine anger. So hailstones in mine indignation to consume it.

14 So I will destroy the wall that ye haue dabb'd with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue dabb'd it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophesy vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesy out of their owne heart: and prophesy thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sow pillows vnder all arme holes, and make vailes vpon the head of euery one that standeth vp to hunt soules: will ye hunt the soules of my people, and will ye glue life to the soules that come vnto you?

19 And will ye pollute me among my people for handful of barley, and for pieces of bread to flay the soules of them that should not die, and I to glue life to the soules that should not live, in lying to my people, that heare you lie?

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with your pillows, where-

Watching to destroy the vineyard. He speaketh to the governors and true ministers that should haue resisted them.

To promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

That is, in the book of life wherein these falsities are written.

For Reader see 6. 14. 2. Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that when one false prophet (which is here called the building of the wall) so other false prophet would refuse, because he had neither occasion nor good ground to hate him.

Whereby is meant whatsoever man of himselfe feareth fourth vnder the subterfuge of Gods word. These superstitious women for lucre would prophesie and tell euery man his fortune, gluing them promises to leave upon, and heretics to court their heads, to the intent they might the more allure them and bewitch them.

Will ye make my word to serue your bellies? These forerunners made the people beleue that they could preste life or destroy it, and some to flatter some to euery one according as they prophesied.

When the King shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 10. and 22. 3.

Which should beare his Name, and should be his Church, read Chap. 11. 16.

Because they did not immediately see the prophesies accomplished, they counted them as though they should neuer be fulfilled. Or, take mine office.

That is, it shall not come to passe in our dayes, and therefore we care not for it: but abuse Gods patience and benignity.

Chap. 14. 9. After their owne fantasie, and as having the revelation of the Lord, see. 16.

That is, to cause them to perish, and that they should depart from the body.

By threatening them that were godly, and upholding the wicked.

with ye hunt the foules to make them to flee, & I will tear them from your armes, and will let the foules go, *even the foules that yee hunt to make them to flee.*

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous fadde, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.

23 Therefore ye shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIII.

a The Lord sendeth false prophets for the ingratitude of the people, & to reuerence a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and a sate before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their heart, and put the stumbling blocke of their iniquity before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the Prophet, I the Lord will answer him that commeth, according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answer him for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, & I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be deceived, when he hath spoken a thing, I the Lord haue deceived that Prophet, and I will stretch out mine hand vpon him, and I will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shalbe *even* as the punishment of him that asked.

11 That the house of Israel may go no more alt as from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 & The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinned against

me by committing a trespasse, then will I stretch out mine hand vpon it, and will breake the staffe of the bread there, and I will feed famine vpon it, and I will destroy man and beast forth of it.

14 Though I send three men, Noah, Daniel, and Iob were among them, they should deliuer but their owne souls by their righteousnes, saith the Lord God.

15 If I bring noyome beasts into the land and they spoylle it, so that it be desolate, that no man may passe through, because of beasts,

16 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shall be waste.

17 Or I will bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beasts out of it:

18 Though these three men were in the mids thereof, As I liue saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shalbe deliuer themselves.

19 Or I will send a pestilence into this land, and poure out my wrath vpon it in blood, to destroy out of it man and beast.

20 And though Noah, Daniel and Iob were in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnes.

21 For thus saith the Lord God, How much mote when I send my foure fore iudgements vpon Ierusalem, *even the sword and famine, and the noyome beast, and pestilence, to destroy man and beast out of it?*

22 Yet behold, therein shalbe left I a remnant of them that shalbe caried away both sonnes and daughters: behold, they shall come forth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, *even* concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

a As the ingrossed word of the vine tree is cast into the fire, so Ierusalem shall be burnt.

And the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree about all other trees: and of the vine branch, which is among the trees of the forest?

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire to be consumed: the fire consumeth both the ends of it, and the mids of it is burnt, it is meet for any worke.

5 Behold, when it was whole, it was meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, as the vine tree, that is among the trees of the forest: it will haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one fire, and another fire shall consume them: and ye shall know, that I am the Lord.

b Reade Chap. 41, 16, and 5, 17. 11a, 3, 11.

c Though Noah and Iob were now alive, which in their time were most godly men (for at this time Daniel was in captivity with Ezekiel) and these three together should pray for this wicked people, yet would I not heare them, reade 1st. 15, 11.

d Meaning, that a very few (which be called the remnant, 1st. 12,) should escape their plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne use.

e Chap. 5, 17.

f Reade Chap. 5, 3.

g Which bringeth forth no fruit, no more than the other trees of the forest doe: meaning, that Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

h Though they escape one way, yet another shall take them.

Lord, when I set my face against them,

8 And when I make the land waste, because they have greatly offended, faith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 35 Their iniquities. 46 He misleth the wickednes of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations, into which the Sedumites fell. 60 Mercy is promised to the repentant.

A Gaine, the word of the Lord came vnto mee, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kintred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativity when thou wast borne, thy nauell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in cloutes.

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiply as the bad of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts vnder thee, and covered thee with filthines: yea, I swae vnto thee, and entered into a couenant with thee, faith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with brodered worke, and shod thee with badgers skin: and I girded thee about with fine linnen, and I couered thee with silk.

11 I decked thee also with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earrings in thine eares, and a beautifull crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen, and silk, and brodered worke: thou didst eate fine flour, and hony oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beauty: for it was perished through my beauty which I had set vpon thee, faith the Lord God.

15 Now thou dost trust in thine owne beauty, and playest the harlot, because of thy renowne, and hast powdered out thy fornications on euery one that passed by, thy desire was to him.

16 And thou didst take thy garments, and deckedst thine high places with diuers colours, and playedst the harlot therevpon: as the like things shal

net come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my golde and of my siluer, which I had giuen thee, and madest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookst thy brodered garments, and coveredst them: and thou hast set mine oyle and my perfume before them,

19 My meate also, which I gaue thee, as fine flour, oyle and hony, wherein I fed thee, thou hast euen fed it before them for a sweete saour: thus it was, faith the Lord God

20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and these hast thou sacrificed vnto them, to be devoured: is this thy whoredome a small matter?

21 That thou hast slain my children, and delivered them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, faith the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an high place in euery street.

25 Thou hast built thine high place at euery corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy feet, euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which have great members, and hast increased thy whoredome, to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinary, and deliver thee vnto the will of them that hate thee, suen to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, faith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whoreish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery street, and hast not bene as an harlot that desireth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They give gifts to all other whores, but thou givest gifts vnto all thy louers, and rewardest them that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shalbe after thee: for in that thou givest a reward and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord,

36 Thus saith the Lord God, Because thy shame was powdered out, and thy filthines discovered through thy fornications with thy louers,

M m and

n Thou hast conuersed my vessels and instruments, which I gaue thee to serve me with, to the vile of thine idols.

o Meaning, by fire made Lev. 18. 21. s. Kings. 13. 10.

l Or, head.

p He noteth the great impiety of this people, who first falling from God to seek help from strange nations, did also at length embrace their idols, by which they make their sin more strong.

q Or, cities.

l Or, that will beate rate.

g Meaning, that for his barres contemne small rewards, but no longer gaue a reward to a harlot, but they giue all about signifying that the idolaters bestow all their substance, which they receive of God for his glory, to serve them vile abominations.

l Or, neither parties.

a Thou boastest to be of the seed of Abraham, but thou art degenerate, and followest the abominations of the wicked Canaanites, as children do the miners of their fathers.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church. c Being thus in thy filthines and forsaken of all men, I took thee, and gaue thee life: whereby it meaneth that before God wast his Church, and giving life, there is nothing but filthines and death.

d These words, as blood, pollution, nakednes, and filthines, are oftentimes repeated to beat downe their pride, and to cause them to consider what they were before God received them to mercy, favoured them and covered their shame.

e That thou shouldst be a chaste wife vnto me, and that I should maintain thee & educate thee with all graces. f I washed away thy finnes. g I furnished thee with my holy Spirit.

h Hereby he sheweth how he faued his Church, enriched it, and gave it power and dominion in religion. i He declareth wherein the dignity of Ierusalem stood: to wit, in that the Lord gaue them of his beauty and grace.

k In abusing my gifts, and in putting thy confidence in thine owne wisdom and dignity, which were the occasions of thine idolatry.

l There was none idolatry to witte, whereby thou diddest not pollute thy selfe. m This declareth how the idolaters particularly delight in those things, which please the eyes and outward senses.

^a Egyptians, Assyrians and Chaldeans, whom thou rookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

^f I will iudge thee to death, as the adulterers and murderers.

^g 2 King. 25. 9.

^e I will vitally destroy thee, and so my ieloue shall cease.

^u I haue punished thy fathers, but thou wouldst not repent.

^x As were the Canaanites, and the Mitites and others your predecessors, so are your fathers.
 ^y That is, of Samaria and Sodom.

^z That is, her cities.
 [†] For thy sister younger than thou.
 ^a But done faster, worse.

^b Ne allegeth these foue vices, pride, exceſſe, idleness, and contempt of the poore, as foue principall causes of ſuch abomination, wherefore they were horribly punished, Gene. 19. 24.

^c Which withſpied the calves in Boih eland Dan.
 ^d Thou art so wicked, that in respect of thee Sodom and Samaria were left,

and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all thy louers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the manner of them that are charlots, and of them that shed blood, and I will giue thee the blood of wrath, and ielouie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall Bone thee with bones, and thrust thee through with their swords.

41 And they shall burne vp thine houses with fire, and execute iudgements vpon thee in sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielouie shall depart from thee, and I will cease, and be no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast prouoked me with all these things, behold, therefore I also haue brought thy way vpon thy head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that use prouerbs, shall vse this prouerbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither the nor her daughters, as thou hast done, and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, pride, fullnesse of bread & abundance of kilennes was in her, & in her daughters: neither did the strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before me: therefore I tooke them away as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast justified thy self in all thine abominations which thou hast done.

52 Therefore thou which hast justified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast justified thy sisters.

53 Therefore I will bring againe their captiuitie, with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters, euen the captiuitie of thy captiues in the mids of them.

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, when thou and thy daughters shalt returne to your former state.

56 For thy sister Sodom I was not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discovered, as in the same time of the reproch of thy daughters of Aiam, and of all the daughters of the Philistines round about her, which despise thee on all sides.

58 Thou hast borne therefore thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise thy oath in breaking the couenant.

60 Nevertheless, I will remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euermlasting Couenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, both thy elder & thy younger, and I will giue them vnto thee for daughters, but not by thy couenant.

62 And I will establish my couenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and be ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

nant though thou hast defected the contrary.
 ^a Whereby he sheweth that amonge he most wicked he had euer some seed of his Church, which he would cause to fruit in due time: and here be declarer how he will call the Gentiles.
 ^b Or, of my free mercy.
 ^c This declarer what fruit Gods mercies worke in his, to wit, sorrow and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel.

3 And say, Thus saith the Lord God, The great eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake of the top of his twigge, and carried it into the land of merchants, and set it in a citie of merchants.

5 Hee tooke also of the seed of the land, and planted it in a fruitful ground: hee placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was like a spreaded vine of low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shew forth buds.

7 There was also another great Eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, & spread forth her branches toward it, that the might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, and

^e This he speaketh in comparison, seeing, that he would restore Ierusalem when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the people.

^f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

^g Meaning, that thou shouldst neuer come to punishment.

^h For, was not a yamouse in thy mouth.
 ⁱ Thou wouldst not call her punishment to minde when thou wast aloft, to learne by her example, to feare my iudgements.

^j That is, thou wast brought vnder by the Syrians and Philistines.

^k Chron. 28. 19.
 ^l Which ioyed with the Syrians, or compassed about Ierusalem.

^m When thou brakest the couenant which was made betweene thee and me, as verſ. 3.

ⁿ That is, of mercy and lowe I will piete thee, and so stand to my couenant.

^o That is, Nebuchad-nezzar, who hath great power, riches, and many countieyes vnder him, that come to Ierusalem and take away Ierusalem the King, as verſ. 22.

^p Meaning, to Babylon.

^q That is, Zedekiah, who was of the King's blood and was left at Ierusalem, and made King in stead of Ieconiah.

^r King. 24. 17.
 ^s Iere. 37. 1.

^t This was Zedekiah's long time.

^u That is, might not haue power to rebell against Babylon, as verſ. 24.

^v Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.

^w They thought to be mollified by the waters of Euphrates.

^x beate

Nebu-
buzar

By this drywid
he meaneth the Baby-
lonians.

h That is, Ieconiah,
a Kings 24. 15.

I For his subiection
and obedience.

m Because he took
the Name of God in
vaine, and brake his
oath which he had
confirmed by giving
his hand: therefore
the Prophet decla-
reth that God would
not suffice such peri-
ury and infidelity
to escape punish-
ment.
* Chap. 22. 13. and
32. 3.

n This promise is
made to the Church
which shalbe as a
small remnant, and
as the top of a tree.
o I will trim it, and
decie it.
p Both the Jewes &
Gentiles shalbe ga-
thered into it.
q All the world shal
know that I have
plucked downe the
groud enemies, and
set up my Church
which was low and
consumed.

beare fruit, and be an excellent vine.
9 Say thou, Thus saith the Lord God, I shall prosper: I shall be not pull vp the roots thereof, and destroy the fruit thereof, and cause them to dry: all the leaves of her bud shall wither without great power, or many people, to plucke it out by the roots thereof.
10 Behold, it was planted: but shall it prosper? shall it not be dried up, & wither? when the East wind shall touch it, it shall wither in the trenches, where it is.
11 Moreover, the word of the Lord came unto me, saying.
12 Say now to this rebellious house, Know ye not what these things mean? tell them, behold, the King of Babel is come to Ierusalem, and hath taken the King, the reof and the princes thereof, and led them with him to Babel.
13 And hath taken one of the Kings seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the princes of the land.
14 That the kingdom might be in subiection, and not lift it selfe up, but keepe their covenant, and stand to it.
15 But he rebelled against him, and sent his ambassadors into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape that doth such things: or shall he breake the covenant, and be delivred?
16 As I live, saith the Lord God, he shall die in the mids of Babel, in the place of the king that had made him king, whose oath he despised, and whose covenant made with him, he brake.
17 Neither shall Pharaoh with his mightie host, and great multitude of people, maintaine him in the warre, when they have cast vp mounds, and builded ramparts to destroy many persons.
18 For he hath despised the oath, and broken the covenant: (yet loe, he hath given in his hand) because he hath done all these things, he shall not escape.
19 Therefore, thus saith the Lord God, As I live, I will surely bring mine oath that he hath despised, and my covenant that he hath broken, upon his owne head.
20 And I will spread my net upon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespass: that he hath committed against me.
21 And all that flee from him with all his host, shall fall by the sword, and they that remaine shalbe scattered toward all the winds: and ye shall know that I the Lord have spoken it.
22 Thus saith the Lord God, I will also take off the top of his high cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it upon an high mountaine and great.
23 Even in the high mountaine of Israel I will plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and under it shall remaine all birds, and every fowle shall dwell in the shadow of the branches thereof.
24 And all the trees of the field shall know that I the Lord have brought downe the high tree, and exalted the low tree: that I have dried up the greene tree, and made the dry tree to flourish: the Lord have spoken it, and have done it.

is appointed to the righteous, which turneth backe from doing evil way.
The word of the Lord came unto me againe, saying.
2 What meane ye that ye speake this proverbe concerning the land of Israel, saying, The fathers have eaten sowre grapes, and the children thereof are set on edge?
3 As I live, saith the Lord God, ye shall see this proverbe no more in Israel.
4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.
5 But if a man be iust, and doe that which is lawful and right.
6 And hath not eaten upon the mountains, neither hath lift up his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath I lien with a menstruous woman.
7 Neither hath oppressed any, but hath restored the pledge to his debtour: he that hath spoiled none by violence, but hath given his bread to the hungry, and hath covered the naked with a garment.
8 And hath not given sooth upon vsury, neither hath taken any increase, but hath withdrawn his hand from iniquity, and hath executed true iudgement betweene man and man.
9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shall surely live, saith the Lord God.
10 If he beget a sonne, that is a thiefe, or a shedder of blood, if he do any one of these things.
11 Though he doe not all these things, but either hath eaten upon the mountaines, or defiled his neighbours wife,
12 Or hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift up his eyes unto the idoles, or hath committed abomination,
13 Or hath given sooth upon vsury, or hath taken increase, shall he live? he shall not live: seeing he hath done all these abominations, he shall die the death, and his blood shalbe upon him.
14 If he beget a sonne, that seeth all his fathers iniquities, which he hath done, and feareth, neither doeth such like,
15 That hath not eaten upon the mountaines, neither hath lift up his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,
16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,
17 Neither hath withdrawn his hand from the afflicted, nor received vsury nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquity of his father, but he shall surely live.
18 His father, because he cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, loe, even he dieth in his iniquity.
19 Yet say ye, Wherefore shall not the sonne beare the iniquity of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely live.
20 The same soule that sinneth, shall die: the sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne, but the righteousness of the righteous shal

a The people murmured at the chastisings of the Lord, & therefore used this proverbe, meaning, that their fathers had sinned, and their children were punished for their transgressions.
b He sheweth how the sonne is punished for his fathers fault: that is, if hee be wicked as his father was, and doeth not repent, he shalbe punished as his father was, or else not.
c He sheweth that every man shalbeare his owne sinne.
d To him that extendeth, punishment is promised. 29. Dent 32.
e King 24. 15.
f Chri. 22. 9.

be vpon him, and the wickednes of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his finnes that he hath committed, and keepe all my statutes, &c do that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that he hath committed they shall not be mentioned vnto him, but in his righteousness which he hath done, he shall liue.

23 f Haue I any desire that the wicked should die, saith the Lord God? or shall he not liue, if he returne from his ways?

24 But if the righteous turne away from his righteousness, and commit iniquity, and doe according to all the abominations that the wicked man doth, shall he liue? all his good righteousness that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equal: heare now, O house of Israel. Is not my way equal? or are not your waies vnequall?

26 For when a righteous man turneth away from his righteousness, and committed iniquity, he shall euen die for the same, he shall euen die for his iniquity that he hath done.

27 Again, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, hee shall save his soule alike.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely liue, and not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my waies equal? or are not your waies vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore, and cause others to turne away from all your transgressions: so iniquity shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God, cause therefore one another to returne, and liue ye.

CHAP. XIX.

The captivity of the kings of Iudah signifieth theiues holies, and by the lion. 10 The prosperity of the city of Ierusalem that is past, and the misery thereof that is present.

Thou also take vp a lamentation for the princes of Israel.

2 And say, Wherefore lay thy b mother as a lionesse among the lions? she nourished her yong ones among the lions whelps,

3 And in she brought vp one of her whelps, and it became a lion, and it learned to catch the pray, and it deuoured men.

4 The c nations also heard of him, and he was taken in their net, & they brought him in chaines vnto the land of Egypt.

5 Now when the saw that she had waied, and her hope was lost, she tooke another of her whelps, and made him a lion,

6 Which went among the lions, and became a lion, and learned to catch the pray, and he deuoured men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all

that was therein by the noyse of his roaring.

8 Then the f nations set against him on euery side of the countreies, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison in chaines, and brought him to the king of Babel, and they put him in holds, that his voyce should no more be heard vpon the mountains of Israel.

10 Thy k mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the East wind dried vp her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a dry and thirky ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

The Lord denieth that he will answer them when they pray, because of their unkindnesse. 31 He denieth that his people shall returne from captivity. 40 By the fire that shall be burnt, is signified the burning of Ierusalem.

And in the f seventh yeere, in the fifteenth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and late before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? I will, saith the Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause them to vnderstand the abominations of their fathers.

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and I lift vp mine hand vnto the feed of the house of Iacob, & made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them, to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milke and hony, which is pleasant among all lands.

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, & defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would notheare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my f Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

Geniles for the punishment that his people desired, is comely euer praye, as Exo. 32, 12. Num. 14, 13.

f Nebuchadrezzar with his great army which was gathered of diuers nation.

g He speaketh this in the reproch, b of this wicked king, in whose blood, that is, in the face of his predecessors, Ierusalem should have borne b elle, according to Gods promise, and flourished as a fruitful vine. h Meaning, that the Chaldeans should deliver them as the East wind doth the fruit of the vine.

i Destruction is come by Zerkiah, who was the occasion of this rebellion.

a Of the captivity of Iehoiach.

This declareth the great lenity and patience of God, which calleneth sinners to repentance before he condemneth them.

c I saue that I would be the God, which might of earth was obscured from all antiquity, where they vsed to liue vp their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the Judge of the heart, willing that he should take vengeance, if they concealed any thing which was new to be true.

d God had forbidden them to make mention of the idoles. Ex. 34, 13. 1 Thel 16, 4.

e Which thing declareth the wickednes of minis heart, which iudge Gods seruice by their eyes, and our ward senses.

f God had euer this respect to his glory, that he would not haue his Name euill spoken of among the nations wherof the

d. He loyeth the b liberation of the commandment with repentance: for none can repeat in deed, except he labour to keepe the law.

e. That is, in the fruits of his faith which declare that God doth accept him.

f. He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declareth. Chap 31, 11. Albeit God in his eternall counsell approbati conuicti declare the death and damnation of the reprobate, yet the end of his counsel was not their death only.

g. He chiefly his owne glory. And albe cause he doth not approve finis, therefore it is here said that he would haue them to turne away from it: that they might liue.

h. Or, rather that he may returne from his wayes and line.

i. That is, the false opinion that the hypocrites haue of their righteousness, in punishing the father with the children, is it with that man cannot forsake his wickednes, till his heart be changed, which is onely the worke of God.

a That is, Iehozabaz which was Iehozabazs sonne, who put her pride and cruelty she compared vnto lions.

b To wit, Iehozabaz mother, or Ierusalem.

c By Pharaohs Necho king of Egypt, a Kinge 23, 33.

d Which was Iehozabazs sonne.

e He drew of the Prophets, and them that reuel God, and revealed their viues.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man doe, he shall liue in them.

12 Moreover I gaue them also my * Sabbaths to be a signe betweene me and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against mee in the wilderness: they walked not in my statutes, & they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wilderness to consume them,

14 But I ha' respect to my name, that I should not be polluted before the heathen in whose sight I brought them out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant about all lands.

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: their heart went after their idols.

17 Neuertheles, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walk ye not in the ordinances of your fathers, neither observe their maners, nor desire your selues with their idols.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and do them.

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if a man doe, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuertheles, I withdrew mine hand and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countreies.

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idols.

25 Wherefore I gaue them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

land, for the which I lift vp mine hand to giue it to them, then they saw euerie high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prococation: there also they made their sweet sauour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the high place whereunto ye goe? And the name thereof was called O Barnah vnto this daie.

30 Wherefore, I say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted? I fear the maner of your fathers: and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe thorow the fire, you pollute your selues with all your idols vnto this day: shall I answer you when I am asked, O house of Israel? As I liue, saith the Lord God, I will not answer you when I am asked.

32 Neither shall that be done that cometh into your mind: for ye say, We will be as the heathen, and as the families of the countreies, and serue wood and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out.

34 And will bring you from the people, and will gather you out of the countreies, wherein ye are scattered, with a mighty hand, & with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the covenant.

38 And I will chuse out from among you the rebels, & them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, I Goe you, and serue euerie one his idole, seeing that ye will not obey me, and pollute mine holie Name no more with your gifts, and with your idoles.

40 For in mine holy mountaine, even in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all the land serue mee: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holie things.

41 I will accept your sweet sauour, when I bring you from the people, and gather you out of the countreies, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall ye remember your waies, and all your workes, wherein ye haue bin defiled, and ye shall iudge your selues worthe to be cut off, for all your euils that ye haue committed.

44 And ye shall know that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked waies, nor according to your corrupt workes. O ye house of

o Which signifieth an high place, declaring that they vsued themselves of their idolatry, and were not ashamed thereof, though God had commanded them expressly that they should haue no altar lifted vpon high by stones, Ex. 10, 25.
† Ebr. in the way.
p He sheweth that the ingratitude of the people defileth that God should cut them off, and that they should not haue the comfort of his word.

q He declareth that man of auareice is holily enemy vnto God, and to his owne gloriour, and therefore God calleth him to the right way, partly by chiding, but chiefly by his mercy in forgiving his rebellion, and wickednes.

r I will bring you among strange nations as into a wilderness, and there will visit you, & to call you to repentance, and then bring the godly home againe, Isa. 65, 9.

s Signifying, that he will not burne the coire with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

* Luke 18, 5.
Rim. 10, 5.
Galat. 3, 12.
* Exod. 20, 8.
and 31, 13.
Deut. 5, 12.

* Num. 14, 23, 29.
and 26, 65.
q Who might thereby take an occasion to blaspheme my Name and to accuse me of lacke of ability, or else that I had sought a meane to destroy them more commodiously.

h That is, my true religion, which I had commanded them, and gaue themselves to serue me according to their owne fancies.
i Whereby the holy Ghost comforteth them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word whether they be approveable thereby or no.

k Meaning, that they set their desire vpon it because they would not obey my lawes, I gaue them vnto them statutes that they should obey their owne fantasies, as ver. 39 Rom. 1, 21, 24.
m I commanded chafe things, and counted them as abominable, which they thought had bene excellent, and to haue declared in multitude, Luke 16, 15. for that which God required, as most excellent, that gaue they to their idoles.
n Not only in the wilderness, when I brought them out of Egypt, but since I placed them in this land, which detesteth so prompt men heart to idolatry, seeing that by no adomations he can be drawn backe.

u Your owne consciences shall convince you after that you haue felt my mercies.

Israel, faith the Lord God.

45 ¶ Moreover, the word of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Ennan, and drop thy sword toward J s the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord, thus faith the Lord, God, Behold, I will kindle a fire in thee, and it shall deuoure all thy greene wood in thee, and all the dry wood: the continuall flame shall not be quenched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of me, Doest not hee speake 2 parables?

CHAP. XXI.

3 He threateth the sword and destruction to Ierusalem, as He threateth the fall of King Zedekiah. 23 He is commanded to prophesie the destruction of the children of Ammon, 30 The Lord threateth to destroy Nebuchadnezzar.

THe word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop thy sword toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus faith the Lord, Behold, I come against thee, and will draw my sword out of thy sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North.

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore thou sonne of man, as in the paine of thy reines, and mourn bitterly before them.

7 And if they say vnto thee, Wherefore mourest thou? Then answer, Because of the bruit: for his cometh, and euery heart shall melt, and all hands shall weake, and all minds shall faint, and all knees shall fall away as water: behold, it cometh, and shall be done, faith the Lord God.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, say, Thus faith the Lord God, say, A sword, a sword both sharpe and fourbished.

10 It is sharpened to make a sore slaughter, and it is fourbished that it may glitter: how shall we toyce for it? it comethemeth the rod of my sonne, as 2 all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, & is fourbished that he may giue it into the hand of the slayer.

12 Cry and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall vpon my people: I smite therefore vpon thy thigh.

13 For it is a trial, and what shall this be, if the sword contemne euen the rod? It shall be no more, faith the Lord God.

14 Thou therefore, sonne of man, prophesie and smite 2 hand to band, and let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaugh-

ter entering into their priuy chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dreifed for the slaughter.

16 Get thee 2 alone: goe to the right hand, or get thy selfe to the left hand, whitherloer thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease, I the Lord haue said it.

18 ¶ The word of the Lord came vnto me againe, saying,

19 Allo thou sonne of man, appoint thee 2 two waies, that the sword of the King of Babel may come, both twaine shall come out of onelond, and chuse a place, and chuse it in the corner of the waie of the citie.

20 Appoint a waie, that the sword may come to Rabbah of the Ammonites, and p to Iudab in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the waie, at the head of the two waies, consulting by diuination, and made his arrows bright: he consulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captains to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast amon, and to build a fortreffe.

23 And it shalbe vnto them 2 as a false diuination in their fight for the oathes made vnto them: but he will call to remembrance their iniquity to the intent they should be taken.

24 Therefore thus faith the Lord God, Because ye haue made your iniquity to be remembered in disoueruing your rebellion, that in all your works your finnes might appeare: because I say, that ye are come to remembrance, ye shalbe taken with the hand

25 And thou 2 Prince of Israel polluted, and wicked, whose day is come, when iniquity shall haue an end.

26 Thus faith the Lord God, I will take away the diadem, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill he y come, whose right it is, and I will giue it him.

28 ¶ And thou sonne of man, prophesie, and say, Thus faith the Lord God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawn forth and fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they see 2 vanity vnto thee, and prophesied a lye vnto thee to bring thee vpon the neckes of the wicked that are flaine, whose day is come, when their iniquity shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powe out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beaustie, and skillfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the mids of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

o Provide for thy selfe: for thou shalt see Gods plague of all parts in this country.

o This was spoken, because that when Nebuchadnezzar came against Iudab, his purpose was to goe against the Ammonites: but doubting in that way, which entereth to vnder take this, he consulted with his footlayers, and so went against Iudab. p That is, to the tribe of Iudab that kept themselves in Ierusalem.

q To know whether he should goe against the Ammonites or them of Ierusalem.

r Hevied coniuring and forcery. s Because there was a league betwene the Iuues and the Babilonians, they of Ierusalem shalbe like nothing lesse then that this thing shalld come to passe. t That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians to make him selfe able to resist the Babylonians. x Some referre this to the Priests attire: for Ichazak the Priest went into captivity with the King.

y That is, vnto the coming of Messiah: for though the leaves had some figure of gouernment, afterward vnder the Persians, Greeks, and Romans, yet this restitution was not till Christs coming, and at length should be accomplished, as was promised, Gen 49. 10.

z Though the Iewes and Ammonites would not beleue that thou, to wit, the sword, should come vpon them, and said, that the Prophesie, which threatened, spake lies, yet, thou shalt as surely come, as though thou werest already vpon their neckes.

z For Iudab Road South from Babilon.

y Both strong and weake in Ierusalem. z The people said that the Prophet spake Idols: therefore he desired the Lord to giue them a plaine declaration, to reproof.

a Speake sensibly, that all may vnderstand.

b That is, such which seeme to haue an outward shew of righteousness, by obseruation of the ceremonies of the law. c Meaning, thorough all the land.

d As though thou wast in extreme anguish. e Because of the great noise of the army of the Caldeans.

f A d to cause a feare. g Meaning, the sapper: shewing that it will not spare the King, who should be as the founte of God, and in his place. h That is, the rest of the people.

i To wit, vnto the Caldeans.

k Reade Ier. 37. 19, I Exeliel moued vpon composition, thus complaine, fearing the destruction of Ierusalem which God had confirmed to David and his posterity y promise, which promise God performed, although heere it seemed to cause eye that it should vnto perill.

m That is, encourage the sword.

CHAP. XXII.

^a Jerusalem is reproved for cruelty. ²⁵ Of the wicked doctrine of the false prophets and priests, and of their unsatisfiable covetousness. ²⁷ The tyranny of rulers. ²⁹ The wicked curse of the people.

Moreover, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The city sheddeth blood in the mids of it, that her b times may come, and maketh idoles c against her selfe, to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy daies to draw neere, and art come vnto thy terme: therefore haue I made thee a reproach to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in d name and fore in affliction.

6 Behold, the princes of Iherusalem euery one in thee was ready to his power, to shed blood.

7 In thee haue they defiled father and mother: in the mids of thee e haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast defiled mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee are they that eate vpon the mountaynes: in the mids of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue f mittin mine hands vpon thy couetousnesse, that thou hast defiled, and vpon the blood, which hath bene in the mids of thee,

14 Can thine heart endure, or can thine hands be strong, in the daies that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy b fithinesse to cease from thee,

16 And thou shalt take thine i inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as * droffe: all they are brasie, and tinne, and yron, and lead in the mids of the furnace: they are euen the droffe of siluer.

19 Therefore thus saith the Lord God, Because ye are all as droffe, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasie, and yron,

and lead, and tinne into the mids of the furnace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there i and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the midst of the furnace, so shall yee be melted in the mids thereof, and ye shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vnclane, m and not rained vpon in the day of wrath.

25 There is a conspiracy n of her prophets in the mids thereof like a roaring lyon, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vnclane and the cleane, and haue hid their o eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the mids thereof are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her p Prophets haue dawbed them with vnrempred mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spying and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I fought for a man among them, that should i make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the Idolatry of Samaria and Ierusalem, vnder the names of Aholah and Abelbabb.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one * mother.

3 And they committed fornication in b Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of c them were Aholah the elder, and Aholiba her sister, and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholiba.

5 And Aholah played the harlot i when d shee was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours.

6 Which were clothed with blew silk, both captaynes and princes they were all pleasant yong men, and horsemen riding vpon horses,

were named the people of God, they became idolaters, and their trust in the Assyrians.

i Meaning, be by that the godly should be tried, and the wicked destroyed.

m Thou art like a land which the Lord plougheth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

* Mich. 3. 11. Zeph. 3. 3.

p They which should haue reprooued them, flattered them in their vices, and couered their doings with lies.

Chap. 23. 10.

q Which would shew himselfe zealous in my cause by cutting vs. Isa. 59. 16. and 63. 5. and i lay pray vnto me to withhold my plagues, Esai. 106. 22.

a Meaning, Israel and Iudah, which came both out of one family.

b They became idolaters after the manner of the Egyptians.

c Aholah signifies a man of dwelling in hereticke, meaning Sam'it, which was the crall city of Irael: and Aholiba signifies a y rustrous. In her, whereby is meant Ierusalem, where Gods Temple was.

d Ebr, vnder me, d When the Israelites forsooke God, and put

a Art thou ready to execute thy charge, which I commit vnto thee againe? Ierusalem, that murdereth the Prophets and them that are godly? b That is, the time of her destruction. c To be vvas vanishing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

* Gen. 10. 11, 12.

* Ierem. 5. 3.

f In token of my oath and vengeance.

g That is, able to defend thy selfe.

h I will thus take away the occasion of thy wickednesse. i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

e The holy Ghost
voucheth these
which seeme strange
to chaffe eares,
to cause this wicked
vice of idolatry to be
abhorred, that
voucheth any should
abide to beare the
name thereof
mentioned.
f Meaning, the
Assyrians,

g This declareth
that no words are
able sufficiently to
expresse the rage of
idolaters, and there-
fore the holy Ghost
here compareth them
to those which in their
raging loue and fil-
thy lusts dote vpon
the images and pic-
tures of them after
whom they lust,

h These were the
names of certaine
princes and cap-
taines vader Nebu-
chadnezzar.

i Ebr. I will iuge
iudgements before
them.
|| Or, lawes,

7 Thus she committed her whoredome with them, *euen* with all them that were the chosen men of Ashtur, and with all on whom she doted, & de- filed her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginity, and powred their whoredome vpon her.

9 Wherefore I deliaiered her into the hands of her louers, *euen* into the hands of the Assyrians, vpon whom she doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword; and she had an *evil* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she married her selfe with inordinate loue more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians her neighbours, both capitaines and princes cleaied with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that she was defiled, and that they were both after one sort.

14 And that she increased her fornications: for when she saw men g painted vpon the wall, the images of the Caldeans painted with vermilion.

15 And girded with girdles vpon their loines, & with died attire vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their natiuitie.)

16 Alas, I say, as the saw them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsoke her sister.

19 Yet she increased her whoredome more, and called to remembrance the daies of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou caldest to remembrance the wickedness of thy youth, when thy teares were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, Thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side.

23 To wit, the Babylonians, and all the Caldeans, b Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, capitaines and princes: all they were valiant and renowned, riding vpon horses.

24 Euen these shall come against thee with chariots, wagons, and wheeles, and with a multitude of people, which shall set against thee buckler and shield, and helmet round about: and I will leave the punishment vnto them, & they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall

cut off thy nose and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliaer thee into the hand of them, whom thou hatest, *euen* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leave thee naked and bare, and the shame of thy fornications shall be discovered, both thy wickednesse, and thy whoredome.

30 I will do these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sifter: therefore will I giue her *m* cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sifter's cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennesse and sorrow, *euen* with the cup of destruction, and desolation, with the cup of thy sifter Samaria.

34 Thou shalt *euen* drinke it, and wing it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood is in their hands, & with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to play by the fire to be their meat.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the same daie, and haue prophaned my Sabbaths.

39 For when they haue slaine their children to their idoles, they came the same daie into my Sanctuary to defile it: and loe, thus haue they done in the midst of my house.

40 And how much more is it that they sent for men to come from farre, vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eyes, & deckedst thee with ornaments.

41 And fastest vpon a cushion bed, and a table prepared before it: wherevpon thou hast set mine incense and mine oyle.

42 And a voice of a multitude being at ease, was with her: and with the men to make the companies great, were brought men of Saba from the wilderness, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shall she and her fornications come to an end.

They shall destroy the priories and priests with the rest of thy people,

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater cruelty. n Meaning, that the afflictions should be so great that they should cause them to lose their senses and reason.

o That is, to be sacrifices to their idoles, see Chap. 16, 20.

p They sent into other countries to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles,

r Which should teach the manner of worshipping their gods.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumuk and to the spoyle,

47 And the multitude shall flone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednesse to cease out of the land, that all women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and ye shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

A Gaine in the ninth yere, in the tenth month, in the tenth day of the month, came the word of the Lord vnto me, saying,

2 Sonne of man, write the name of the day, *even* of this same day: for the King of Babel set him self against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayth the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, *euery* good piece, as the thigh and the shoulder, and fill it with the chiefe pieces.

5 Take one of the best sheepe, and burne also the bones vnder it, and make it boyle well, and seeth the bones of it therein.

6 Because the Lord God saith thus, Woe to the bloody city, *even* to the pot, whose skum is therein, & whose skum is not gone out of it: bring it out & piece by piece: let no lot fall vpon it.

7 For her blood is in the midst of her: she set it vpon an high rock, and powred it not vpon the ground to cover it with dust.

8 That it might cause wrath to arise, and take vengeance: *even* I haue set her blood vpon an high rock, that it should not be covered.

9 Therefore thus saith the Lord God,* Woe to the bloody city, for I will make it & bring great.

10 Heape on much wood: & kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it on fire vpon the coales thereof, that if the brasie of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skum of it may be consumed.

12 *Shee hath wearied herselfe with lies, and her great skum me went not out of her: therefore her skumme shall be consumed with fire.

13 *Thou remainest in thy filthinesse and wickednesse:* because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according

to thy wayes, and according to thy workes shall they iudge thee, saith the Lord God.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tire of thine head vpon thee, and put on thy shoes vpon thy feete, and couer not thy lips, and eat not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

19 And the people said vnto mee, Wilt thou not tell vs what these things meane toward vs that thou doest for?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will pollute my Sanctuary, *even* the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom yee haue left, shall fall by the sword.

22 And ye shall doe as I haue done: yee shall not couer your lippes, neither shall yee eate the bread of men.

23 And your tire shall be vpon your head, and your shoes vpon your feet: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Esaiel is vnto you a signe: according to all that he hath done, yee shall doe: and when this cometh, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honor, the pleasure of their eyes, & the desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shall come vnto thee to tell thee that which hee hath heard with his eares:

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumb, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

The word of the Lord against Ammon, which reioiced at the fall of Ierusalem. 8 Against Moab and Sarr, Idumea and the Philistines.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Hear the word of the Lord God, Thus saith the Lord God, Because thou saidst, *Ha, ha,* against my Sanctuary, when it was polluted, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and they shall sit their palaces in thee, & make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke:

5 And I will make a dwelling place for camels, and the Ammonites a sheepecote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou

o That is, the Babylonians.

o Meaning, his wife, in whom he delighted, as verif. 18.

p For in mourning they went bare headed and barefooted, and also covered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following

f By sending the Chaldeans to destroy it, as Chap. 7. 12.

g Wherein you boast and delight.

† Ekr. lifting up of their souls.

a Because ye reioiced when the name destroyed my citie and Temple.

b That is, to the Babylonians.

c They shall chase thee away, and take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefe city of the Ammonites, and full of conduits.

e Sam. 12. 27.

f That is, worthy death, trade Chap. 16. 38.

g Meaning, all other cities and countries,

a Of techonias captiuitie, and of the reigne of Zedekiah, i. king. 27. 1. b Called Tebeth, which containeth part of December and part of Ianuarie: in the which month and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem. d That is, the citizens, and the chiefe men thereof.

e Or, heape. f Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

g Whose iniquities and wicked citizens there yet remaine.

h Signifying that they should not be deliued al once, but by little and little.

i Spare none estate or condition.

j The cite shewd her crueltye to all the world, and was not ashamed thereof, neither yet hid it.

* Nah 3. 1. Habak. 2. 12.

Or, an heape of wood.

k Meaning, that the cite should be verely deficiet and that he would giue the enemies an appetite thereto.

l Or, holtsme.

m The cite hath flattered herselfe in vain.

n I laboured by sending my Prophets to call thee to penitence, but thou wouldst not.

hast clapped the bands, and flumped with the feet, and rejoiced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the side of Moab, even of the cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-jeshimoth, Baal-meon, and Kirjathaim.

10 I will call the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, beholde, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He prophesieth that Tyrus shall be overthrown, because it rejoiced at the destruction of Ierusalem. 15 The winding and allisment of the merchants for the destruction of Tyrus.

AND in the eleuenth yeere in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me for seeing the is desolate, I shall be replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vpon many nations against thee, as the sea mounteth vp with his waues,

4 And they shall destroy the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And, her daughters which are in the field,

shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebucad-nezzar king of Babel, a king of kings from the North, with horses and with charers, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shuke at the noise of the horsemen, and of the wheelles, and of the charers, when he shall enter inwothy gates as into the entry of a cite that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streetes: he shall slay the people by the sword, and the pillars of thy strenght shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 * Thus will I cause the sound of thy fongs to cease, and the sound of thine harpes shalbe no more heard.

14 I will lay thee like the toppes of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, shall not the yles tremble at the sound of thy fall? and at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their brodered garments, and shall cloathe themselves with alstoniment: they shall sit vpon the ground and be aflonthed at euery moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the Sea men, the renowned cite which was strong in the sea, both thee and her inhabitants, which cause their feare to be on all that haue therein!

18 Now shall the yles be aflonthed in the daie of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate cite, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the lowe parts of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glorie in the land of the living.

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewileth the desolation of Tyrus, shewing what were the riches, power, and authority thereof in time past.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garrisons of Philistines, whereby they oft times molested the Iewes, of the Cherethims David also had a gard, a Sam, 8, 13.

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous cite Ierusalem, whereunto all people resorted. c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The towres that belonged vnto her.

For Tyrus was much built by sea and by labour of men was woune out of the Sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and remembrance. e Ierem 7, 24. f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countries that dwell by the sea: whereby he significheth the destruction should be so horrible, that all the world should heare thereof and be afraid. h Meaning mariners which by their traffike did enrich her wondrously and increase her power.

i which were dead long agoe.

k Meaning, in Iudaea, when it shall be reformed. l Or, make thee a desolation.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus that is situate at the entrie of the sea, which is the mart of the people for many yles, Thus sayeth the Lord God, O Tyrus, thou hast said, I am of perfite beautie.

4 Thy borders are in the midst of the sea, and thy builders haue made thee of perfite beautie.

5 They haue made all thy ship boards of firre trees of ^b Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the oaks of Bashan haue they made thine ores: the company of the Assyrians haue made thy banks of yuory brought out of ^cyles of Chittim.

7 Fine linnen with broyded worke, brought from Egypt, was spread out thee to be thy faille, blew silke and purple, brought from the yles of Elishah was thy covering.

8 The inhabitants of Zidon, and Arad were thy mariners, O Tyus: thy wife men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wife men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupy thy marchandise.

10 They of Persia, and of Lud and of Thar were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beautie.

11 The men of Arad with thine armie were vpon thy walles round about, and the Gammadians were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of Lauan, Tubal and Meshech were thy marchants, concerning the liues of men, and they brought vessels of brasse for thy marchandise.

14 They of the house of ^b Togarmach brought to thy faires, horses and horsemen, and mules.

15 The men of Dedan were thy marchants; and the marchandise of many yles were in thine hands: they brought thee for a present, i. hounes, teeth and peacocks.

16 They of Aram were thy marchants for the multitude of thy wares: they occupied in thy faires, with emerauldes, purple, and broyded worke, and fine linnen, and corall, and peatle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of ^b Minith, and Pannag, and hony, and oyle, and i balmes.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, in the wine of Helbon and white wooll.

19 They of Dan also and of Lauan, going to and fro, occupied in thy faires: yron worke, cassid and calumnes were among thy marchandise.

20 They of Dedan were thy marchants in precious clothes for the charres.

21 They of Arabia, and all the princes of Kedar occupied with thee, in lambes, and rammes and goates: in these were thy marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold.

23 They of Haram and Canneh and Eden, the marchants of Sheba, Ashtur and Chilmad were thy marchants.

24 These were thy marchants in all sorts of things, in rayment of blew silke, and of broyded worke, and in co-fers for the rich apparell, which were bound with cordes: chaines also were among thy marchandise.

25 The ships of Tarshish were thy chiefe in thy marchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The suburbs shall shake at the found of the cry of thy pilots.

29 And all that handle the oare, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shall weepe for thee with sorow of heart and bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, saying, What city is like Tyus so destroyed in the mids of the sea!

33 When thy wares went forth of the sea, thou filledst many people, and thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by ^c seas in the depths of the waters, thy marchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and all their Kings shall be sore afraid and troubled in their countenance.

36 The marchants among the people shall hiss at thee: thou shalt be a terror, and neuer shalt be any more.

C H A P. XXXVIII.

^a The word of God against the king of Tyrus for his pride
²¹ The word of the Lord against Zidon. ²⁵ The Lord promisseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God in the mids of ^c sea, yet thou art but a man & not God, & though thou diddest thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then ^b Daniel: there is no secret that thou canst hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, because thou diddest thinke in thine heart, that thou wast equall with God,

^a Or, came in company toward thee.

^b Or, remem-
ber. That is, Nebuchad-negar.

^c That is, the cities were about thee as was Zidon, Arad, and others.

^a Whereby is meant a long time: for it was prophesied to be destroyed by leuitic yeeres, as Isa. 23, 15.

^a I am safe: that none can come to hurt me, as God is to the heauen.
^b Ebr. though thou art thine heart as the heart of God.
^c Thus he speaketh by derision: for Daniel had declared possible signes of his wisdom in Babylon, when Nebuchadnezzar wrote this.

^a which serueth all the world with thy marchandise.
[†] Ebr. heere.

^b This moun-
taine was called He-
mon, but the Am-
morites called it She-
nir, Deut. 3, 9
^c Which is taken
for Grecia and
Italy.

[†] Or, shipmasters.

^d Meaning, that
they built the walles
of the city, which
is here meant by
the ship: and of
these were the
builders of Salom-
on Temp^l,
1, King, 5, 18.
^e That is, they of
Cappadocia, or
Pigmes, and
dwarves, which
were so called, be-
cause that out of
the hie towers
they seemed little.

^f Of Grecia, Italy
and Cappadocia,
g By selling flours.
^h Which are taken
for a people of
Asia minor.

ⁱ Meaning, Voi-
cettes, hounes, and
Elephants teeth.

[†] Or, market.
[†] Or, carbande.
[†] Or, silk.

^k Where the best
wheat groweth.
[†] Or, for perfume,
as, Isidore.

[†] Or, were mar-
chantes y^e pa^rse
hand^e in y^e mar-
chand^e y^e sold
through thine
hands.

7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations : and they shall draw their swords against the beautie of thy wifedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are flaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the *c* vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 *c* Moreover, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus saith the Lord God, Thou hast vspt vpon the fountaine, and art full of *d* wifedome, and perfite in beautie.

13 Thou hast bene in Eden the garden of God; every precious stone was in thy garment, the ruby, the topace, and the *e* diamond, the chrysolite, the onix, and the iasper, the saphir, *e* emerald, and the carbuncle and goble: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art *e* the anoynted Cherub, that covereth, and I haue set thee *f* in honour: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the *g* stones of fire.

15 Thou wast perfit in thy waies from the day that thou wast *h* created: till iniquitie was found in thee.

16 By the multitude of thy marchandise, they haue filled the middles of thee with cruelty, and thou hast sinned: therefore I will cast thee as prophane out of the *i* mountaine of God: and I will destroy thee, O covering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wifedome by reason of thy brightnesse: I will cast thee to the ground. I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy *k* sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonied at thee: thou shalt be *l* a terror, and neuer shalt thou be any more.

20 *l* Again the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus sayeth the Lord God, Behold, I come against thee, O Zidon, and I will be *m* glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall sanctified in her.

23 For I will send into her pestilence, and blood into her streetes, and the flaine shall fall in the mids of her: *n* the enemy shall come against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are round about them, & defiled them, and they shall know that I am the Lord God.

25 Thus sayth the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shall be *n* sanctified in them in the sight of the heauen, then shall they dwell in the land, that I haue giuen to my seruant Iakob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God,

C H A P. XXIX.

He prophesieth against Pharaoh and Egypt. 13 The Lord promitteth that he will restore Egypt after fouentie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke against Tyris.

1 *N* In the *e* tenth yeere and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great *h* dragon, that lieth in the mids of his riuers, which hath said, The river is mine, and I haue made it for my selfe.

4 But I will put *i* hooks in thy iawes, and I will caufe the fish of the riuers to sticke vnto thy scales, and I will draw thee out of the mids of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernes, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beafts of the field, and to the fowles of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bin a staffe of *d* reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake and rent all their shoulder: and when they leane vpon thee, thou brakest and madest all their loynes to *e* stand *e* vpright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beaust out of thee.

9 And the land of Egypt shall be desolate, and waste, & they shall know *f* I am the Lord: because he hath said, The river is mine, & I haue made it,

10 Behold, therfore *g* I come vpon thee, and vpon thy riuers, and I will make *h* land of Egypt vnto a waste, & desolate from the towne of Seueneh, euen vnto the borders of the *i* blacke Moores.

11 No foote of man shall passe by it, nor foote of beaust shall passe by it, neither shall it be inhabited fortie yeeres.

12 And I will make the land of Egypt desolate in the mids of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, At the ende of sixty yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and will caufe them to returne into the land of Pathros, into the land of their habitation, and they shall be there as *k* small kingdome.

h He sheweth for what cause God will afflicke his Church, and prouide to fill, though he destroy his enemies, to wit, that they should praise him, and giue thanks for his great mercies.

a To wit, of the captiuitie of Ieeuiah, or of the reigne of Zedekiah. Of the order of these propheties, and how the former remitteth handeth after the latter, see Ier. 27. *b* He compared Pharaoh to a dragon which bideh himselfe in the river Nilus, as Ier. 44. *c* I will send enemies against thee, which shall plucke thee, and thy people which trust in thee, out of thy face places.

d Reade 2 King. 18. 21. Ier. 36. 6.

l Or, shake. *m* When they felt their hurt, they would say no more vpon thee, but stood vpon their feet, and put their trust in others. *n* Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing (as in him alone). *o* Ebr. Confu, or Ethiopia.

p Iere. 46. 26. *q* Men say, that they shoud not haue full domination, but be vnder the Persians, Grecians and Romans, and the cause is that the Israelites should no more put their trust in them, but learne to depend on God.

c Like the rest of the heathen and infidels, which are Gods enemies.

d He denieth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures. *e* Or, iasper. *f* Or, carbuncle.

g He meaneth the royal state of Tyrus, which for the excellencie and glorie thereof he compared to the Cherubim which couered the Ark: and by this word answereth he significth the same. *h* I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Solomon things necessary for the workes. *i* To wit, among my people Israel, which floued as precious stones. *k* Which was when I first called thee to this dignitie. *l* Thou shalt haue no part among my people. *m* That is, the honour, whereunto I called them. *n* Or, brought to nothing.

o By executing my iudgements against thy wickednesse.

p That is, Nebuchad-nezzar.

15 It shalbe the smallest of the kingdomes, neither shall it exalt it selfe any more above the nations : for I will diminish them, that they shall no more rule the nations.

16 And it shalbe no more the confidence of the house of Israel, to bring their iniquity to remembrance by looking after it, so shall they know that I am the Lord God.

17 ¶ In the ¹ feuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto mee, saying,

18 Some of man, Nebuchadnezzar king of Babel cansted his army to serue a great seruice against Tyrys : euery head was made balde, and euery shoulder was made bare : yet he had no wages, nor his army for Tyrys, for the seruice that hee serued against it.

19 Therefore thus saith the Lord God, Behold I will giue the land of Egypt vnto Nebuchadnezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages for his army.

20 I haue giuen him the land of Egypt for his labour, that he serued aginst it, because they wrought it for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, prophesy, and say, Thus saith the Lord God, Howle and cry, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shalbe the time of the heathen.

4 And the sword shall come vpon Egypt, and shee shalbe in Ethiopia, when the flue shall fall in Egypt, when they shall take away her multitude, and when her foundations shalbe broken downe.

5 Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe : from the tower of Scuerah shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed.

9 In that day shall there messengers go forth from me in ships, to make the carelessle Moores afraid, and feare shall come vpon them, as in the day of Egypt, for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babel.

11 For he and his people with him, euen the terrible nations shalbe brought to destroy the land : and they shall draw their swords against Egypt, and fill the land with the flaine.

12 And I will made the riuers dry, and fill the land into the hands of the wicked, and I will make

the land wast, and all that therein is by the hands of strangers : I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of Noph, and I there shalbe no more a pince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon Sin, which is the strength of Egypt : and I will destroy the multitude of it No.

16 And I will set fire in Egypt, Sin shall haue great forrow, and No shalbe destroyed, and Noph shall haue sorowes daily.

17 The yong men of Auen, and of Phibeth shall fall by the sword; and these cities shall go into captivity.

18 At Tephahnehes the day shall restrain his wrath, when I shall breake there the dbarres of Egypt; and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall go into captivity.

19 Thus will I execute iudgements in Egypt, & they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first moneth, and in the feuenth day of the moneth, the word of the Lord came vnto mee, saying,

21 Some of man, I haue broken the arme of Iharoh king of Egypt : and loe, it shall not be bound vp to be healed, neither shall they put a roue to bind it, and so make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme that was strong, but is broken, and I will cast the sword to fall out of his hand.

23 And I will feare the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shall cut off sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, & the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

CHAP. XXXI.

A comparison of the prosperity of Pharaoh with the prosperity of the Assyrians, so he prophesied like destruction to them both.

And in the eleuenth yeere, in the third moneth, and in the first day of the moneth the word of the Lord came vnto mee, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatness?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke the lousing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe

Or, Memphis, or Alcaira.

Or, Tanis.

Or, Pelusium.

Or, Alexandria.

Or, Heliopolis.
Or, Bubastus.

¶ Meaning, that these cities had great forrow and affliction. That is, the strength and force.

¶ Of the captivity of Techniah, or of Zedekiahs reigne.

¶ For Nebuchadnezzar destroyed Pharaohs Niche at Carchemish, Jer. 46. 26.

¶ His force and power.

¶ Whereby we see that tyants are no better than misers, neither can do any more bene then God appointeth and when he will they must cease.

¶ Of Zedekiahs reigne, or of Techniahs captivity.

¶ Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians and others did.

b Least I should by thine eyes punish their sinnes.

i Counting from the captivity of Techniah.

k He tooke great paines at the siege of Tyrys, and his army was sore handled. I signifye that Nebuchadnezzar had more paine then profit, by the taking of Tyrys.

l Or, in it.
Or, enill against me.

a By Thot and Lud are meant Africka and Libya.

b Which was a strong city of Egypt, Chap. 49. 10.

c Many other nations were vnder the dominion of Or, contrary.

exalted him on his with her rivers running round about his plants, and sent out her little rivers vnto all the trees of the field.

Therefore his height was exalted above all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which she deepe sent out.

All the foules of the heauens made their nestes in his boughes, and vnder his branches did all the beastes of the field bring forth their young, and vnder his shadow dwelt all mighty nations.

Thus was he faire in his greame, and in the length of his branches: for his root was neere great waters.

The cedars in the garden of God could not hide him: no fir tree was like his branches, and the chedron trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beauty.

I made him faire by the multitude of his branches: so for all the trees of Eden, that were in the garden of God, enuied him.

Therefore thus saith the Lord God, Because he is lift vp on high, and hath florid vp his toppes among the thicke boughes, and his heart is lift vp in his height,

I have therefore deliuered him into the hands of the mightiest among the heathen: hee shall handle him, for I have cast him away for his wickednesse.

And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountains, and in all the valleys his branches are fallen, and his boughes are broken by all the rivers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the field shalbe vpon his branches.

So that none of all the trees by the water shalbe exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the midst of the children of men: among them that go downe to the pit.

Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deepe for him, and I did reſtrecte the flood thereof, and the great waters were stayed: I caused Lebanon to mourn for him, and all the trees of the field fainted.

I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether parts of the earth.

They also went downe to hell with him vnto them that were flaine with the sword, & his arme, and they that dwelt vnder his shadow in the midst of the heathen.

To whom I art thou thus like in glory, and in greates among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the midst of the vncircumcised, with them that be

d Signifying, that there was no greater power in the world than his was.

e Or, then was lift up.

f That is, of Nebuchadnezzar, who afterward was the monarch and only ruler of the world.

g Hereby is signified the destruction of the power of the Assyrian y the Babylonians.

h The deepe waters that caused him to mourne to be (meaning his great abundance and pompe) shall now lament as though they were covered with sackcloth.

i To cause this destruction of the king of Assyria to seeme more horrible, he fetcheth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

j Meaning, that Pharaohs power was so great as his was. k Reade Chap. 13, 10.

flaine by the sword, this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

The Prophet is commanded to denude Pharaoh King of Egypt. As hee prophesied that destruction shalbe vnto Egypt through the King of Babylon

And in the twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a plow of the nations, and art as a dragon in the sea: thou callest out thy rivers, and troublest the waters with thy feet, and stampedst in their rivers.

Thus saith the Lord God, I will therefore spread my net over thee with a great multitude of people, and they shall make thee come vp into my net.

Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remain vpon thee, and I will fill all the beastes of the field with thee.

And I will lay thy flesh vpon the mountains, and fill the valleys with thine height.

I will also water with thy blood the land where-in thou shalt swimme, euen to the mountains, and the rivers shalbe full of thee.

And when I shall put thee out, I will cover the heauen, and make the starres thereof dark: I will cover the sunne with a cloud, and the moone shall not giue her light.

All the lights of the heauen will I make dark for thee, and bring darkness vpon thy land, saith the Lord God.

I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countries which thou hast not known.

Yea, I will make my people amazed at thee, and their Kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at every woman: eueny man for his owne life in the day of thy fall.

For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

By the sword of the mighty will I cause thy multitude to fall: they shall haue terrible nations, and they shall destroy the pompe of Egypt, and all the iniquitie thereof shalbe consumed.

I will destroy also all the beastes thereof from the great waterfildes, neither shall the foot of man trouble them any more, nor the hooves of beastes trouble them.

Then will I make their waters deep, and cause their rivers to runne like oyle, saith the Lord God.

When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be laid waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

Sonne of man, lament for the multitude of Egypt.

a Which was the fifth yeere of the general captivity vnder Zedekiah.

b Thus the scripture compare vnto a cruel and huge beast which deuoure all that be weaker then they, and such as they may ouercome.

c Or, whale.

d Thus prepared great mices.

e Chap. 13, 13. and 17, 10.

f With heaps of the carcasses of thine army.

g As Nilus ouerfloweth Egypt: so will I make ree blood of thine holie to ouerflow it.

h The word significth to be put out as a candle is put out.

i Ier. 13, 10.

j Ier. 31, and 3, 15.

k By this manner of speech is meant the great sorrow that shalbe for the slaughter of the king and his people.

l This came to passe in the fourth yeere after this prophesie.

m To wit, of the Caldeans thine enemies: which shall quietly enioy all thy commodities.

h That is, prophetic, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, reade I. 10. I have not other kingdomes, more beautiful then thou, perished? m That is, Egypte. n To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meet and marshall at him, reade I. 34. 35.

o Meaning, the Perfumes.

p Whom in his life all the world feared.

q That is, the Canaanites and Israelites, or Spaniards, as Iosephus writeth. r Which died not by euill death, but by the course of nature, and are honourably buried with their coat of armour, and figures of honour.

f The Kings of Babylon.

s As the wicked seelye, when they see o their paines of their miseries, u I will make the Egyptian afraid of me as they caused others to feare them.

Egypt, and cast them downe, when them and the daughters of the mighty nations vnder the nether parts of the earth, with them that go downe into the pit.

19 Whom dost thou passe in beautie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them that are slaine by the sword: there is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty and strong shall speake to a him out of the middes of hell with them that helpe her: they are gone downe, and sleepe with the vncircumcised that be slaine by the sword.

22 Ashtar is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There is o Elam and all his multitude round about his graue: all they are slaine and fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselves to be feared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine w all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that go downe to the pit: they are laid in the middes of them that be slaine.

26 There is q Melchizedek, Tuball, and all their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant, of the vncircumcised, that are fallen, which are gone downe to the graue with their weapons of warre, and haue laid their swords vnder their heads, but their iniquity shall be vpon their bones: because they were the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Elom, his kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the princes of the f North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall be comforted ouer all his multitude. Pharaoh, and all his armie shall be slaine by the sword, saith the Lord God.

32 For I haue caused my f feare to be in the land of the liuing: and hee shall be laid in the mids of the vncircumcised with them that are slaine by the sword, when Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

a The office of the gouernours and ministers. 14 He

Strengthens them that despise, and biddens them with the promise of mercy. 30 The word of the Lord against the makers of the Prophets.

a Gaine the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man from among them, and make him their a watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and waine the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shall be vpon him: but he that receiveth warning shall save his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his b iniquity: but his blood will I require at the watchmans hand.

7 * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my c mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou dost not speake and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I require at thine hand.

9 Neuertheless, if thou warn the wicked of his way to turne from it, if he doe not turne from his way, hee shall die for his iniquity, but thou shalt deliuer thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions and our sinnes be vpon vs, and wee are confounded because of them, * how should we then liue?

11 Say vnto them, As I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the day that hee returne from his wickednesse, neither shall the righteous liue for his righteousness in the day that hee sinneth.

13 When I shall say vnto the righteous, that hee shall surely liue, if hee trust to his owne righteousness, and commit iniquity, all his righteousness shall be no more remembered, but for his iniquity that hee hath committed, hee shall die for the same.

14 Again when I shall say vnto the wicked, Thou shalt die the death, if hee turne from his sinne, and doe that which is lawful and b right,

15 To wit, if the wicked restore the pledge, and giue againe that hee had robbed, and walke in the statutes of life, without committing iniquity, hee shall surely liue, and not die.

16 None of his finnes that hee hath committed, shall be mentioned vnto him, because hee hath done that

b Or, of their crafts. a He sheweth that the people ought to haue continual gournours and teachers which may haue a care ouer them, and to waine them from the danger which are at hand.

b Signifying, that the wicked shall so escape punishment though the watchman be negligent: but if the watchman blowe the trumpet, and then hee will not obey, hee shall deserve double punishment.

* Chap. 3. 17. c Which teacheth that hee that receiveth not his charge at the Lords mouth, is a spie, and not a true watchman.

d The watchman must answer for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements, for their finnes, despise of his mercies, and remore, f Reade Chap. 18. 29 g Reade of this subject in Psalme Chap. 18. 24, 25.

h Hereby he commendeth the conscience of the righteous, which pretend to forsake wickednes, and yet are no themselves such by their heart, that is, in obeying Gods commandments, and by good life.

* Chap 18. 25.

that which is lawfull and right, he shall surely liue.

17 Yet the children of thy people say, * The way of the Lord is not equal: but their owne way is vnequall.

18 When the righteous turneth from his righteoulnesse, and committeth iniquity, hee shall enen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will iudge you euery one after his ways.

21 Also in the twelfth yeere of our captivity, in the tenth month, and in the fifth day of the month, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the hand of the Lord had bene vpon mee: in the evening afore hee that had escaped, came, & had opened my mouth vntill he came to me in the morning: and when he had opened my mouth, I was no more dumb.

23 Againe the word of the Lord came vnto me, and said,

24 Some of man, these that dwell in the desolate places of the land of Israel, talke and say, * Abraham was but one, and hee possessed the land, but we are many, therefore the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat flesh with the blood, and lift vp your eyes toward your idoles, and shed blood: should ye then possess the land?

26 Veleane vpon you 3 words, ye worke abomination, and ye desire euery one his neighbours wife: should ye then possess the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fill by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the castles, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the pompe of her strength shall cease: and the mountains of Israel shall be desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue laid the land desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that take of thee by the walls and in the doores of houses and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that cometh from the Lord.

31 For they come vnto thee, as the people vnto come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouths they make likenes, and their heart goeth after their countenances.

32 And lo, thou art vnto them as a telling song of one that hath a pleasant voice, & can sing well: for they heare thy wordes, but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them,

CHAP. XXXIV.

* Against the shepherds that despoiled the flocks of Christ, and seeketh their owne gaine. 7 The Lord saith that hee will visite his dispersed flocke, and gather them together. 22 Hee promitteth the true shepherd Christ, and with him peace.

And the word of the Lord came vnto me, saying.

2 Some of man, prophetic against the shepherds of Israel, prophetic and say vnto them, Thus saith the Lord God vnto the shepherds, * Who be vnto the shepherds of Israel, that feede themselves, should not the shepherds feede the flockes?

3 Ye eate the fat, and ye cloathe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

4 The weakke haue ye not strengthened: the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driven away, neither haue ye fought that which was lott, but with cruelty, and with rigour haue ye ruled them.

5 And they were scattered without a shepherd: and when they were dispersed, they were deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euery hie hill: yea, my flocke was scattered thorow all the earth, and none did seeke or search after them.

7 Therefore ye shepherds, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fedde themselves, and fedde not my sheepe,

9 Therefore, heare ye the word of the Lord, O ye shepherds.

10 Thus saith the Lord God, Behold, I came against the shepherds, and will require my sheepe at their hands, and cōse them to cease from feeding the sheepe: neither shall the shepherds feede themselves any more: for I will deliuer my sheepe from their mouths, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe & will deliuer them out of all places, where they haue bin scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their fold be: there shall they lie in a good fold, and in pasture shall they feede vpon the mountaines of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driven away, and will bind vp that which was broken, and will strengthen the weakke, but I will destroy the fat and the strong, and I will feed them with iudgement.

17 Also vpon my sheepe, thus saith the Lord God, Behold, I iudge betweene sheepe & sheepe, betweene the rams and the goats.

18 Seemeth it a small thing vnto you to haue eaten vp the good i pasture, but yete must tread downe with your feet, the residue of your pasture and

* Iere. 23. 1.

a By the shepherds he meaneth the king, the Magistrates, Priests, and Prophets.

b Ye seeke to enrich your selues by their commodities, and to spoile their riches and substance, c He describeth the office, and duty of a good pastor, who ought to loue and succour his flocke, and not to be cruell toward them.

d For lacke of good government and doctrine they perished.

* By destroying

the courteous brether, and refusing true shepherds, whereof we haue a signe so oft as God sendeth true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

f In this day of their affliction and misery: and this promise is to comfort the Church in all dangers.

g Meaning, first, as liue vp themselves about their brethren, and thinke they haue no need to be governed by me.

h That by putting difference betweene the good and the bad, and so giue to either their desire.

i By good pasture and deepe waters is meant the pure word of God and the administration of iustices, which did not distribute to the poore till they had corrupted it.

i When the Prophet was led away captive with Ierociah.

k I was infused with the Spirit of prophetic, Chap. 1 i whereby I signified that the ministers of God can so speake till God giue them courage, and open their mouths, Chap. 24. 27. and 29. 21.

l The wicked think themselves more worthy to enjoy Gods promises then the Saints of God, to whom they were made, and would blinde God to be faithful to him, though they would not be bound to him.

m Contrary to the Law, Leuit. 19. 14. o As they that are ready kill to shed blood.

* Chap 7. 14. and 24. 21. and 30. 6. 7.

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should to all points obey it, euen vnto the word to our owne condemnation and ruine of his ministers, as though they were sent to ferue mens foolish fantasies.

r Or, pleasures, and vsing.

and to have drunke of the deepe waters, but yee must trouble the residue with your feet.

19 And my sheepe eat that which ye haue trodden with your feete, and drinke that which yee haue troubled with your feete.

20 Therefore thus saith the Lord God vnto them, Behold, I, *even* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and putt all the weak with your hornes, till ye haue scattered them abroad.

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feede them, *even* my seruant^k David, he shall feede them, & he shall be their shepheard.

24 And I the Lord will be their God, and my seruant David shall be the Prince among them, I the Lord haue spoken it.

25 And I will make with them a covenent of peace, and I will cause the euill beast to cease out of the land, and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will let them, as a blessing, *even* round about my mountaine; and I will cause raine to come downe in due season: and there shall be raine of blessing.

27 And the ^m tree of the field shall yeeld her fruit, and the earth shall giue her fruit, and they shall be safe in their land; and shall know that I am the Lord, when I haue broken the coardes of their ycke, and deliuered them out of the hands of those that serued themselves of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And will raise vp for them a ⁿ plant of renouwe, and they shall be no more consumed with hunger in the land, neither beare the reproach of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, *even* the house of Israel are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

^a The destruction that shall come on mount Seir, because they troubled the people of Israel.

Moreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount Seir, and prophesie against it.

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their ^b iniquitie had an end.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto a blood, and blood shall pursue thee: except thou hate blood, *even* blood shall pursue thee.

7 Thus will I make mount Seir desolate and

waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hills, and in thy valleys, and in all thy rivers shall they fall, that are slaine with the sword.

9 I will make thee perpetual desolations, and thy cities shall not ^d returne, and ye shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countries shall be mine, and I will possess them (seeing the Lord was there)

11 Therefore as I liue, saith the Lord God, I will *even* doe according to thy wrath, and according to thine indignation, which thou hast vied in thine hatred against them: and I will make my selfe known among them, when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouth ye haue boasted against me, and I haue multiplied your words against me: I haue heard them.

14 Therefore saith the Lord God, So shall all the world reioyce, when I shall make mine desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

¹ The promise that I deliuer Israel from the Gentiles.

² The benefits done vnto the Idumeans, are to be ascribed to the mercy of God, and not vnto their deservings.

³ God reneweth our hearts that wee may wake in his commandments.

Also thou sonne of man, prophesie vnto the

mountaines of Israel, and say, Ye mountaines of Israel, heare the word of the Lord,

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, *even* the high places of the world are ours in possession.

3 Therefore prophesie and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side that ye might be a possession vnto the residue of the heathen, and yee are come vnto the lips and tongues of men, and vnto the reproach of the people.

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hills, to the rivers and to the valleys, & to the waste and desolate places, and to the cities that are forsaken, which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue ^d taken my land for their possession, with the ioy of all their heart: and with despitefull minds to cast it out for a prey.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken to mine indignation and in my wrath, because ye haue suffered the shame of the heathen.

7 Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are

d To witte, to these former estate.

e Meaning, Israel and Iudah.

f And I by fighting against Gods people, they should get about to put him out of his owne possession.

g At thos battles cruelly fought thou be cruelly handled.

h Showing that when God punisheth the enemies, the godly ought to consider that he ha ha a care ouer them and to praise his Name: and also that the wicked rage as though there were no God, till they seele his hand to their destruction.

i That is, the Idumeans.

m That is, Jerusalem, whiche for Gods promises was the chiefest of all the world.

c Ye are made a matter of ioke and derision to all the world.

d They appointed with themselves to buy it: a therefore come with Nebu:ddenezzar against Ierusalem for his purpose.

e Be cause you haue sinned a lying bringing vnto them that they may know a tolemie oathe, scale Chap. 35.

f Chap. 64.

k Meaning Christ, of whom David was a figure, here. 32. a hole. f.

l This declareth that vnder Christ the flocke should be truly deliuered from sinne, and be in a safe, and to be safe, preserved in the Church, where they should neuer perill. In the fruits of Gods grace shall appeare in great abundance in his Church.

g That is, the rod that shall come out of the root of Ihsai, Isai. 11. 1.

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquity. c Except thou repent thy former cruelty.

g G ed declarth
his mercies and
goodnesse toward
his Church, who
will preferre his
enem when he de-
stroyeth his enemies.

h Which was ac-
complished vnder
Christ, to whom
all these temporall
deliuerances did
direct them.
i That is, vpon
the mountaine
of Ierusalem.
k Or, there.
l This the ene-
mies imputed as
the reproach of the
land, which God
did for the finnes
of the people ac-
cording to his iust
iudgements.

m Iſa. 58. 1-10. 33.

l And therefore
would not suffer
my Name to be
had in contempt,
as the heathen
would haue repro-
ached me, if I had
suffered my Church
to perish.

m This excludeth
from man all dig-
nity, and meane to
deserre any thing
by, feeling that God
reuereth the whole
to himselfe, and
that onely for the
glory of his holy
Name.

n Or, yea.
o That is, his spi-
rit, whereby he re-
formeth the heart,
and regenerate
his. 1ſa. 44. 2.
p Iere. 31. 33. chap.
33. 15.

about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shall be tilled and sowed.

10 And I will multiply the men vpon you, as the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase, and bring forth, and I will cause you to dwell after your old estate, and I will bestow benefites vpon you more then ^h at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, as men my people Israel, and they shall possesse if you and ye shall be their inheritance, and ye shall no more henceforth deprime them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou hast land deuoured vp men, and hast become a waister of thy people.

14 Therefore thou shalt denoue men no more, neither wasteth thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproach of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Moreover, the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they desired it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menſtruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, where with they had polluted it.

19 And I scattered them among the heathen, and they were disperſed through the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your fakes, O house of Israel, but for mine holy Names sake, which ye pollute among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before ^h their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane water vpon you, and ye shall be cleane: yea, from all your filthines, and from all your idoles will I cleanse you.

26 A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirit within you, and

cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 And ye shall dwell in the land that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will cause you to come, and will increase it, and lay no famine vpon you.

30 For I will multiply the fruit of the trees, and the increase of the field, that ye shall beare no more the reproach of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deeds that were not good, & shall iudge your felues worthy to haue bin destroyed for your iniquities, and for your abominations.

32 Be it known vnto you that I doe not this for your fakes, saith the Lord God: therefore, O ye house of Israel, be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleaſed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen, that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities be filled with flocks of men, and they shall know that I am the Lord.

CHAP. XXXVII.

He prophesieth the bringing againe of the people, being in captiuitie. 16 He sheweth the union of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried me out in the Spirit of the Lord, and set mee downe in the mids of the field, which was full of bones:

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he said vnto mee, Prophecise vpon these bones, and say vnto them, O ye drie bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinned, and put breath in you, that ye may liue, and ye shall know that I am the Lord.

7 So I prophesied as I was commanded: and as I prophesied, there was a noyse, and behold, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh grew vpon them, and about the skinned couered them, but there was no breath in them.

9 Then said he vnto mee, Prophecise vnto these

o Vnder the abundance of temporall benefites he concludeth the spirituall graces.

p Ye shall come to true repentance, and thinke your felues worthy to be of the number of Gods creatures, for your ingratitude against him.

q He declareth that it ought not to be referred to the foyle or plentifultie of the earth, that any country is rich and abundant, but onely to Gods merites, as his plagues and curses declare, when he maketh it barren.

r Or, valley.
s He sheweth by a greater miracle that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

^b Signifying, all parts whereas the Israelites were scattered: that is, the faithfull shall be brought to the same unity of spirit and doctrine, wherefoever they are scattered throughe the world.

winde: propheticke, sonne of man, and say to the winde, Thus saith the Lord God, Come from the four b winde, O breath, and breathe vpon these floure, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore propheticke, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And yee shall knowe that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your sepulchres.

14 And shall put my Spirit in you, and yee shall liue, and I shall place you in your owne land: then yee shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreover, thou sonne of man, take thee a peece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another peece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions,

17 And thou shalt ioyn them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meatest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him *enueu* with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the peece of wood whereon thou writest, shall be in thine hand, in thy sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, &c bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Israel, * and one king shall be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdoms.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my * seruant shall be king ouer them, and they shall all haue one shepherd: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, *eu*en they, and their sonnes, and their sonnes sonnes for euer, and my seruant David shall be

their prince for euer.

26 Moreover, I will make * a couenant of peace with them: it shall be an euerslasting couenant with them, and I will place them, and multiply them, and will fet my sanctuary among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

^a He prophesieth that Gog and Magog shall fight with great power against the people of God. ¹¹ Their destruction.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against * Gog and against the land of Magog, the chiefe prince of Meshech and Tubal, and propheticke against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince, of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth and all thine hostes, both horses and horsemen, all clothed with all sorts of armour, *eu*en a great multitude with bucklers and shields, all b handling swords.

5 They of e Paros, of Cush, and Phut with them, *eu*en all they that beare shield and helmet.

6 d Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and make thee e readie, both thou, and all thy multitude that are assembled vnto thee, and be thou thy safeguard.

8 After many dayes thou shalt be visited: *for* in the latter yeeres thou shalt come into the land that hath bene destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet I they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou, and all thy band, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy mind, and thou shalt thinke f euill thoughts.

11 And thou shalt say, I will goe vnto the land that hath no walled towers: I s I will goe to them that are at rest and dwell in safety, which dwell all without walles, and haue neither barres nor gates,

12 *Thinking* to spoile the prey, and to take a booty, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell, and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the Lyons thereof shall say vnto thee, *Art* thou come to spoile the prey? shalt thou gathered thy multitude to take a booty? to carie away silver and golde, to take away cattell and goods, and to spoile a great prey?

14 Therefore, sonne of man, propheticke, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel dwell in safe, shalt thou not know it?

^a Psa. lxx. 4.

^b Ezek. xlvi. 8.

^a which was a people that came of Magog the sonne of Iaphet, Gen. 10.

^b Magog also here signifies a certaine country, so that by these two countries which had the government of Grecia and Italie, bee meant the principall enemies of the Church, Reuel. 20. 8.

^c He sheweth that the enemies should bind themselves against the Church, but it should be to their owne destruction.

^d The Persians, Scythians, and men of Africa.

^e Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia Minor.

^f Signifyng, that all the people of the world should assemble themselves against the Church and Christ their head.

^g Or, it meaning, the land of Israel.

^h That is, to molest and destroy the Church.

ⁱ Meaning Israel, which had now bene destroyed, and was not yet built againe: declaring hereby the simplicity of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the providence and goodness of God.

^k One enimie shall enuie another, because euery one shall thinke to haue the spoyle of the Church.

^l Shalt thou not spie thine occasions to come against my Church when they suspect nothing?

^a That is, when I haue brought you out of diuerse places, and towne where you are captiues.

^d Which signifieth shewing together of the two houses, of Israel, and Iudah.

^e That is, the house of Israel.

* Iohn. 10. 16.

* I. a. 40. 12.
 ere. 23. 5 chap. 34.
 23. 24. 9. 14.

^f Meaning, that the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan.

15 And come from thy place out of the North parts, thou and much people with thee: all shall ride upon horses, *even* a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to cover the land, thou shalt be in the latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I have spoken in olde time, by the hands of my seruants the Prophets of Israel which prophesied in those dayes and yeeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath have I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the Sea, and the fowles of the heauen, and the beasts of the helde, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, &c the mountains shall be ouerthrowen, and the staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountains, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a foweraine, and hailstones, fire, and brimstone.

23 Thus will I be magnified, and sanctified, and known in the eyes of many nations, and they shall know that I am the Lord.

CHAP. XXXIX

a He breeth the destruction of Gog, and Magog. *b* The people of Gog and his hostes. *c* They shall be deuoyed of birds and beasts. *d* Wherefore the house of Israel is captiue. *e* Their bringing againe from captiuitie is promised.

Therefore thou sonne of man, prophesie against Gog & ty, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and I leaue but the sixe part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountains of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaine of Israel, and all thy bandes and the people, that is with thee: for I will giue thee vnto the birds, and to euery feathered foule and beasts of the field to be deuoyed.

5 Thou shalt fall vpon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the ctyles, and they shall know that I am the Lord.

7 So will I make my holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel,

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staves in their hands, and vpon the speares, and they shall burne them with fire euery yeere.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, *even* the valley, whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 And leuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to go continually thorow the land with them that trauaile, to burye those that remaine vpon the ground, to cleanse it: they shall search to the end of seuen moneths.

15 And the traualers that passe through the land, if any see a mans bone, then shall he set vpon a signe by it, till the buriers haue buried it in the valley of Hamon-Gog.

16 And also the name of the cite shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Sprake vnto euery feathered foule, and to all the beasts of the field, Assemble your felues, and come: gather your felues on euery fyle to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eat flesh and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goats, and of bullocks, *even* of all beasts of Bashan.

19 And ye shall eat fat till ye be full, and drinke blood till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall know, that I am the Lord their God from that day and so forth.

23 And the heathen shall know that the house of Israel went into captiuitie for their iniquities, because they trespassed against me: therefore did I my face from them, and I gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

d That is, this plague is fully determined, in my counsell, and cannot be changed. *e* After this destruction the Church shall haue peace and tranquillitie and burne all their weapons because they shall no more feare the enemies, and this is chiefly meant of the accomplishment of Carols kingdom, when by their head Christ, all enemies shall be overcome.

f Which declareth that the enemies shall haue an horrible fall. *g* For the stink of the carcases. *h* Or, the multitude of Gog. *i* Meaning a long time.

j Partly that the holy land should be kept, and partly for the confirmation that the children of God haue, when on their enemies.

k Or, multitude.

l Whereby bee signified the horrible destruction which shall come vpon the enemies of his Church.

k Meaning, in the last age, and from the coming of Christ into the end of the world. *l* Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies at Chap. 36. 23. and 37. 23.

m In by be destroyed: that one affliction can come to the Church, whereof they haue not beene afflicted. *n* At men where by man should sinke to himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible. *o* Against the people of Gog and Magog.

p Chap. 36. 23. and 37. 23.

a Or, destroy thee with five plagues, at Chap. 33. 22.

b Meaning, that by the virtue of Gods word the enemies shall be destroyed wherefore be afflicted his Church.

c That is, among all nations where the enemies of my people dwell, from they neuer to be separate.

25 Therefore thus saith the Lord God, Now will I bring again the captiuitie of Iacob, and haue compassion on the whole house of Israel, and will be as a Father to the fatherless, and as a husband to mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am^{*} sanctified in them in the sight of many nations.

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there.

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL

The restoring of the citie and the Temple.

In the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was written in, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very high mountaine, wherevpon was as the building of a citie,

toward the South.

3 And he brought mee thither, and beholde, there was a man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reed to measure with: and hee stood at the gate.

4 And the man said vnto me, Sonne of man, behold with thine eyes, & heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the maus hand was a reed to measure with, of fixe cubits long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the post of the gate, which was one reed broad, and the other post of the gate, which was one reed broad.

7 And every chamber was one reed long, and one reed broad, and betweene the chambers were fixe cubits and the post of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within with one reed.

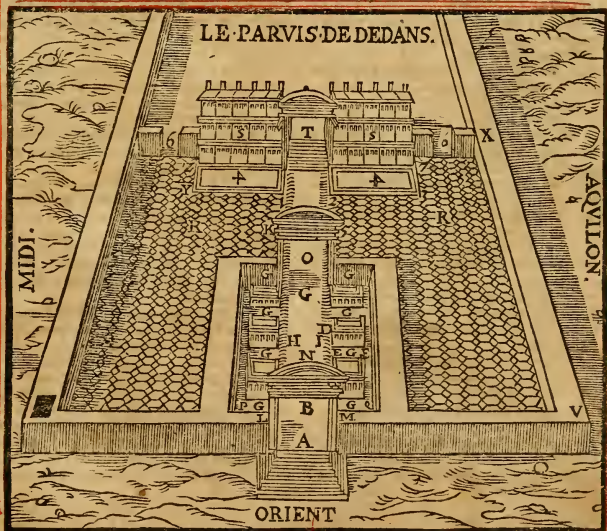
9 Then measured he the porch of the gate of eight cubits and the postes thereof, of two cubits, and the porch of the gate was inward.

b Which was an Angel some of a man, that came to measure out this building.

Or, threefold. Or, upper part.

Or, pentises.

THE DESCRIPTION OF THE FIGURE which beginneth verse 5.



verse 5. The wall that compasseth about the Temple and the courts, as appeareth in the second, and in the great figure.

A B The thickness of the wall was fixe cubites: for so long the reede was.

A C The height of the wall, which was also fixe cubites: this wall contained 4000 cubites, that is, on the East side 500.

C H And on the North side 500.

H I As much on the South side.

G K And 500. on the West side.

I K This wall did separate the Temple from the city, Chap. 43. 30.

Verse 6. This gate to the great figure is marked with D vnto the which appertained seven steps E. Thence they goe into the porch, where are fixe chambers F,

which porch was closed with a wall G.

Verse 7. E F G The length. The

breadth. E O G. The space of fixe cubites betweene the chambers, and so much space was on this side, and beyond the chambers. G from the threshold toward the porch was fixe cubits. A B B C The porch.

Verse 9. C D The upper posts. H I The breadth of the alley of the porch. B C The length of the porch, which was inward.

a The leues counted the beginning of the yeere after their faith, they began to count in March, and for their other affaires in September: so that this is to be understood of September.

Or, visions of God.

Le Parvis de dedans: or, The inner court.

10 And the Chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, and the height of the gate thirteen cubits.

12 The space also before the chambers was one cubite on this side, & the space was one cubite on that side, and the chambers were six cubites on this side, and six cubites on that side.

13 He measured then the gate from the roof of a chamber to the top of the gate: the breadth was five and twenty cubites, door against door.

14 He made also postes of threescore cubites, and the posts of the gate, and of the gate, had one measure round about.

15 And upon the forefront of the entry of the gate unto the forefront of the porch of the gate within were five cubites.

16 And there were narrow windows in the chambers, and in their posts within the gate round about, and likewise to the arches: and the windows were round about within: and upon the posts were palm trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirte chambers were upon the pavement.

18 And the pavement was by the side of the gates over against the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, unto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof was five cubites, and the breadth five and twenty cubites.

22 And their windows, and their arches with their palm trees, were after the measure of the gate that looketh toward the East, and the going up unto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood over against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubites.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And there were windows in it, and in the arches thereof round about, like those windows: the height was five cubites, and the breadth five and twenty cubites.

26 And there were seven steps to go up to it; and the arches thereof were before the gate, & it had palm trees, one on this side, and another on that side upon the posts thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to

gate toward the South an hundred cubites.

28 And he brought me into the inner court by the South gate, and he measured the South gate, according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windows in it, and in the arches thereof round about, it was five cubites long, and five and twenty cubites broad.

30 And the arches round about were five and twenty cubites long, and five cubites broad.

31 And the arches thereof were toward the viter court, and palm trees were upon the postes thereof, and the going up to it had eight steps.

32 ¶ Again hee brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windows therein, and in the arches thereof round about: it was five cubites long, and five and twenty cubites broad.

34 And the arches thereof were toward the viter court, and palm trees were upon the postes thereof, on this side and on that side, and the going up to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windows therein round about: the height was five cubites, and the breadth five and twenty cubites.

37 And the postes thereof were toward the viter court, and palm trees were upon the postes thereof on this side, and on that side, and the going up to it had eight steps.

38 And every chamber, and the entry thereof was under the posts of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, upon the which they flew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, seven eight tables wherupon they flew their sacrifices.

42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubite and a half broad, and one cubite high: wherupon also they laid the instruments wherewith they flew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and upon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, having the prospect toward the North.

Verf 18. The inner court G. The height there are bid with the building, but they are like them of the East gate Q. for all the courts were of one measure, quare and fathoms.

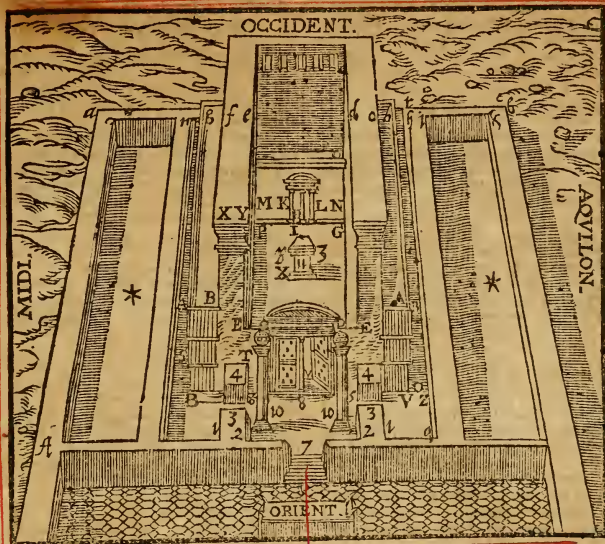
Verf 32. The inner court on the East side N. and so in all hee maketh five cubites, two on the East side, two on the North, and two on the South side, looke in the great figure.

Verf 38. The space before the chambers, which were in the porch of the inner court on the North side I. The entry of the chambers, that is, the doors were under the upper posts or pedestals, which hanged over the cubits, as also did over the gate. Locke in the great figure.

Verf 39. In the porch of the inner court were four tables K, and as many in the outward courts S, a cubite and an half long, and as broad, and one cubite high. Verf 42. The chambers in the inner porch on the North side for the fingers I, but the perspective is beneath the light, therefore behold them which are in the East, court for they are all alike: likewise on the South side I. The Prophet was woe in the East court, where he saw the altar measured, and described one row of chambers, which was for the Priests.

Verf 11. L. M. the breadth of the gate and the height A. the space before the chambers, as a little gate O. Verf 13. The breadth of the whole porch from the viter court to the gate 27 cubits P. Q. In the 14. verse he speaketh of the upper postes, or pedestals which in all were 60 cubits: for every chamber had five, and the threshold, and the side of the door, either 15 K. figure. Verf 15. A. D. The figure cubits Verf 17. The outward court R. so called, because it was the outward court in respect of the Temple, as appears in the great figure N. but it is the inner court in respect of the porch which hath bene described. S. The thirte chambers, five on a side. The two little gates G, which are by the great gate T. Verf 19. The lower gate A which hath seven steps, and the gate within the right T. because A. T. were 100 cubits, and had as much from South to North V. X. Verf 20. This must be considered in the great figure. The outward court in respect of the Temple M. R. The North side. The porch S. The court without T. The length of the path with the chambers as in the East side V. X. The breadth 27. cubits Y. Z. Verf 23. The gate of the inner court B. on against the chambers as in the outward court R. and toward the East C. and the side court R. B. Verf 24. The South gate in the great figure D. The outward court. Verf 27. The inner court gate E. An hundred cubits D. F. which was the length of a court in all the chambers.

THE FIGURE OF THE TEMPLE.



Verf. 45. He specified of the two rows of chambers, which were in the lower court N, whereof they on the North side were for

Priests that sacrificed. O, and they on the South side for them that kept the Temple N, which chambers were East and by South as the other O were East and by North. These must be seen in the great figure.

Verf. 47. The Altar P.

Verf. 48. He entered by the gate Q, so come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned, might the better be understood. *verf. 48.* By the poles of the porch hee meaneth the wall which was five cubites thick on either side of the alley or porch. A. The wall of the gates in the side of the porch 36, which were to gate to the Priests chambers that were by the Temple A. B. *Verf. 49.* The length of the porch so cubites 5. 6 And the breadth eleven, 7. 8. The steps whereby the Prophet came into the porch of the Temple 9. 7. The two pillars to

Verf. 1. The upper poles or pectives, meaning, the tops of the chambers on the sides of the Temple A. B. The second chamber G goeth out more then the first R, and the third A more then the second,

45 And he said vnto me, This chamber whose prospect is toward the South is for the Priests, that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come nere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the Altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleven cubites, and hee brought me by the steps whereby they went vp to it, and there were pillars by the postes, one on this side and another on that side.

50 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

51 The disposition and order of the building of the Temple, and the other things thereto belonging.

A Afterward, hee brought mee to the Temple and measured the postes, fixe cubites broad

on the one side, and fixe cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was tan cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie fixe cubites, and the breadth of the entrie seuen cubites.

4 So he measured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, fixe cubites, and the breadth of every chamber foure cubites round about the house, on every side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the mids.

Verf. 4. The length twentie cubites G O, so it was square. * *Verf. 5.* The first chamber was foure cubites Q R. The second five S T, and the third fixe A B. There were three heighs or stages of chambers R S A. The turning staire cannot be shewed in the figure, but may easily be conceived.

Verf. 2. The breadth of the entrie or gate was tan cubites. C D. Five cubites from the Temple wall to the gate on either side E G D F. The length of forty cubites from the Temple gate to the most holy place S I.

The breadth of the Temple twentie cubites E F. ut G P. Hee speakes here of the height: therefore it is made of thirty cubits according to Salomons. *Verf.* The Angel went into the most holy place. The roof of the entrie, that is, the threshold, or thicknesse of the wall H I. The gate fixe cubites K L. The breadth on either side of the gate foure cubits I K and I N, which make in all twentie cubites.

* *Verf. 5.* The first chamber was foure cubites Q R. The second five S T, and the third fixe A B. There were three heighs or stages of chambers R S A. The turning staire cannot be shewed in the figure, but may easily be conceived.

vers. 8. The foundations of five cubits, meaning, the five chamber was to be, and the neither from thence feared to likewise, by a perpendicular line or plumb-line.

vers. 9. The chamber without was the five chamber, and from that chamber the wall was but five cubits thick. B. X. Y. for downe and it was five Q. 5.

vers. 10. The chambers on the one side were distant from them on the other side twenty cubits, which was the breadth of the Temple.

vers. 11. The doores of the chambers on the North side, opened toward the North V, and they on the South side toward the South R, for there was an alley of five cubits round about the Temple V. Z, and was closed with a wall R.

vers. 12. The building, or the great place compassed with a wall, of five cubits thick, and was further off the Temple then the alley, or separate place, and this is more plainly set forth in the great figure.

vers. 16. He declared that whatsoeuer was of stone worke from the bottom to the top, was covered with wood on the East, South and North side.

vers. 12. The altar V, which was three cubits high Y. X, and two cubits long Y. Z.

8 I saw also the house high round about: the foundations of the chambers were a full reede of five great cubits.

9 The thicknesse of the wall which was for the chamber without, was five cubits, and that which remained, was the place of the chambers that were within.

10 And betwene the chambers was the wide-nesse of twentie cubits round about the House on every side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubits round about.

12 Now the building that was before the separate place toward the West corner, was seuentie cubits broad, and the wall of the building was five cubits thick round about, and the length ninetie cubits.

13 So he measured the house an hundred cubits long, and the separate place and the building with the walles thereof were an hundred cubits long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubits.

15 And he measured the length of the building ouer against the separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, filled with cedar wood round about, and from the ground vp to the windowes and the windowes were filled.

17 And from about the doore, vnto the inner house and without, and by all the wall round about within, and without it was filled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and a face of a lion toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto about the doore were Cherubims, and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuarie.

22 The altar of wood was three cubits high, and the length thereof two cubits, and the corners thereof and the length thereof and the sides thereof were of wood. And he said vnto me, This is the Table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickers, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side,

by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought he me into the vter court by the way toward the North, and he brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubits, was the North doore, and it was fifty cubits broad.

3 Ou'er against the twenty cubits which were for the inner court, and ou'er against the pavement, which was for the vter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallery of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers above were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the midst of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: there fore there was a difference from them beneath and from the middlemost, even from the ground.

7 And the wall that was without ou'er against the chambers, toward the vter court on the forefront of the chambers, was fifty cubits long.

8 For the length of the chambers that were in the vter court, was fifty cubits, and loe, before the Temple were an hundred cubites.

9 And vnder these chambers was the entry, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court toward the East, ou'er against the separate place, and ou'er against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vter court, but there they shall lay their garments wherein they minister, for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, five hundred reedes, even with the measuring reede round about.

17 He measured also the North side, five hundred

vers. 1. Having described the length and breadth of the Temple, he cometh to the outward court on the Northside T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers, which were toward the separate place Wellward.

vers. 2. He meant that the North was an hundred cubites long X. Y, and in breadth fifty, B. X. *vers. 4.* This gallery appeareth in the great figure by this number 22.

vers. 5. These chambers were contrary fashioned to them of the Temple.

vers. 8. So that the wall of the chambers of the outward court and the wall of the inner, was either fifty cubits, and the whole court an hundred.

vers. 9. Vnder these chambers were entries, or doores to passe from one place to another, which are noted ouer by Z in the great figure.

vers. 10, 11. The chambers P of the East court M were like to the chambers of the North court.

vers. 13. Which chambers were in the East gate toward the North and South 3, and covered the separate place or back building 4, which chambers are called holy, because they were by the Temple.

¶ Or, winde.

death reeds, *even with the measuring reede round about.*

18 And he measured the South *¶* side five hundredth reeds with the measuring reede.

19 He turned about *also* to the West side, and measured five hundredth reeds with the measuring reede.

20 He measured it by the foure sides : it had a wall round about, five hundredth reeds long, and five hundredth broad to make a separation betweene the Sanctuary, and the prophane place.

CHAP. XLIII.

a He *seeth* the glory of God going into the Temple, from whence it had before departed. 7 He *mentio*neth the idolatrie of the children of Israel, for the which they were *condem*ned and brought to *nought*. 9 He *recom*mends *to* call them againe to repentance.

Afterward he brought me to the gate, *even* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw was *a* like the vision, *even* as the vision that I saw *a* when I came to destroy the city : and the visions were like the vision that I saw by the river Chebar, and I fell upon my face.

4 And the *b* glory of the Lord came into the house by the way of the gate, while prospect is toward the East.

5 So the Spirit tooke me vp and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto mee out of the house : and there stood a man by me,

7 Which said unto mee, Some of man, *this* place is my throne, &c the place of the soles of my feete, whereas I will dwell among the children of Israel for ever, &c the house of Israel shall no more *e* defile my holy Name, neither they, nor their kings by their fornication, nor by the carkeises of *d* their kings in their bie places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there was but a wall betweene mee and them) yet have they defiled mine holy Name with their abominations, that they have committed : wherefore I have consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their kings far from mee, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, &c let them measure the paterne.

11 And if they be ashamed of all that they have done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, &c the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof : and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and do them.

12 This is the *t* description of the house, *It* shall be upon the top of the mount : all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar after the cubites, the cubite is a cubite, and a hand breadth, *even* the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the

By their idolatries
d He sludeth to
Amou and Ma-
nasseh, who were
buried in their
gardens neere the
Temple, and there
had erected vo-
monuments to
their idoles.

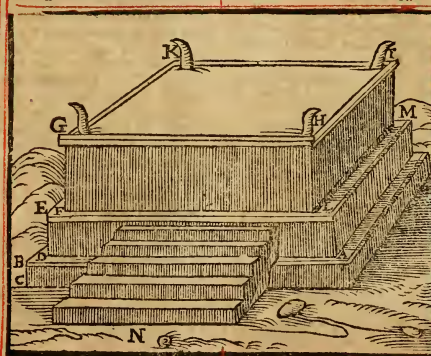
† Ebr. law.

Vers. 13. The mids
or bottome A,
which was a cubite
the B C and a
cubite broad B D.

* Chap. 9. 3.
a When I pro-
phesied the de-
struction of the
cittie of the Cal-
deans.
b Which was
departed after,
Chap. 10. 4. and
12, 21.

Vers. 14. The lower
piece which stand-
eth on the bottome
is the middle-
most place and va-
der the highest is
two cubites
D E. The breadth
one cubite E F.
From the little
piece which was
the second to the
highest foure cu-
bites F G.
Vers. 15. Foure
cubites mes-
suring the higher
part of the altar F G.
Vers. 16. Length
and breadth G H.
I K. Which note
also the 4. corners
of the altar,

THE FIGURE OF THE ALTAR.



edge thereof round about shall be a span : and this shall be the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubites, and the breadth one cubite, and from the little piece to the great piece shall be foure cubites, and the breadth one cubite.

15 So the Altar shall be foure cubites, and from the altar upward shall be foure cubites.

16 And the Altar shall be twelve cubites long and twelve broad, and foure square in the foure

corners thereof.

17 And the frame shall be foureteen cubits long, and foureteen broad in the foure square corners thereof, and the border about it shall be halfe a cubite, and the bottome thereof shall be a cubit about, &c the steps thereof shall be turned toward the East.

18 ¶ And he said unto me, Some of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, &c to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to the

Vers. 17. The frame
whereon the first
piece stood, is
fourteen cubites:
for on every side
it is longer by a
cubite than the
uppermost E I,
L M.

the Leuites that be of the seede of Zadok, which approach vnto mee, to minister vnto mee, sayth the Lord God, yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the fraene, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleaſing it, thou shalt offer a yong bullock without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

Hee representeth the people for their offence, 7. The vncircumcised in heart, and in the flesh. 8. Who are to be admitted to the seruice of the Temple, and who is to be refused.

Then hee brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then sayd the Lord vnto mee, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himselfe shall sit in it to eat bread before the Lords hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 Then brought hee mee toward the North gate before the house: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord sayd vnto mee, Sonne of man, make well & behold with thine eyes, and heare with thine eares, all y I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, & make well y entering in of the house with euery going forth of the Sanctuary.

6 And thou shalt say to the rebellions, euen to the house of Israel, Thus sayth the Lord God, O house of Israel, yee haue enough of all your abominations.

7 Seeing that yee haue brought in my Sanctuary strangers vncircumcised in heart and vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when yee offer my bread, euen fat, and blood: and they haue broken my covenant, because of all your abominations.

8 For yee haue not kept the ordinances of mine holy things: but your felues haue set other to take the charge of my Sanctuary.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger

that is among the children of Israel.

10 Neither yet the Leuites that are gone backe from me, when I frale went alway, which went alway from mee after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused y house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere vnto mee to doe the office of the Priest vnto mee, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame, and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went alway from me, they shall come neere to mee to serue mee, and they shall stand before me to offer me the fat and the blood, sayth the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue mee, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wool shall come vpon them while they serue in the gates of y inner court, & within.

18 They shall haue linnen breeches vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird themselves in the sweating place.

19 But when they goe forth into the vter court, euen to the vter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also shoue their heads, nor suffer their lockes to grow long, but round their heads.

21 Neither shall any Priests drinke wine when they enter into the inner court.

22 Neither shall they take for their wiues a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and caue them to discern betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 And they shall come at no dead person to defile them selves, except at their father or mother, or sonne or daughter, brother or sister, that hath had yet none husband: in these may they be defiled.

26 And when he is cleaſed, they shall reckon vnto him seven dayes.

27 And when he goeth into the Sanctuary, vnto the inner court to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

28 * And

d The Leuites which had committed idolatry were pur from their idogric and could not be reered into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade a King 13.9.

e Which obserued the Law of God, and fell into idolatry.

f As did the iudeis and heathen.

* Leuit. 10.9.

* Leuit. 21.13, 14

* Leuit. 21.1, 2, 11.

g They may be at their buriall, which was a defiling.

† Ebr fill his hand.

Perfe 1. The East gate D in the great figure.

a Meaning, from the common people, but not from the Priests, nor the Prince, reade Chap. 46. 8.9.

† Ebr. set thine heart.

b For they had brought idolaters which were of other countries, to teach them their idolatry, Chap 23. 40. c Yee haue not offered vnto mee according to my Law

Deut. 18. 1.
Numb. 18. 20.

28 * And the Priesthood shall be their inheritance, *yea*, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possessor.

29 They shall eat the meat offering, and the sinne offering, and the trespass offering, and every delicate thing in Israel shall be theirs:

30 * And all the first of all the first borne, and every oblation, *even* all of every sort of your oblations shall be the Priests. Ye shall also give unto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing that is * dead, or torne, whether it be foule or beaſt.

CHAP. XLV.

1 Out of the land of promise are there separate four portions, of which the first is given to the Priests and to the Temple, the second to the Levites, the third to the city, the fourth to the prince. 2 An exhortation unto the heads of Israel. Of just weights and measures.

3 Moreover, when yee shall divide the land for inheritance, yee shall offer an oblation unto the Lord: a holy portion of the land, five and twentie thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neere to serve the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twenty thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, have their possession in forty twenty chambers.

6 Also ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the city, *even* before the oblation of the holy portion, and before the possession of the city from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border unto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it suffice you, O princes of Israel: leave off crueltie and injustice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall have iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shall be after the Homer.

12 * And the Shekel shall be twenty Gerahs,

and twenty shekels, and a she and twenty shekels and fiftene shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer, the six part of an Ephah of an Homer of wheate, and yee shall give the six part of an Ephah of an Homer of Baile.

14 Concerning the ordinance of the oyle, *even* of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one Lambe of two hundred sheepe, out of the fat pastures of Israel for a peace offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meate offerings, and drinke offerings in the tolemme feasts and in the new moones, and in the Sabbaths, and in all the feasts of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it upon the postes of the house, and upon the four corners of the frame of the altar, and upon the postes of the gate of the inner court.

20 And so shall thou doe the seventh day of the month, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 * In the first month in the fourteenth day of the month, ye shall have the Passover, a feast of seven dayes, and yee shall eat unleavened bread.

22 And upon that day, shall the prince prepare for himselfe and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast he shall make a burnt offering to the Lord, *even* of seven bullockes, and seven rames without blemish daily for seven dayes, and an hee goat daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Ephah of oyle for an Ephah.

25 In the fiftenth month, in the fiftenth day of the month, shall he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moone. 2 Those which doores they shall open, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the fixe working dayes: but on the Sabbath it shall be opened, and in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the posts of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

¶ That is, three-score shekels make a weight called Mina, for he cryeth these three parts to a Mina.

¶ Which was Ninian, containing part of March and part of April.

¶ Or, court.

* Exod. 12. 15.
Leuit. 23. 5.

¶ Reade Exod. 39. 10.

¶ Verse 1. The inner court gate Q whereunto they went up by eight steps, as appears to the great figure.

a Of all the land offered the Lord only requirith this portion for the Temple and for the Priests, for the city and for the Prince.

b The Prophets sheweth that the heads must be kept reformed alone any good order can be established among the people. c Ephah and Bath were both of one quantity, save that Ephah contained 12 dring things that which Bath did in leaue. Leuit. 5. 11. d Kings 5. 11. * Exod. 39. 13. Leuit. 17. 25. 2 Sam. 3. 47.

shall worship at the threshold of the gate: after he shall go forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moons.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the meat offering shall be an Ephah for a ram: and the meat offering for the lambs ^a a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone it shall be a young bullocke without blemish, and six lambs and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, even an Ephah for a bullocke, and an Ephah for a ram, and for the lambs ^b according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feasts, he shall entree in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entree by the way of the South gate, shall go forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth over against it.

10 And the prince shall be in the midst of them: he shall go in when they go in, and when they go forth, they shall go forth together.

11 And in the feastes, and in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely unto the Lord, one shall then open him the gate ^y turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering unto the Lord of a lamb of one yeere, without blemish: thou shalt doe it every morning.

14 And thou shalt prepare a meat offering for it every morning, the six part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meat offering shall be continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle every morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince give a gift of his inheritance unto any of his sons, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the yeere of liberty: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

18 Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests which flood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he unto me, This is the place where the Priests shall seethe the trepasse offering and the sinne offering, where they shall bake the meat offering, that they should not beare them into the viter court, to sanctifie the people.

21 Then he brought me forth into the viter court, and caused me to go by the four corners of the court: and behold, in every corner of the court there was a court.

22 In the four corners of the court there were courts joyned of fourtie cubits long, and thirtie broad: these four corners were of one measure.

23 And there went a wall about them, even about those four, and kitchins were made under the walles round about.

24 Then sayd he unto me, This is the kitchen where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple.
2 The walls of the land of promise, and the division thereof by tribes.

AFTERWARD he brought mee unto the doore of the house: and behold, ^a waters issued out from under the threshold of the house Eastward: for the forefront of the house flood toward the east, and the waters ranne downe from under the right side of the house, at the Southside of the altar.

2 Then brought he me out toward the North gate, and let me about by the way without unto the viter gate by the way that turneth Eastward: and behold, there came forth waters in the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me thorow the waters, the waters were to the ancles.

4 Again he measured a thousand, and brought me thorow the waters: the waters were to the knees: againe he measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a river, that I could not passe over: for the waters were risen, and the waters did flow, as a river that could not be passed over.

6 And he sayd unto mee, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brink of the river.

7 Now when I returned, behold, at the brink of the river were very many trees on the one side and on the other.

8 Then sayd he unto me, These waters issue out toward the East country, and runne downe into the plaine, and shall goe into one sea: they shall runne into another sea, and the waters shall be wholesome.

9 And every thing that lieth, which mooueth, whersoever the rivers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and every thing shall liue whither the river cometh,

verse 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to the place which was on the West side. S. which verse 21. 10 called the viter court in respect of the time, court, as also where the waters were, was the viter court in respect of his inner.

¶ That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull to them to eate the.

verse 21. The little court in every corner, was forty cubits long 7, 8, and thirty broad 8, 9, and 7, 9.

verse 22. About the walles of these little courts, which were as kitchens, were little chambers for the cooks.

verse 1. The doore of the Temple K, and in an inner the threshold issue out waters, which came out of the South side and ranne toward the East. Look in the great figure 11.

verse 2. Water is near the spiritual graces that should be given to the Church under the kingdom of Christ.

verse 3. Signifying that the graces of God should neuer decrease, but encrease in his Church.

verse 4. Meaning, the multitude of them that should be refreshed by the spiritual waters.

verse 5. Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Euphrates, and the sea called Mediterranean. Zach. 14. 8.

¶ The waters which of nature are salt, and unwholesome shall be made sweet and comfortable.

a That is, as much as he will.

b Meaning, as he shall thinke good.

verse 9. He hath entree in by the North gate R, shall go out by the South gate D, and contrary, and in going forward they worshipped in the midst M.

c Which was at the Tubile, Leuit. 25, 9.

d But he content with that portion that God hath assigned him, as Chap. 47, 8.

f Signifying, that when God setteth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities of the maner of fisher: for dead sea. They shalbe here of all sorts, and in a great abundance as in the great Ocean where they are bred.

i That is, the wicked and the reprobate.

k Or, tree for meate. Or, for fruites and fowles.

* Gen. 48. 22.

* Gen. 32. 7. and 33. 15. and 35. 13. Gen. 48. 22. 34. k By the land of promise be signified the spiritual land wherof this was a figure.

l Or, frise.

l Meaning, that in this spiritual kingdom there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

10 And then the 8 filberts shall stand upon it, and from En-gedi euen unto 2 En-eglaim, they shall spread out their nets: for their fish shalbe according to their kinds, as the fish of the maine sea, exceeding many.

11 But the mirie places thereof, and the salt-barrennes shall not be whole soules, they shalbe made salt pits.

12 And by this river vnto the brinke thereof, on this side, and on that side shall grow all fruit-trees, whose lease shall not fade, neither shall the fruite thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shalbe meate, and the lease thereof shall be for medicine.

13 ¶ Thus saith the Lord God, This shalbe the border, whereby ye shall inherit the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

14 And ye shall inherit it, one as well as another: * concerning the which I lift vp mine hand to give it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border ^h of the land toward the North side, from the maine sea toward Hethlon, as men go to Zedadah:

16 Hamath, Brothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hizzar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazir, Euan, and the border of Damascus, and the residue of the Northward, and the border of Hamath: so shalbe the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iordan, and from the border vnto the East sea, and so shalbe the East part.

19 And the South side shall be toward Teman, from Tamir to the waters of Meriboth in Kadesh, and the river to the maine sea: so shalbe the South part toward Teman.

20 The West part also shalbe the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, ^l they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye give him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the citie, and of the Prince are rehearsed.

NOW these are the names of the tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East

side vnto the West side, a portion for Ather.

3 And by the border of Ather from the East part euen vnto the West part, a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shalbe the offering which they shall offer of five and twenty thousand reedes broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shalbe in the mids of it.

9 The oblation that ye shall offer vnto the Lord, shalbe of five and twenty thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shalbe this holy oblation, toward the North five and twenty thousand long, and toward the West ten thousand broad, and toward the East ten thousand broad, and toward the South five and twenty thousand long, and the Sanctuary of the Lord shalbe in the mids thereof.

11 It shalbe for the Priests that are sanctified of the sonnes of * Zalok, which haue kept my charge, which were not astray, when the children of Israel went astray, as the Levites were astray.

12 Therefore this oblation of the land that is offered shalbe theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests the Levites shall haue five and twenty thousand long, and ten thousand broad: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twenty thousand, shalbe a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shalbe the measures thereof, the North part five hundredth and foure thousand, and the South part five hundredth and foure thousand, and the East part five hundredth and foure thousand, and the West part five hundredth and foure thousand.

17 And the suburbs of the citie shalbe toward the North two hundredth and fifty, and toward the South two hundredth and fifty, and toward the East two hundredth and fifty, and toward the West two hundredth and fifty.

18 And the residue in length ouer against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

o That is, the portion of the ground which they shall separate and appoint to the Lord, which shall be diuided into three parts, for the Priests, for the Prince, and for the city.

* Chap. 46. 5.

l Meaning, that it should be square.

a Every way it shall be a way and every shoul-
d.

e So that to shew
was on the North
side of the Princes
and Levites por-
tions, and Benjamin
on the Southside.

20 All the oblation shall be five and twentie thousand with a haire and twentie thousand: you shall offer this oblation for ever for the Sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on the one side and on the other side of the oblation, of the Sanctuary, and of the possession of the city, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twenty thousand toward the West border: over against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the midst shall be the princes: between the border of Iudah, and between the border of Benjamin shall be the princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side to the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar, from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun, from the

East part vnto the West part, Gad a portion.

28 And by the border of Gad at the Southside, toward the North, the border shall be even from Tamar, vnto the waters of Meribath in Kadesh, and to the river, that runneth into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes or sections of Iudah, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side five hundredth, and four thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Ruben, one gate of Iudah, and one gate of Levi.

32 And at the East side five hundredth and four thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredth and four thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundredth and four thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteen thousand measures, and the name of the city from that day shall be, The Lord is there.

f which is here taken for Iudaea.
g Which was Ierico the citie of palm trees.
h Meaning, Nilus that runneth into the Sea, called Mediterraneum.

† Ebr. Ebramah.
Bammah.

DANIEL.

THE ARGUMENT.

THE great providence of God, and his singular mercie toward his Church are most lively here set forth, who neuer leaues his destitute, but now in their greatest miserie and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall revelations: of such things as should come to the Church, when from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babilonians, Persians, Grecians and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christ's office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerslasting life. And as from the beginning God euer exercised his people vnder the crosse, so hee teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church, vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captivity of Iehoiakim King of Iudah. 4 The King sheweth certaine young men of the Iewes to learne his law. 5 They haue the Kings ordinary appointed, but they adhere from it.



N the third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand with part of the vessels of the house of God, which he caried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the King spake vnto Ashpenaz the master of his Eunuches, that hee should bring certaine of the children of Israel, of the Kings seede, and of the princes:

4 Children in whom was no blemish, but well fauoured, and instructed in all wisdom, and well fence in knowledge, and able to vnder knowledge, and such as were able to stand in the Kings palace, and whom they might teach the learning, and tongue of the Chaldeans.

5 And the King appointed them prouision euerly day of a portion of the kings meate, and of the wine, which he dranke, for nourishing them three yeere, that at the end thereof, they might stand before the King.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

praye, that hee learned learning, and knew that it was a necessary meane to gouerne by. That they might forget their owne religion and countrey fashion to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, inasmuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things. That by their good entertainment they might learne to forget the meane of their owne people. To the intent that in this time they might both learne the manners of the Chaldeans, and also their tongue. And well to serue at the table, as in other offices.

f The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this hee did for his owne commodity, therefore it is not to praise his liberality: yet in this hee is worthy

a Reade a King 14, 2, and Ier. 21, 1-6.
b Which was a plaine by Babylon, where was the Temple of their great god, and it here take for Babylon.
c Who was an assiter of the vnder.
d Hee called them Eunuches whom the King nourished, and brought vp to be rulers of other countreys afterward.

e His purpose was to keepe them as hostages, and that hee might shew himselfe victorious, and also to haue their good interest, and learning of his religion, that they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreover by this meane the Iewes might be better kept in subjection, fearing otherwise to procure hurt to their noble men.

1 That they might altogether forget their religion: for the fewer gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great temptation and a signe of feruillude, which they were not able to resist.

2 Not that hee thought any religion to be in drinkes, (for afterward he did eate) but because the King should not esteeme him by this (sweet poison) to forget their religion and accustomed sobriety, and that in his meare and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning fitted him with his Spirit, and at length called him to be a Prophet.

3 He supposed that hee had no religion: which was contrary to the Babylonians, and therefore becometh representative them, which are of no religion: for neither he should condemne theirs, nor maintaine his owne.

4 Meaning, that within this space he might haue the trial, and that no man should be able to discern it: and thus he spake, being moued by the Spirit of God.

7 Vnto whom the chiefe of the Eunouches gaue other names: for hee called Daniel, Belshazzar, and Hananias, Shadrach, Meshach, and Azariah, Abenegeo.

8 ¶ But Daniel had determined in his heart that hee would not¹ defile himselfe with the portion of the kings meat, nor with the wine which hee dranke: therefore hee required the chiefe of the Eunouches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunouches.)

10 And the chiefe of the Eunouches said vnto Daniel, I feare my lord the King, who hath appointed your meat and your drinke: therefore if hee fee your faces worse liking then the other children which are of your sort, then shall you make me lose mine head vnto the King.

11 Then said Daniel to Melzar, whom the chiefe of the Eunouches had set ouer Daniel, Hananias, Michael, and Azariah.

12 Proue thy seruants, I beseech thee, 10 ten dayes, and let them giue vs P pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy seruants.

14 So hee consented to them in this matter, and proued them ten dayes.

15 And at the end of ten dayes, their countenances appeared fairer, and in t better liking then all the childrens, which did eate the portion of the Kings meate.

16 Thus Melzarooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning: and wisedome: also he gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the King had appointed to bring them in, the chiefe of the Eunouches brought them before Nebuchadnezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananias, Michael, and Azariah: therefore stood they before the King.

20 And in all matters of wisedome, and vnderstanding that the King enquired of them, hee found them ten times better then all his inchanters and astrologians that were in all his realme.

21 And Daniel was vnto u the first yee of King Cyrus.

22 ¶ This beate and drinke had bene accused. q This bare feeding and that also of Moses, when he fed from the court of Egypt, delecteth that we must liue in such sobriety as God doeth call vs vnto, being he will make it more profitable vnto vs, then all dainties: for by such liuing onely sufficient. † Ebr. fatter on flesh. ‡ Meaning, in the liberal sciences, and natural knowledge, and not in the magical artes which are forbidden. Deut. 18. 11. ¶ So that hee onely was a Prophet and none of brother: for by dreames and visions God appeared to his Prophet. Numb. 12. 6. 2 Of these three yeres above mentioned, vers. 5. p That is, he was 13 yeres in Babylon as a Prophet so long as that common wealth stood.

CHAP. II.

1 The dreame of Nebuchadnezzar. 13 The King commended all the wife men of Babylon to be slaine, because they could not interpret his dreame. 16 Daniel requirith time to solute the question. 24 Daniel is brought vnto

the King, and sheweth him his dreame, and the interpretation thereof. 44 Of the eueninging kingdom of Chaldees.

1 And in the second yee of the reigne of Nabuchadnezzar, Nebuchadnezzar dreamed b dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the King commanded to call the inchanters, and the astrologians, and the forcers, and the Caldeans for to shew the King his dreames: so they came and stood before the King.

3 And the King sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shew thy seruants thy dreame, and wee shall shew the interpretation.

5 And the King answered and sayd to the Caldeans, The thing is gone from mee. If ye will not make mee vnderstand the dreame with the interpretation thereof, ye shall be drawen in pieces, and your houses shall be made iakes.

6 But if ye declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shew b his seruants the dreame, and we will declare the interpretation thereof.

8 Then the King answered and sayd, I know certainly that ye t would gaine the time, because yee fee the thing is gone from mee.

9 But if ye will not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and couert wordes, to speake before mee till the time be changed: therefore tell me the dreame, that I may know if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and sayd, There is no man vpon earth that can declare the Kings matter: yea, there is neither King, nor Prince, nor Lord that asked such things at an inchanter, or astrologian, or Caldean.

11 For it is a rare thing that the King requirith, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great furie, and commanded to destroy all the wife men of Babel.

13 ¶ And when sentence was giuen, the wife men were slaine: and they sought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the Kings i chiefeward, which was gone forth to put to death the wife men of Babel.

15 Tra, he answered and sayd vnto Arioch the kings captaine, Why is the sentence so hastic from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leisure, and that hee would shew the king the interpretation thereof.

17 ¶ In the company of these forcers and astrologers, whose artes were wicked, and therefore iudly ought to die, though the King did it vpon a tale and no warrant. ¶ Or, the captaine of the guards.

a The father and the sonne were both called by this name, so that this is a name of the sonne when he reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many interpretations were contained in this dreame.

c Because it was so rare and strange a dreame: that he had not had the like.

d He was so heavy with sleepe, that he began to sleepe againe. Some read, and his sleepe was broken from him.

e For all the Astrologers and Forcers called themselves by this name of honour, as though all the wisdom done and knowledge of the countrie depended vpon them, and that all other countrys were void of the same.

f That is, in the Syrian tongue which differed from our much.

g For the Caldeans, it seeme to be more eloquent, and therefore the learned vsed to speake it, as the Jewish writers doe to this day.

h This is a iust reward of their arrogancy (which wanted of themselves that they had the knowledge of all things) that they should be proceeded further, and that to their perpetual shame and confusion.

i Herein appeared their ignorance, that notwithstanding their high degree, yet were they not able to tell the dreame.

k As hee entered them into the matter, and therefore they would perierd knowledge where were war but mere ignorance, and so as deluders of the people, they were worthy to die.

l Ebr. redeeme the soule, which declareth that God would not haue his seruants ioyntly

17 ¶ Then Daniel went to his house, and showed the matter to Hananiah, Mishael, and Azariah his companions.

18 That they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret revealed vnto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20 And Daniel answered and said,* The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And hee changed the times and seasons: hee taketh away kings: hee setteth vp kings: hee giueth wisdom vnto the wile, and vnderstanding to those that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the daiknes, and the light dwelleth with him.

23 I thinke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and I haue knowne me now the thing that wee desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Aioch, whom the King had ordeined to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not the wise men of Babel, but bring mee before the King, and I will declare vnto the King the interpretation.

25 Then Aioch brought Daniel before the King in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and sayd vnto Daniel, whose name was Belshazzar, Art thou able to shew mee the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the enchanters, nor the soothsayers declare vnto the King.

28 But there is a God in heaven that revealeth secrets, and sheweth the King Nebuchadnezzar what shalbe in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this:

29 O King, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that revealeth secrets, telleth thee what shall come.

30 As for mee, this secret is not shewed mee for any wisdom that I haue more then any other living, but onely to shew the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and beheld, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast, and his armes of silver, his belly and his thighes of braile.

33 His legges of yron, and his feete were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the braile, the silver and the gold broken all together, and became like the chaffe of the farmer floures, and the wind caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heaven hath giuen thee a kingdome, power, and strength and glory.

38 And in all places where the children of men dwell, the beaks of the field, and the foules of the heauen hath be giuen into thine hand, and hath made thee ruler ouer them all: thou art the head of gold.

39 And after thee shall rise another kingdome inferior to thee, of silver, and another third kingdome shalbe of braile, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruileth all these things, so shall it breake in pieces, and bruile all.

41 Whereas thou sawest the feet and toes, part of porters clay, and part of yron: the kingdome shall be divided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feete were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay, and earth, they shall mingle themselves with the seede of men: but they shall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest, that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the braile, the clay, the silver, and the gold: so the great God hath shewed the King, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the King Nebuchadnezzar fell vpon his face, and bowed himselfe vnto Daniel, and commanded that they should offer meate offerings, and sweet odours vnto him.

47 ¶ As the King answered vnto Daniel, and

¶ Daniel leaueh out the kingdome of the Assyrians, which was before the Babylonian, because it was not a Monarchy and generally Empire, and also because he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these wonderful alterations, and he calleth the Babylonian kingdome the golden reade, because in respect of other three, it was the best, and yet it was of it selfe wicked and cruell.

¶ Meaning, the Persians who were more inferior in dignity, power, and riches, but were worse touching ambition, cruelty, and all kind of vices, shewing that the world should grow worse and worse, till it was restored by Christ.

¶ That is, of the Macedonians shalbe chaffe, not allowing to the hardnes thereof, but to the yeltesse in respect of silver.

¶ That is, the Roman empire shall subdue all these other forenamed, which after Alexander were deuoted into the Macedonians, Grecians, Syrians and Egyptians.

¶ They shall haue quiett vnto the continual discords among themselves.

¶ They shall by marriages and affinities binde to make themselves strong: yet shall they neuer be ioyed in beauty.

¶ His purpose is to shew that all the kingdomes of the world are transitory, and that the kingdome of Christ shall no yermaine for euer.

¶ A Meaning, Christ, who was ten of God, and not set vp by man, whose kingdome at the beginning should be fast & without beauty to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as verse 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, is eternall: for the spirit that is in them is life eternal. Rom. 8. 10. b. Though this tumbling of the king seemed to deserve commendation, yet because he ioyned Gods honour with the Prophets, it is to be reprobous, & Daniel herein erred, if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

sayd,

¶ Psal. 113. a.

¶ Hee is the one that hath no beginning, and no end, who knoweth the hearts of men, and knoweth the secrets of the world, and knoweth the thoughts of the heart, and knoweth the secrets of the world, and knoweth the thoughts of the heart.

¶ To whom thou madest thy promise, and who liued in thy feare: whereby hee excludeth all other gods.

¶ In meaning, power to interpret.

¶ Whereby appeareth that many were flaine, as verse 13. and there it is said: a offer were presented in condition: not that Daniel favoured their wicked profession, but that he had respect to equity, because the King proceeded according to his wicked affection, and not considering if their science were lawfull or no.

¶ He affirmeth that man by reason and art is not able to attain to the cause of Gods secrets, but that understanding onely thereof must come of God: whereby he smiteth the science of man.

¶ And therefore hee sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to see his glory.

¶ A gold, silver, braile, and yron, are meant the Caldean, Persian, Macedonian and Roman kingdome, which should successively rule all the world till Christ (which is here called the stone) come himselfe and destroy the last: & this was to assure the Iewes, that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchy.

e. This confession was but a iudgment upon Pharaoh, who was not touched, as appeared before after ward. d. Now that the prophet was deliverer of gifts or honour, but because by this manner he might release his people brethren, which were grievously oppressed in their captivity, and also he received them, least he should offend: this cruel king, which willingly gave them, e. He did not this for their private profit, but that the whole Church, which was then there in affliction might have some release and ease by this benefit. f. Meaning, that either he was a iudge, or that he had the whole authority, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 The king seeth up a golden image. 2 Certain are accused because they despised the kings commandment, and are put into a burning oven. 3 By miracle in God they are delivered from the fire. 4 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

Nebuchad-nezzar the king made a image of gold, whose height was threecore cubits, and the breadth thereof ix cubits: he set it vp in the plain of Dura in the province of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the counsellors, the officers, and all the governors of the provinces, that they should come to the dedication of the image, which Nebuchad-nezzar the King had set vp.

3 So the nobles, princes and dukes, the iudges, the counsellors, the officers, and all the governors of the provinces were assembled unto the dedicating of the image that Nebuchad-nezzar the King had set vp, and they stood before the image which Nebuchad-nezzar had set vp.

4 Then an herald cried aloud, Be it known to you, O people, nations and languages,

5 That when ye heare the found of the cornet, trumpet, harpe, sackbut, palfrey, dulcimer, and all instruments of musike, ye fall downe, and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe, and worshippeth, shall the same houre be cast into the mids of an hote fiery fornace.

7 Therefore as soone as all the people heard the found of the cornet, trumpet, harpe, sackbut, palfrey, dulcimer, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Chaldeans, and grievously accused the Iewes,

9 For they spake and sayd to the king Nebuchad-nezzar, O King, live for ever.

10 Then, O King, he made a decree, that every man that shall here the found of the cornet, trumpet, harpe, sackbut, palfrey, dulcimer,

a. Under pretence of religion, and built up in making an image to his idol Bel, he fought his owne ambition and vainglorie: and this declareth that he was not touched with the true feare of God before, but that he confided him on a sudden motion as the wicked, when they are overcome with the gifts of this world. The Greeke interpreters write, that this was done eighteen yeeres after the dream, and as may appeare, the King feared least the Iewes by their religion, should have altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so to gather together his owne quierresse then to his glorye. b. Shewing that the idol is not knownen for an idol so long as he is with the workmen, but when the ceremonies and cultomes are recited and vied, and the consent of the people is there, then of a blocke they thinke they have made a god. c. This was sufficient with the wicked at all times to approve their religion, if the kings authority were allowed for the establishment thereof, nor considering in the meane season what Gods word did permit. d. These are the two dangerous weapons, wherewith Satan vied to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude, which consented to the wickedness, estranged them: and hence the King required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

and all instruments of musike, shall fall downe, and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the mids of an hote fiery fornace.

12 There are certaine Iewes whom thou hast set over the charge of the province of Babel, Shadrach, Meshach, and Abednego: these men, O King, have not regarded thy commandment, neither will they serve thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the king.

14 And Nebuchad-nezzar spake and said vnto them, What disorde^r will nor you, Shadrach, Meshach, and Abednego, serve my god, nor worship the golden image that I have set vp?

15 ¶ Now therefore are ye ready when ye heare the found of the cornet, trumpet, harpe, sackbut, palfrey and dulcimer, and all instruments of musike, to fall downe, and worship the image which I have made: for if ye worship it not, ye shall be cast immediately into the mids of an hote fiery fornace: for who is that God, that can deliuer you out of mine hand?

16 Shadrach, Meshach, and Abednego answered and sayde to the King, O Nebuchad-nezzar, wee are not careful to answer thee in this matter.

17 Behold, our God whom we serve, is able to deliuer vs from the hote fiery fornace, and he will deliuer vs out of thine hand, O King.

18 But if not, be it knowne vnto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the fornace at once fiftie times more than it was wont to be heat.

20 And he charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fiery fornace.

21 So these men were bound in their coats, their hosen, and their clokes, with their other garments, and cast into the middes of the hote fiery fornace.

22 Therefore, because the kings commandment was straite, that the fornace should be exceeding hote, the flame of the fire flew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the king was astonished, & rose vp in haste, and spake, & said vnto his counsellors, Did not we cast three men bound into the mids of the fire? Who answered, and said vnto him, It is true, O King.

25 And he answered and said, Lo, I see foure men loose, walking in the middes of the fire, and they have no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, and spake and said, Shadrach, Meshach, and Abednego,

e. It seemeth that they were not Daniel, because he was greatly to the kings favour, thinking if these three had beene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policy of erecting this image was invented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f. Signifying that he would receive them as the guests if they would know at the length why his decree.

g. For they should haue done injury to God, if they should haue doubted in this holy cause, and therefore they say, that they are refused to aie for Gods cause.

h. They ground on two points, first on the power and providence of God cast them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and in such an open confession, that they will not so much as outwardly consue to idolatry.

i. This declareth that the more that tyrants rage, and the more vituly they thrust themselves in fouering it strange and cruel punishments, the more is God glorified by his seruants to whom he giueth patience and constancy to abide the cruelty of their punishment: for either he deliuereth them from death, or else for this life giueth them a better.

k. For the Angels were called the fournes of God, because of their excellency: therefore the King called this Angel whom God sent to instruct him in their great torment, the foune of God.

1 This comendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noab remained in the arke, till the Lord called him forth.

m He was moued by the greatness of the miracle to praye God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

n If this heathen king moued by Gods spirit would not for blasphemie vnderstand, but made a lawe and set a punishment to such sacrilegiors, much more ought all they that profess religion, to take order that such impietie reigne not, least according to their knowledge and charge is greater his dominion extend.

a There was no scruple, but might cause me to dreame, and therefore it came only of Gods.

b This was another dreame besides that which be saw of the foure Empires, for Daniel had declared what that dreame was, and what it meant, and here he wouly expoundeth the dreame.

c In that that he sent abroad to o-sabets, whose ignorance in times past he had experienced, and left Daniel which was vnderstand ready a hand, it declarerh the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel no: only to haue his name changed, but to be called by the name of a vile isle, which thing Nebuchadnezzar did to make him forget the true religion of God. e Which also was a great griefe to the Prophet, to be named among the heathen, and with the heathen was reckoned and contrary to Gods word. f By the tree is signified the dignity of a king whom God doth elect to be a defence for all kind of men, and whose state is profitable for mankind.

the seruants of the hie God, goe forth and come hither: so Shadrach, Meshach, and Abednego came forth of the mids of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellors came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any small of fire came vpon them.

28 Wherefore Nebuchadnezzar spake and sayd, m Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his seruants, that put their trust in him, and haue changed the kings commandement, & yielded their bodies rather then they would serue or worship any god, save their owne God.

29 Therefore I make a decree that euery people, nation, and language, which speake any blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, and their houses shall be made a lakes, because there is no god that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchadnezzar king vnto all people, nations & languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

33 How great are his signes, and how mighty are his wonders! His kingdom is an euertlasting kingdom, and his dominion is from generation to generation.

so they suffer double punishment. o Meaning, so far as to be Reade Chap 4. 44.

CHAP. IV.

a Another dreame of Nebuchadnezzar, which Daniel declared. b The Prophet declared him of a proud king, he should become as a beast. c After he confesseth the power of God, and is restored to his former house.

I Nebuchadnezzar being at rest in mine house, and flourishing in my palace,

2 Saw a dreame, which made me afraid, and the thought vpon my bedde, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Chaldeans and the soothsayers, to whom I tolde the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzar, chief of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of my head in my bed, and behold, I saw a tree in the mids of the

earth, and the height thereof was great.

8 A great tree and strong, and the height thereof reached vnto heauen, and the light thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meat for all: it made a shadow vnder it for the beasts of the field, & the foules of the heauen dwelt in the boughes thereof, and all beasts fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a watchman and an holy one came downe from heauen,

11 And cried aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruit, that the beasts may feed from vnder it, and the foules from his branches.

12 Neuertheless, leaue the stump of his rootes in the earth, and with a band of yron and braske binde it among the graffe of the fildes, and let it be wet with the dew of heauen, and let his portion be with the beasts among the graffe of the fildes.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let seven times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdom of men, and giueth it to whomsoever he will, and appointeth ouer it the most abiekt among men.

15 This is the dreame, that I King Nebuchadnezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdom are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzar) held his space by the space of one houre, and his thoughts troubled him, and the King spake & said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the light thereof through all the world,

18 Whose leaues were faire, and the fruit thereof much, and in it was meat for all, vnder which the beasts of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O King, that art great and mighty: for thy greatness is grown, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the King sawe a watchman, and an holy one that came downe from heauen, and said, Hew downe the tree, and destroy it, yet leaue the stump of the rootes thereof in the earth, and with a band of yron and braske binde it among the graffe of the fildes, and let it be wet with the dew of heauen, and let his portion be with the beasts of the fildes, till seven times passe ouer him,

21 This is the interpretation. O King, and it is the decree of the most High, which is come vpon my lord the king,

g Meaning the Angel of God, which neither eateth nor sleepech, but is euert ready to do Gods will, and is not infected with mans corruption, but is euert holy: and in that that he commanded to cut downe this tree, he knew that it should not be cut downe by man, but by God.

h Hereby he meant that Nebuchadnezzar should not only for a time lose his kingdom, but as like a beast, God hath decreed this iudgement and the whole army of heauen as it were established vnto it, like as also they desire the execution of his decree against all them that lift vp themselves against God.

k He was troubled for the great iudgement of God, which he saw ordered against the king, and so the Prophet vied on the one part to Ienouas Gods iudgements for the scale they bore to his glory: and on the other part to haue compassion vpon man, and also to consider that they should be subject to Gods iudgements, if he did not regard them with pity.

l Wherby he meant a long space, as seven yeeres, 3. 3. interpret seven months and others seven weeks but it seemeth he meant 7 yeeres.

^m Not that his shape or forme was changed into a beast, but that he was either struck mad, and so used many company, or was called out for his tyranny, and so wondered among the beasts, and in herbes, and in grasse.

ⁿ Daniel beweith the cause why God thus punished him. ^o Came from promoting God to anger any longer by thy floures, that he may mitigate his punishment, if thou shew by thine upright life that thou hast true faith and repentance.

^p Suffer the errors of thy former life to be redeemed. ^q After that Daniel had declared this vision: and this his pride declareth that it is not in man to convert to God, except by his Spirit working in him: fearing that these terrible threatenings could not move him to repent.

^r When the time of these fuen yeeres was accomplished, was rewarded.

^s Chap. 7. 14.

^t Luke 11. 35.

^u The conflict of Gods will to be the rule of all iustice, and a most perfect law, whereby he governeth both man and Angels and devils, so that none ought to murmur or aske a reason of his doings, but only to stand content at what with and give him the glory.

^v By whom it seemeth that he had bene put from his kingdom before. ^w He doth not only praise God for his delivrance, but also himself, by his faith that God may only have the glory, and run the flame, and that he may be extolled and man cast downe.

22 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grasse as the ^m oxen, and they shall wet thee with the dew of heaven: and seven times shall passe over thee, till thou know, that ^o the most High beareth rule over the kingdom of men, and giuech it to whomsoever he will.

23 Whereas they said, that one should leave the stumps of the tree rootes, thy kingdom shall remaine vnto thee after that, thou shalt know, that the heavens have the rule.

24 Wherefore, O king, let my counsell be acceptable vnto thee, and ^p breake off thy sinnes by righteousness, and thine iniquities by mercy towards the poore: soe, let there be a ^q healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ^r At the end of twelue monethes, he walked in the royall palace of Babel.

27 And the king spake, and said, Is not this great Babel that I haue build for the house of the kingdom by the might of my power, and for the honour of my maiesty?

28 While the word was in the kings mouth, a voyce came downe from heauen, ^s saying, O king Nebuchad-nezzar, so once he it spoken, Thy kingdom is departed from thee.

29 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grasse, as the oxen, and seven times shall passe over thee, until thou knowest, that the most High beareth rule over the kingdom of men, and giuech it vnto whomsoever he will.

30 The very same house was this thing fulfilled vpon Nebuchad-nezzar, and he was driven from men, and did eat grasse as the oxen, and his body was wet with the dew of heauen, till his haire was grown as Eagles feathers, and his nailes like birds claws.

31 And at the end of these daies, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, & I gaue thanks vnto the most High, and I praised and honoured him, that lieth for euer, ^t whose power is an euerslasting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing, and according to his will be worketh in the army of heauen, and in the inhabitants of the earth; and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdom: my glory and my beauty was restored vnto me, and my counsellers and my princes sought vnto me, and I was established in my kingdom, and my glory was augmented toward me.

34 Now therefore I Nebuchad-nezzar praise, and extoll and magnifie the king of heauen, whose works are all truth, and his waies iudgements: and those that walke in pride, he is able to abase.

C H A P. V.

^s Belshezzar king of Babylon seeth an hand writing on the wall. ^t The foolish sayes called of the king, cannot expound the writing. ^u Daniel readeth it, and interpreteth it aright. ^v The King is blaine. ^w Darius enigneish his kingdom.

King ^a Belshezzar made a great feast to a thousand of his princes, and dranke wine ^b before the thousand.

2 And Belshezzar while he tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes his wives & his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wives and his concubines dranke in them.

4 They dranke wine, and praised the gods of gold, and of silver, of brasse, of yron, of wood, and of stone.

5 At the same house appeareth fingers of a mans hand, which wrote ^c against the candlestick vpon the plaister of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees more one against the other.

7 Wherefore the king cried lowd, that they should bring ^d the astrologians, the Chaldeans and the soothsayers. And the king spake, and said to the Wise men of Babel, Whosoever can read this writing, & declare me the interpretation thereof, shall be clothed with purple, & shall haue a chaine of gold about his necke, and shall be the third ruler in the kingdom.

8 Then came all the kings wise men, but they could neither read the writing, nor shew the king the interpretation.

9 Then was king Belshezzar greatly troubled, and his countenance was changed in him, and his princes were affrighted.

10 Now the ^e Quene came into the banquet house, and the Quene spake and said, O king, line for euer: let not thy thoughts trouble thee, nor let thy countenance be chaged.

11 There is a man in thy kingdom, in whom is the spirit of the holy Gous, and in the daies of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the enchanters, astrologians, Chaldeans, and soothsayers.

12 Because a more excellent spirit, and knowledge and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, ^f euen in Daniel, whom the King called Belshezzar: now let Daniel be called, and he will declare the interpretation.

13 ^g Then was Daniel brought before the king, and the king spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captivity of Iudah, whom my father the king brought out of Iewry?

14 Now I haue heard of thee, that ^h the spirit of the holy gods is in thee, and that light and

^a Daniel receiveth this history of king Belshezzar: Eui metaphisicks (some, so shew Gods iudgements against the wicked for the delivrance of his Church: and how the prophesy of Ieremiah was true, that they should be delivred after seventy yeeres.

^b The King of the East part then went to first alone commonly, and disdained that any should sit in their company: and now to shew his power, and how little he felt by his enemy, which he believed Baby on, he made a solenne banquet, and vied excellently in their company, which is meant here by drinking wine: that the wicked are not to be despised of the true God, they praise their idols, not that they thought that they could be delivred from Gods wrath, but that they had a countenance to them, and power to them, to doe them good, which is also the opinion of all idolaters.

^c That it might be better be ferre. ^d So be that before consumed God, was moued by this sight to tremble for feare of Gods iudgements.

^e Thus the wicked in their troubles, see many meanes, who draw them from God, because they ferre not to him who is the only comfort in all afflictions.

^f To wit, his grandfather Nebuchad-nezzars wife, which for her age was no before at the feast, but came thither when the heard of the strange newes.

^g Reade Ch. p. 4. 6. and this declareth that both his name was odious vnto him, and also he did not vnderstand the writing: but

^h But the idolaters had them in like estimation, as they had God, thinking that the spirit of prophecy and vnderstanding came of them,

cause hee was not among them when all were called.

thought that the Angels had power as God, and therefore

came of them,

derstanding, and excellent wisdoms is found in thee.

15 Now therefore, wise men and Astrologians have bene brought before me, that they should read this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldst shew interpretations, and dissolve doubts: now if thou canst read the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chaine of gold about thy necke, and shalt be the third ruler in the kingdom.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and give thy gifts to another: yet I will read the writing vnto thee, and shew him the interpretation.

18 O king, heare thou, The most high God gaue vnto Nebuchadnezzar thy father a kingdome, and maiesty, and honour, and glory.

19 And for the maiesty that he gaue him, all people, nations and languages trembled, & feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his mind hardened in pride, he was depouled from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with graile like oxen, and his body was wet with the dewe of heauen, till he knew that the most high God bare rule over the kingdome of men, and that he appointeth ouer it, whomsoever hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things.

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wives and thy concubines haue drunke wine in them, and thou hast praised the gods of silver and gold, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy waies, him hast thou not glorified.

24 Then was the palme of the hand sent from him, and hath writen this writing.

25 And this is the writing that he hath writen, MENE, MENE, TEKEL VPHAR-SIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdome, and hath finished it.

27 TEKEL, thou art weighed in the balance, and art found too light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chaine of gold about his neck, and made proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldees slain.

31 And Darius of the Medes tooke the kingdome, being threescore and two yeeres old.

CHAP. VI.

1 Daniel is made ruler over the gouernours. 5 An allea-gant Daniel. 16 He is put into a denne of lions by the commandment of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

1 T pleased Darius to set ouer the kingdome an hundredth and twenty gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accomps vnto them, and the king should haue no damage.

3 Now this Daniel was preferred aboue the rulers, and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the king, and said thus vnto him, King Darius, haue euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors & dukes haue consulted together to make a decree for the king, and to establish a statute, that whosoever shall aske a petition of any god or man for thirty daies faue of thee, O king, he shall cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king concerning the kings decree, Hast thou not sealed the decree that euery man that shall make request to any god or man within thirty daies, faue to thee, O king, shall cast into the denne of lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captivity of Iudah, regardeth not thee, O king, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the King, Vnderstand, O King, that the law of the Medes and Persians is, that no decree nor statute which the king confirmeth,

a Reade Elter, Chap. 1, 1,

Or, as be troubled.

b This heauen king preferred Daniel a stranger to all his nobles and familiaris, because the graces of God were more excellent in him then in others. c Thus hee willed cannot abide the graces of God in others, but feele by all occasions to deface them, therefore against such assaults there is no better remedy then to walke vpright in the feare of God and to leaue a good conscience.

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wicked lawes hee approued for the maintenance of the same. e Because he would not by his silence shew that he consented to this wicked decree, he set open his window toward Ierusalem, when hee prayed: to shew to those vnto his selfe with the remembrance of Gods promises to his people, when they should pray toward that Temple, and also that others might see that he would neither consent in heart nor deed for these few daies to any thing that was contrary to Gods glory.

a Before he read the writing, he declared to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull works toward his grandfather, and so therefore that he doeth not shew of ingratitude, but of malice.

a After that God had so long time deferred his anger, and patiently waited for his amendment, in this word is twofold reason of the thing: shewing that God had most fully counted: signifying also that God hath appointed a terme for allking sinners, and that a miserable end shall come on all that raise themselves against him. b Or, wanting. c Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruett, *euē* he will deliuer thee.

17 And a stone was brought, and layd vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste vnto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel, and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruett) able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O King, I lye for euer.

22 My God hath sent his Angel and hath shut the lions mowthes, that they haue not hurt me: for my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the King exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he beleened in his God.

24 And by the commandement of the King these men which had accused Daniel, were brought, and were cast into the denne of lions, *euē* they, their children, and their wines: and the lions had the mastery of them, and brake all their bones apieces, or cutt they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble & feare ^{me} before the God of Daniel: for he is the liuing God, and remaineth for euer; and his kingdom shall not perish, and his dominion shall be everlasting.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel perished in the reigne of Darius, and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 4 The tenth hermes of the fourth beast. 7 Of the everlasting kingdome of Christ.

IN the fifth yeere of Balsazar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bedde: & then he wrote the

dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, and behold, the foure windes of the Leauen stroue vpon ^{the} great sea:

3 And foure great beasts came vp from the sea one diuers from another.

4 The first was as a lion, and had eagles wings: I beheld till the wings thereof were plucked off, and it was lifted vp from the earth, and set vpon his feet as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a beare, & stood vpon the one side: and he had three ribs in his frouth betweene his breest, and they said this vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a leopard, which had vpon his backe foure wings of a foule: the beast had also foure heads, and dominion was giuen him.

7 After this, I saw in the visions by night, and behold, the fourth beast was fearefull and terrible and very strong. It had great iron teeth: it deuoured and brake in pieces, & stamped the residue vnder his feet, and it was unlike to the beasts that were before it: for it had ten hornes.

8 As I considered the hornes, behold, there came vp among them another little horn, before whom there were three of the first hornes plucked away: and behold in his horn were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the thrones were set vp, and the Ancient of dayes did sit, in whose garment was white as snow, and the baire of his head like the pure woooll, his throne was like the fiery flame, and his wheelles, as burning fire.

10 A fierie dreame issued, and came forth from before him: thousand thousands ministred vnto him, and ten thousand thousand stood before him: the iudgement was set, and the bookes opened.

¶ *Meaning, the Assyrian and Caldean Empire, which was made strong and here to power, and most came come to their authority, as though they had wings to flye: yet their wings were pulled by the Persians, and they were cut their fere, and were made like other men, which is here meant by mans heart.*
¶ *Meaning, the Persian Empire, which was terrible and cruel.*
¶ *They were small to the beginning and were lost: up in the mountains, and were cut off.*
¶ *That is, destroyed many kingdomes, and was insatiable.*
¶ *To wit, the Angels by Gods commandment, who by this meates punished the impietie of the world.*
¶ *Meaning, Alexander the King of Macedonia.*
¶ *That is, his foure chief captiues, which had a empire among them after his death. Seleucus had Asia the greater, Antiochus the lesse, Cassander and after him Antipater was King of Macedonia, & Ptolemies had Egypt: he leaues not of himselfe nor of his owne power that he gaue all these countries: for his armie contained but thirty thousand men, and he was in one battell Darius which had hundred thousand, when he was to haue with deepe, that his eyes were forced open, as the fowles report: therefore this power was giuen him of God. I thinke, the Empire which was a monster, & could not be compared to any thing, because the nature of nature was aduanced to it. In signifying, the tyranny and greedinesse of the Romans, & that which the Romans could not quietly enioy in other countries, they would give it to other Kings and rulers, that at all times when they would, they might take it againe: which Hierusalem is here called the stamping of the reth wader the feet. O Thars, in dry and duers provinces which were gouerned by the deputies and governors, who of every one might be compared to a King, & vnto the King of the East, Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were strong in effect, but because they could not be so by the consent of the Senate, their power is compared to a little horn. For Markant came not of the Roman Empire, and the Pope hath no vocation of gentlemen: therefore this cannot be applied vnto him, & also in this propheticke the Prophecie purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. ¶ *Meaning, a certaine portion of the heane forces, that is, a part from the whole elixir was taken away: For Augustus took from the Senate the libertie of calling the deputies of the provinces, & the Senate tooke the gouernement of certaine countreys to himselfe.*
¶ *The Roman Emperours at the first vied a certaine humilitie and gentleness, and were content that others, as the Consuls, and Senate, should beare the name of dignity, so that they might haue the profit, and therefore in elections and counsels would beate themselves according as did other Senators: yet against their enemies and those that would rule them, they were fierce: & cruel, which is here meant by yfreadfull and terrible: the places whereof in this Angels head come to iudge these Monarches, which in greates: finally by the way, come to the end of the world.*
¶ *That is, God, which was before all times, & is here defined as his nature is able to comprehend that portion of his glory.*
¶ *That is, an infinite number of Angels which were ready to execute his commandment.*
¶ *This is meant of the first coming of Christ, when as the will of God was fully reuelated by his Gospel.**

7 Meaning, that he was abashed when he saw these Emperours in such dignitie and eride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subiect to man of other nations.

8 As these three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment, shall enjoy the promise.

9 Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the forme of David according to the flesh, as he was appeared, but appeared then in a figure, and thus in the cloudes: that is, being prefigured from the common sort of men by miracle, signes of his diuinity.

10 To wit, when he ascended into the heauen, and his diuine maiesty appeared, and all power was giuen vnto him in respect of that that he was our Mediator.

11 This is meant of the beginning of Christs kingdom, when God the Father sheweth vnto him all dominion, as to the Mediator, to the intent that he should gouerne here his Church in earth continually, till the time that he should bring them to eternall life.

12 Though the strangeness of this vision.

13 Meaning, of the Angels, as verse 10.

14 Because Abraham was appointed heire of all the world, as verse 13 and in him all the faithful, therefore the kingdom thereof in their sight, which these four beastes or vnto should inuade, and vnto the world were restored by Christ, and this was to confute them that were in trouble, that their afflictions should haue an end at length.

15 That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, where all their hope dependeth.

16 For the other three Monarchies were gouerned by a King, and the Roman Empire by Consuls.

17 The Romans changed their gouernours yearly, and the other Monarchies retained them for terme of life: also the Romans were the first yet of all the other, and were nearer quyet among themselves.

18 Read verse 7. That is meant of the fourth beast, which was more terrible than the other.

19 Meaning the Roman Emperours, who were most cruel against the Church of God both of the Iewes and of the Gentiles.

20 Till God showed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his king rest, and so obtained a famous Name in the world, and were called the Church of God, for the kingdom of God.

21 Read the exposition hereof, verse 3. O that it, shall in the wicked doctors and proclamations against the word, and fend throughout all their dominion, to destroy all the: did professe it.

11 Then I beheld, y because of the voyce of the preumpuous words which the horne spake: I beheld, even till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beastes, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, behold, a one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him: dominion, and honour, and a kingdom, that all people, nations and languages should serue him: his dominion is an euertlasting dominion, which shall neuer be taken away: and his dominion shall neuer be destroyed.

15 I Daniel was troubled in my spirit, in the middles of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beastes which are foure, are four kings, which shall arise out of the earth.

18 And they shall take the kingdom of the Saints of the most High, which shall possesse the kingdom for euert, euert for euert and euert.

19 After this, I would know the truth of the fourth beast, which was so vnlike to all the others, very fearefull, whose teeth were of iron, and his nailes of braffe: which deuoured, brake in pieces, and stamped the residue vnder his feet.

20 Also to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake preumpuous things, whose voice was more than his fellows.

21 I beheld, and the same horne made battell against the Saints, yea, and prevailed against them.

22 Vntill the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdom.

23 Then he said, The fourth beast shall be the fourth kingdom in the earth, which shall be vnlike to all the kingdoms, and shall deuoure the whole earth; and shall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdom are ten Kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue three Kings.

25 And shall speake words against the most

High, and shall consume the Saints of the most High, and thinke that he may change times and lawes, and they shall giue into his hand vntill a 9 time, and times, and the diuinding of time.

26 But the iudgement shall sit, and they shall take away his dominion to consume and destroy it vnto the end.

27 And the kingdom, and dominion, and the greatnesse of the kingdom vnder the whole heauen shall be giuen to the holy people of the most High, whose Kingdom is an euertlasting kingdom, and all powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many cogitations which troubled mee, and my countenance changed in me: but I kept the matter in mine heart,

but at length he will assuage these troubles, and flourish like the rose, which here meaneth by the diuinding of power shall restore things that were out of order, and to destroy this little horne, that it shall neuer rise vp againe. If heuiew wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, which though they do usefully enjoy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes: Vnder the heauen: and therefore here be speake of the beginning of Christs kingdom in this world, which kingdom the faithful haue by the participation that they haue with Christ his head. That is, some of euery sort that be true Christians. Though he had many motions in his heart which moued him to and fro to seeke out this matter: curiously, yet he was content with that which God returned, and kept it in memory, and wrote it for the vife of the Church.

CHAP. VIII.

A vision of a battell betwene a ramme and a goat, so the vnderstanding of the vision.

In the third yeere of the reigne of king Belshazzar, a vision appeared vnto mee, euen vnto mee Daniel, after that which appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is the province of Elam, and in a vision me thought I was by the riuier of Vlai.

3 Then I looked vp and saw, and behold, there stood before the riuier a ramme which had two hornes, and these two hornes were high: but one was higher then another, and the highest was vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no beastes might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goat came from the West ouer the whole earth, and touched not the ground: and this goat had an horne that appeared betwene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuier, and ran vnto him in his herce rage.

7 And I saw him come vnto the ramme, and being moued against him, he smote the ramme and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the strongest, his great horne was broken: and for it came vp four that

horne. Alexander ouercame Darius in two sundry battels, and so had the two kingdoms of the Medes and Persians. Alexander great power was broken. For when he had ouercome all the East, he thought to returne toward Greece, and subdue them that had rebelled, and so died by the way.

These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and manes, and as it were the order of nature, as appeareth by Othanius, Tiberius, Caligula, Nero, Domitian, &c.

God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, the time for his elect.

God by his power shall restore things that were out of order, and to destroy this little horne, that it shall neuer rise vp againe. If heuiew wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, which though they do usefully enjoy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes: Vnder the heauen: and therefore here be speake of the beginning of Christs kingdom in this world, which kingdom the faithful haue by the participation that they haue with Christ his head. That is, some of euery sort that be true Christians. Though he had many motions in his heart which moued him to and fro to seeke out this matter: curiously, yet he was content with that which God returned, and kept it in memory, and wrote it for the vife of the Church.

After the general vision, he commeth to certain particular visions in the vision of the destruction of the Moarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

That is, of Persia. Which represented the kingdom of the Persians and Medes, which were ioined together.

Meaning, Cyrus, which after grew greater in power then Darius his viceroy and father in law.

That is, no kings or nations.

Meaning, Alexander that came from Greece with great speed and expedition.

Though he came to the name of all Grecia, yet he bare the title and dignity of the general captaine, for that the strength was ascribed to him, which is meant by this

horne. Alexander ouercame Darius in two sundry battels, and so had the two kingdoms of the Medes and Persians. Alexander great power was broken. For when he had ouercome all the East, he thought to returne toward Greece, and subdue them that had rebelled, and so died by the way.

Meaning, Alexander that came from Greece with great speed and expedition.

Though he came to the name of all Grecia, yet he bare the title and dignity of the general captaine, for that the strength was ascribed to him, which is meant by this

h appeared.

appeared toward the foure winde of the heauē,
9 And out of one of them came forth a little
borne, which waxed very great toward the
South, and toward the East, and toward the
pleasant land.

10 Yea it grew vp vnto he p hope of heauen,
and it cast downe some of the heste, and of the
flarres to the ground, and trode vpon them.

11 And exolled himselfe against the 9 prince
of the holte, from whom the daily sacrifice was
taken away, and the place of his Sanctuary was
cast downe.

12 And a time shall be given him ouer the
daily sacrifice for the iniquitie: and it shall cast
downe the treuth to the ground, and thus shall
it doe, and prosper.

13 Then I heard one of the Saints speaking,
and one of the Saints spake vnto a certaine one,
saying, How long shall endure the vision of the
daily sacrifice, and the iniquitie of the desolation
to tread both the Sanctuary and the yertue
vnder foote?

14 And he answered me, vnto the evening
and the morning, two thousand and three hun-
dred: then shall the Sanctuary be cleansed.

15 ¶ Now when I Daniel had seene the visi-
on, and sought for the meaning, behold, there
stood before me like the similitude of a man.

16 And I heard a mans voyce betweene the
banks of Vlat, which called, and saide, Gabriel,
make this man to vnderstand the vision.

17 So he came vnto I stood: and when hee
came, I was afraid, and I fell vpon my face: but he
said vnto me, Vnderstand, O sonne of man: for
a in the last time shall be the vision.

18 Now as he was speaking vnto me, I being
asleepe fell on my face to the ground: but he tou-
ched me, and fet me vp in my place.

19 And he said, Behold, I will shew thee what
shall be in the last tyme: for in the end of the
time appointed it shall come.

20 The ramme which thou sawest hauing
two hornes, are the Kings of the Medes and Per-
sians.

21 And the goate is the King of Grecia, and
the great horne that is betweene his eyes, is the
first king.

22 And that that is broken, and foure stood
vp for it, are foure kingdomes, which shall stand
vp of that nation, but not in his strength.

23 And in the end of their kingdomes, when
the rebellious shall be consumed, a King of fierce
countenance, and vnderstanding darke sentences,
shall stand vp.

24 And his power shall be mightie, but not in
his strength: and hee shall destroy wonderfully,
and shall prosper, and practise, and shall destroy
the mighty, and the holy people.

¶ This horne shall abolish for a time the true doctrine, and so corrupt Gods ser-
uice. v Meaning, that he heard one of the Angels asking this question of Coris, who
be had called a certaine one, or a secret one, or a marvellous one. x That is, the
Iewes first, which were cause of his destruction. y That is, which suppresseth
Gods religion, and his people. z Christ answered me for the comfort of the
Church, as he saith, vntill so many naturall dayes be past, which make 560000
years. a That is, for so long vnder Antiochus was the Temple profaned.
b Which was Christ who in this manner declared himselfe to the olde fathers,
how he would be God manifest in flesh. c This power to command the Angel,
declared that he was God. d The effect of his vision shall not yett appeare, but
a long tyme after. e Meaning, that great rage which Antiochus should shew
against the Church. f That is, out of Grecia. g They shall not haue liue power
against Alexander. h Noting that this Antiochus was impudent and cruel, and
also that he could not be deceived. i That is, hee shall like Alexander
strengthen. k Both the Gentiles that dwell about him, and also the Iewes.

25 And through his policie also he shall cause
craft to prosper in his hand, and hee shall exolte
himselfe: in his heart, and by peace shall de-
stroy many: hee shall also stand vp against the
prince of princes, but he shall be broken downe
without hand.

26 And the vision of the evening and the
morning, which is declared, is true: therefore
seale thou vp the vision, for it shall be after many
dayes.

27 And I Daniel was stricken and sicke 9 cer-
taine dayes: but when I rose vp, I did the kings
business, and I was astonished at the vision, but
none understood it.

CHAP. IX

3 Daniel desireth to haue that performed of God, which
hee had promised concerning the returne of the people
from their banishment in Babilon. y d true confis-
sion, as Daniels prayer is heard. as Gabriel the Angel
expoundeth vnto him the vision of the seuenitie weekes.
24 The anuyning of Christ. 25 The exulting againe
of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of Aha-
shuerosh, of the feede of the Medes, which was
made king ouer the 9 realm of the Caldeans,

2 Euen in the first yeere of his reigne, I Dani-
el vnderstood by 9 bookes the number of the
yeeres, whereof the Lord had spoken vnto Iere-
miah the Prophet, that he would accomplish se-
uentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God,
and sought by prayer and supplications with
fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and
made my confession, saying, O Lord God, who art
great and fearful, and keepest covenants:
and mercie toward them which loue thee,
and towards them that keepe thy command-
ments,

5 Wee haue sinned and haue committed in-
iquitie, and haue done wickedly, yea, we haue re-
belled, and haue departed from thy precepts, and
from thy iudgements.

6 For we would not obey thy seruants the
Prophets which spake in thy name to our kings,
to our princes, and to our fathers, and to all the
people of the land.

7 O Lord, righteousness belongeth vnto thee,
and vnto vs open shame, as appeareth this day
vnto euer man of Iudah, and to the inhabitants
of Ierusalem, yea, vnto all Israel, both neere and
farre off, throughall the countreys, whither thou
hast driuen them, because of their offences, that
we haue committed against thee.

8 O Lord, vnto vs aspereth open shame,
to our Kings, to our princes, and to our fathers,
because we haue sinned against thee.

9 Yet compassion and forgiveness be in
the Lord our God, albeit wee haue rebelled against
him.

10 For we haue not obeyed the 9 voyce of the
Lord our God, to walke in his lawes, which hee
hath laid before vs by the ministry of his ser-
uants the Prophets.

11 Yea, all Israel haue transgressed thy Law,
and are turned backe, and haue not heard thy
voice: therefore the curse is powred vpon vs,
and the oath that is written in the Law of Moses

excuse the kings because of their authoritie, but prayeth chiefly for them as the
chiefe occasions of these great plagues. h Hee sheweth that they rebelled against
God, which serue him not according to his commandment and word. i As
Deut. 32, 35, or the curse confirmed by an oath.

Whatserue he
seeth about by
craft, hee shall
bring to passe.
In that is, vnder
pretence of peace,
or as it were in
sport.

Meaning against
God.
That God would
destroy him with
a notable plague,
and so convert his
Church. 2 Mac. 9.9.
Reade verily 14.
For faile and
astonishment.

Who was also
called Cyrus.
For Cyrus led
with ambition,
went about warres
to other countreys,
and therefore Da-
nial had the title
of the Medes, al-
though Cyrus was
king in effect.
For though he
was an exilote
Prophet, yet he
daily increased in
knowledge by
reading of the
Scriptures.

He speaketh
not of that ordi-
nary prayer, which
be vied in his
house thrice a day.
but of a rare one, we
be come to pray, al-
though his sinne should
cause God to de-
lay the time of
their deliuerance
prophecied by
Jeremiah.

That is, hath al-
power in thy selfe
to execute thy ter-
rible iudgements
against obdurate
sinners as thou
art rich in mercie
to comfort them
which obey thy
word and loue
thee.

Ebr. him.
H: the meab that
when euer God
punisheth he doth
it for iust cause: and
thats hee grndly
never accuse him
of rigour as the
wicked doe, but
acknowledge that
in themselves
there is iust cause
why he should
so treat them.
t Ebr. confis-
sion
of fact.

the servant of God, because we have sinned against him.

12 And he had confirmed his words, which he spake against vs, and against our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heaven hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities and vnderstand thy truth.

14 Therefore hath the Lord t made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works: which he doth: for we would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as appeareth this day, we have sinned, we haue done wickedly.

16 O Lord, according to all thy^a righteousness, I beseech thee, let thine anger and thy wrath bene turned away from the city Ierusalem thine holy Mountaine: because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproach to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy servant, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for the Lords sake.

18 O my God, incline thine eare and heare: open thine eyes, and behold our desolations, and the city wherevpon thy Name is called: for wee doe not present our supplications before thee for our owne^a righteousness, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord consider, and do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Ierusalem, and did present my supplication before the Lord my God, for the holy Mountaine of my God I,

21 Yea, while I was speaking in prayer, euen the man^a Gabriel, whom I had seene before in the vision, came flying, and touched me about the times of the evening oblation.

22 And he informed me, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew thee, for thou art greatly beloved: therefore vnderstand the matter and consider the vision.

24 Seventy P weekes are determined vpon thy people, and vpon Ierusalem thine holie citie, to finish the wickednes, and to seale vp thine finnes, and to reconcile the iniquitie, and to bring in euerslasting righteousness, and to seale vp the vision, and prophecy, and to anoint the most Holy.

25 Know therefore and vnderstand that from the going forth of the commandement to bring againe the people, and to build Ierusalem, vnto Messiah the Prince, shall be seuen^a weekes and^a three score and two weekes, and

the streete shall be built againe, and the wall euen in a troublous time.

26 And after three score and two^a weekes, shall Messiah be slaine, and shall y haue nothing, and the people of the prince that shall come shall defile the city and the Sanctuary, and the end thereof shall be with a flood: and vnto the end of the battell it shall be destroyed by desolations.

27 And he shall confirme the covenant with many for one weeke: and in the mids of the weeke he shall cause the sacrifice and the oblation to cease, and for the ouerspreading of the abominations hee shall make it defile, euen vntill the confirmation determined shall be powred vpon the desolate.

all hope of recovery. a By the preaching of the Gospel promise, hilt to the Iewes, and after to the Gentiles. b Christ by his death and resurrection. c Meaning that Ierusalem and the Sanctuary y should be utterly destroyed for their rebellion against G.d. and their idolatry: or as some read that the plague shalbe so great, that they shalbe all aligned at them.

CHAP. X.

a There appeared vnto Daniel a man clothed in linnen, as which beweth him wherefore he is sent.

IN the^a third yeere of Cyrus King of Persia, a thing was revealed vnto Daniel (whose name was called Belshazzar) and the word was true, but the time appointed was^b long, and hee vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauens for three weekes of daies.

3 I ate no pleasant bread, neither carne flesh nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of daies were fulfilled.

4 And in the foure and twentieth day of the first moneth, as I^d was by the side of that great river, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, the e was a man^e clothed in linnen, whose loyces were girded with fine gold^f of Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feet were like in colour to polished brasie, and the voyce of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my strength was turned in mee into corruption, and I remained no power.

9 Yet heard I the voyce of his words: and when I heard the voyce of his words, I slept on my face, and my face was toward the ground.

10 And behold, an hand touched me, which set me vp vpon my knees, and vpon the palmes of mine hands.

11 And said vnto me, O Daniel, a man greatly beloved, I vnderstand the words that I spake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou diddest for this cause to vnderstand, and to humbly try tell before God, thy words were heard, and I am come for thy words.

† Eze. in visions of time.

g In this last weeke of the fasten, that Christ came ad preach and suffer dead, y He shall seeme to haue no beauty, not to be of any estimation, at Ista. 33.2.

h Meaning, Titus, Vespasian sonne, who should come and destroy both the Temple and the people without.

i He note this third yeere, because at this time the building of the Temple began to be hindered by Cimbyles Cyrus sonne, where the father made warre in Asia minor against the Syrians, which was a discouraging thing to the people, as I sayd a great feare to Daniel.

k Which is the gally should not haue so much, but patiently to abide the ill use of Gods promise.

l Called Abih, which cometh part of Mer-b, and part of Apel.

m Being carried by the Sythians from heu to haue the sight of this cuer Tygrie.

n This was the Angel of God, which was sent to assure Daniel in this proph. that he should be safe.

o Jer. 10.2.

p The word also signifieth countnes, or beauty, so that for feare he was like a dead man for desolation.

q Which declareth that whoe we see broken downe with the murely of G.d, we cannot rise.

r ex. 17. the also Ili va v. with his hand, which is his power.

¶ Or, gurned vs. I. Har. watched vpon the cust.

Ex. 14.25. I. Har. 3.11.

h That is, according to all thy merits, full of promises and the most famous thereof.

i Shew thy selfe favourable. m That is, for thy Christs sake in whom thou wilt accept all our prayers.

n Declaring that the gently hee only vnto Gods mercies, not to our own works, where we seek for redemption in other things.

o Thus he could not content himselfe with any testimony of words: for hee sought with a certaine zeale, considering Gods promise made to the city in respect of his Church, and for the advancement of Gods glory.

¶ Chap. 9. 16. g He alleudh to Ieremiahs proph. who prophesied that their captivity should be seuen years: but now Gods mercy should send it ex-

ceede his iudgement, which should be foure hundred and threetye years.

h That is, the coming of Christ, and then it should continue for euer.

i Meaning, g. Daniels vision, where vnto him was reueled that hee was carryed by the Sythians from heu to haue the sight of this cuer Tygrie.

j That is, from the time that Cyrus gave them leave to depart.

k These weekes made forty nine years, whereof 45 are referred to the time of the building of the Temple, and thre to the laying of the foundation.

l Counting from the sixty yeere of Darius, who gave the second commandement for the building of the Temple.

m As we see, which make 44 years, which comprehend the time from the building of the Temple vnto the

business of Christ.

n Declaring that the gently hee only vnto Gods mercies, not to our own works, where we seek for redemption in other things.

o Thus he could not content himselfe with any testimony of words: for hee sought with a certaine zeale, considering Gods promise made to the city in respect of his Church, and for the advancement of Gods glory.

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k These weekes made forty nine years, whereof 45 are referred to the time of the building of the Temple, and thre to the laying of the foundation.

reprehend the time from the building of the Temple vnto the

d Meaning, Cambyses who reigned in Persia, and did not only for this cause hinder the building of the Temple, but would have faster reign, if God had not sent me to resist him, and therefore I have layed for the profits of the Church.

i Though God could by one Angel deliver all the world, yet to assure his children of his love, he sendeth forth double power, even Michael, that is, Christ Iste, the head of Angels.

j For though the Prophet Daniel should end as a slave, yet his doctrine should continue till the coming of Christ for the comfort of his Church. **k** This was the same Angel that spake with him before in the similitude of a man.

l I was overcome with feare and sorrow, when I saw the vision.

m He declareth hereby that God would be mercifull to the people of Israel.

n Which declareth that when God smiteth down his children, he doth not immediately lift them up at once (turning the Angel bad to him twice) but by little and little.

o Meaning, that he would not only himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.

p For this Angel was appointed for the defence of the Church under Christ, who is the head of the cof.

q The Angel adverser Daniel that God hath given him power to performe these things, seeing he appointed him to assist Darius when he overcame the Caldeans.

r Whereof Cambyses that now reigned, was the first, the second Soveraies, the third Darius the Sonne of Hyaspas, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.

13 But the prince of the kingdom of Persia withstood mee one and twenty daies: but loe, Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter daies: for yet the vision is for many daies.

15 And when he spake these words vnto me, I set my face toward the ground, and held my tongue.

16 And behold, I loue like the similitude of the sunnes of man touched my lips: then I opened my mouth, and spake, and say vnto him that stood before me, O my Lord, ^m by the vision my sorrowes are returned vpon mee, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such one? for as for mee, straightway there remained no strength in mee, neither is there breath left in me.

18 Then there came againe and touched me, one like the appearance of a man, and hee strengthened me.

19 And said, O man, greatly beloved, feare not: peace be vnto thee: be strong and of good courage. And when he had spoken vnto me, I was strengthened, and said, Let my Lord speake: for thou hast strengthened mee.

20 Ten said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the Prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince.

22 Which declareth that when God smiteth down his children, he doth not immediately lift them up at once (turning the Angel bad to him twice) but by little and little. **d** Meaning, that he would not only himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.

q For this Angel was appointed for the defence of the Church under Christ, who is the head of the cof.

CHAP. XI.

A prophesie of the kingdoms, which shall be enemies to the Church of God, as of Persia, of Greece, of Egypt, of Syria, and of the Romans.

1 Also I in the first yeere of Darius of the Medes, when I was a flood to encourage, and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand vp yet three kings in Persia, and the fourth shall be farte richer then they all: and by his strength, and by his riches hee shall shure vp all against the realme of Grecia.

3 But a mighty King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand vp, his kingdom shall be broken, and shall be diuided toward the four partes of the heauen: and not to his posterity, nor according to his dominion, which he ruled: for his kingdom shall be pluckt vp euen to be for others besides: that thofe.

5 And the King of the South shall be mighty, and one of his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeeres they shall be ioyned together: for the Kings daughter of the South shall come to the King of the North to make an agreement, and he shall not retain the power of the arme, neither shall he continue, yet his arme: but she shall be delivered to death, and they that brought her, and he that begate her, and hee that comforted her, in these times.

7 But out of the bud of her roots shall one stand vp in his stead, which shall come with an army, and shall enter into the fortresse of the King of the North, and doe with them as he list, and shall preuaile.

8 And shall also cary captiues into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and he shall continue two yeres then the king of the North.

9 So the King of the South shall come into his kingdom, and shall returne into his owne land.

10 Wherefore his sons shall be stirred vp, and shall assemble a mighty great army, and one shall come, and overflow and passe through: then shall he returne, and be stirred vp at his fortresse.

11 And the King of the South shall be angry, and shall come forth and fight with him, even with the king of the North: for he shall set forth a great multitude, and the multitude shall be given into his hand.

12 Then the multitude shall be proud, and their heart shall be lifted up: for he shall cast down thousands: but he shall not still preuaile.

13 For the king of the North shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mighty army, and great riches.

14 And at the same time there shall many stand vp against the King of the South: also the rebellious children of thy people shall exalt themselves to establish the vision, but they shall fail.

15 So the king of the North shall come, and cast vp a mount, and take a strong city: and the armies of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But he that shall come, shall doe vnto him as he list, and none shall stand against him: and hee shall stand in the pleasant land, which by his hand shall be continued.

17 Against he shall set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall he do, & he shall giue him the daughter of women to destroy her: but

the great, the sons of Calicut shall make war against Ptolomius Philopater the son of Ptolemy. For his brother brother Seleucus died, and was slaine while the warres were waging. That is, Ptolemy, who had been a king of Syria, and he took great dominion in him in Syria, and he was ready to invade Egypt. But Antiochus had done thousand wrongs and a felony to invade Syria. After the death of Ptolomius Philopater, who left Ptolomius Epiphanes his heire. For once only Antiochus came against him, but also Philip king of Macedonia and these two brought great power with them. For under Quas which falsely alleged that place of Ps. 19. 19. certain of the lower reiters with him into Egypt to fulfill this prophecy: for the Angel sheweth that all these troubles which are in the Church, and by the tradition and counsel of God. The Egyptians were able to resist Syria Antiochus captaine. If hee were that he shall not only fight the Egyptians, but also the Jews, and shall enter into their country, where hee had done him then before, that they may know that all these things come by Gods ordinance. This was the second battell that Antiochus fought against Ptolomius Epiphanes. To wit, a beautiful woman, which was Cleopatra Antiochus daughter. For he regarded not the life of his daughter in respect of his kingdom of Egypt.

i To wit, Ptolomius king of Egypt. **m** That is, Antiochus the son of Seleucus, and one of Alexander the princes that made the more mighty, for he would have had Syria and Syria. **p** That is, Berenice the daughter of Ptolomius Philopater, which was given to marriage to Antiochus Theos, slaying by this manner that Syria and Egypt should have a continuall peace together.

q Three and strength shall not continue: for soone after Berenice and her young sonne after her husbands death, the name of Berenice the daughter of Calicut, the sonne of Lysander, the lawfull wife of Antiochus, but put away for the woman sake.

r Neither Ptolomius nor Antiochus. **s** Some reule, heede, meaning, the little beginning of Berenice.

t Some reule, she that begate her, and thereby we will not be nuffe, which brought her up: for that all they that were occasion of this marriage were destroyed.

u Meaning, that Ptolomius Euergetes after the death of his father Ptolemy Philopater should succeede in the kingdom, being of the same house that Berenice was.

v To reuenge the sisters death against Antiochus Cleitus king of Syria.

w For the Antiochus reigned 41 years 400 years.

x Meaning, Seleucus and Antiochus.

17 And he shall stand on his side, neither be for him.
 18 After this shall he turne his face vnto the
 19 yles, & shall take many, but a prince ^o shall caule
 his shame to light vpon him, becauses that hee shall
 caule his owne shame to turne vpon ^o himselfe.
 19 For he shall turne his face towards the forces
 of ^o his owne land: but hee shall be ouerthrowen
 and fall, and be no more ^o friend.
 20 ^o Then shall he stand vp in his place in the
 glory of the kingdome, one that shall raise taxes:
 but after few dayes he shall be destroyed, neither
 in ^o wrath, nor in battell.
 21 And in his place shall stand vp a vile per-
 son, to whom they shall not giue the honour of
 the kingdome: but hee shall come in peaceably,
 and obtaine the kingdome by flatteries.
 22 And the ^o armies shall be ouerthrowen with
 a flood before him, and shall be broken: and also
 the prince of the ^o covenant.
 23 And after ^o the league made with him, hee
 shall worke deceitfully: for he shall come vp, and
 overcome with a ^o small people.
 24 He shall enter into the quiet and plentifull
 province, and hee shall doe that which his fathers
 haue not done, nor his fathers fathers: hee shall
 diuide among them the pray and the spoyle, and
 the substance, yea, and hee shall forecrite his deuises
 against the strong holds, euen for ^o a time.
 25 Also hee shall stirre vp his power, and his
 courage: ag-ainst the King of the South, with
 a great army, and the King of the South shall be
 vnto battell with a very great and mighty ar-
 mie: but hee shall not ^o stand: for they shall forecrite
 and practise against him.
 26 Yea, they that feed of the portion of ^o his
 meate, shall destroy him: and his army ^o shall
 ouerflow: and many shall fall, and be line.
 27 And both these Kings hearts ^o shall be to doe
 mischief, and they shall talke of deceit at one
 table: but it shall not answere: for ^o yet the end ^o shall
 be at the time appointed.
 28 Then shall hee returne into his land with
 great substance: for his heart: shall be against the
 holy covenant: so shall he doe and returne to his
 owne land.
 29 At the time appointed he shall returne, and
 come toward the South: but the last shall not be
 as the first.
 30 For the slippes ^o of Chirine shall come a-
 gainst him: therefore hee shall forsake and returne,
 and fre againe the holy covenant: so shall he doe,
 hee shall euen returne: and haue intelligence with
 them that forsake the holy covenant.
 31 And he shall stand on his side, neither be for him.
 32 After this shall he turne his face vnto the
 33 yles, & shall take many, but a prince ^o shall caule
 his shame to light vpon him, becauses that hee shall
 caule his owne shame to turne vpon ^o himselfe.
 34 For he shall turne his face towards the forces
 of ^o his owne land: but hee shall be ouerthrowen
 and fall, and be no more ^o friend.
 35 ^o Then shall he stand vp in his place in the
 glory of the kingdome, one that shall raise taxes:
 but after few dayes he shall be destroyed, neither
 in ^o wrath, nor in battell.
 36 And in his place shall stand vp a vile per-
 son, to whom they shall not giue the honour of
 the kingdome: but hee shall come in peaceably,
 and obtaine the kingdome by flatteries.
 37 And the ^o armies shall be ouerthrowen with
 a flood before him, and shall be broken: and also
 the prince of the ^o covenant.
 38 And after ^o the league made with him, hee
 shall worke deceitfully: for he shall come vp, and
 overcome with a ^o small people.
 39 He shall enter into the quiet and plentifull
 province, and hee shall doe that which his fathers
 haue not done, nor his fathers fathers: hee shall
 diuide among them the pray and the spoyle, and
 the substance, yea, and hee shall forecrite his deuises
 against the strong holds, euen for ^o a time.
 40 Also hee shall stirre vp his power, and his
 courage: ag-ainst the King of the South, with
 a great army, and the King of the South shall be
 vnto battell with a very great and mighty ar-
 mie: but hee shall not ^o stand: for they shall forecrite
 and practise against him.
 41 Yea, they that feed of the portion of ^o his
 meate, shall destroy him: and his army ^o shall
 ouerflow: and many shall fall, and be line.
 42 And both these Kings hearts ^o shall be to doe
 mischief, and they shall talke of deceit at one
 table: but it shall not answere: for ^o yet the end ^o shall
 be at the time appointed.
 43 Then shall hee returne into his land with
 great substance: for his heart: shall be against the
 holy covenant: so shall he doe and returne to his
 owne land.
 44 At the time appointed he shall returne, and
 come toward the South: but the last shall not be
 as the first.
 45 For the slippes ^o of Chirine shall come a-
 gainst him: therefore hee shall forsake and returne,
 and fre againe the holy covenant: so shall he doe,
 hee shall euen returne: and haue intelligence with
 them that forsake the holy covenant.

31 And armes ^o shall stand on his part, and
 they shall pollute the Sanctuary ^o of strength, and
 shall take away the dayly ^o sacrifice, and they shall
 set vp the abominable defolation.

32 And such as wickedly ^o breake the cove-
 nant, shall bee caule to sinne by flattery: but the
 people that doe know their God, shall preuaile and
 prosper.

33 And they that vnderstand among the ^o peo-
 ple, shall instruct many: ^o yet they shall fall by
 sword, and by flame, by captiuitie, and by spoyle
 many daies.

34 Now when they shall fall, they shall be hol-
 pen with a ^o little helpe: but many shall cleane
 vnto them ^o faintly.

35 And some of them ^o vnderstand shall fall
 to try them, and to purge, and to make them white,
 till the time be to: for there is a time appointed.

36 And the ^o King shall doe what him list: he
 shall exalt himselfe, and magnifie himselfe ag-
 ainst ^o that is God, and shall speake marvellous things
 ag-ainst the God of gods, and shall prosper, till the
 wrath ^o be accomplished: for the determination
 is made.

37 Neither shall he regard the ^o God of his fa-
 thers, nor the deities ^o of women, nor care for any
 God: for hee shall magnifie himselfe aboue all.

38 But in his place shall he honour the ^o god
 Mauzzim, and the god whom his fathers knew not,
 shall he honour with ^o gold and with silver, and
 with precious stones, and pleasant things.

39 Thus shall hee doe in ^o the holdes of Mauz-
 zim with a strange god whom hee shall acknow-
 ledge: hee shall increase ^o his glory, and shall cause
 them to rule ouer many, and shall diuide the land
 for gaine.

40 And at the end of time shall the king of the
 b South puth at him, and the king of the North shall
 come ag-ainst him like a whirlewind with charrets,
 and with horsemen, and with many ships, and hee
 shall enter into the countreies, and shall overflow
 and passe through.

41 He shall enter also into the ^o pleasant land,
 and many countreies shall be ouerflowen: but these
 shall escape out of his hand, euen Edom and Mo-
 ab, and the chiefe of the children of Ammon.

42 Hee shall stretch forth his hands also vpon the
 countreies, and the land of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of
 gold and of silver, and ouer all the precious things
 of Egypt, and of the Libans, and of the blacke
 Mores where hee shall passe.

mult obey. f Because the Angels purpose is to shew: the whole course of the per-
 secutions of the Iewes vnto the coming of Christ, to shew speaketh of the Monar-
 chy of the Romans which hee noteth by the name of a King, who were without
 religion and conuene the true God. c So long the tyrants shall preuaile as
 God hath appointed to punish his people: but hee sheweth that it is but for a time.
 d The Romans shall obseue no certaine forme of religion as other nations, but
 shall change their gods at their pleasures, yea, contemne them, and they them-
 selves to their gods. x Signifying that they should be without all humanity, and
 the loue of woman is taken for singular or great loue, as 2 Sam 1, 26. y That is,
 the god of power and riches, they shall esteeme their own power aboue all their
 gods and worship it. z Vnder pretence of worshipping their gods, they shall
 catch their city with the most precious iewels of all the world, because that
 hereby they shall haue them in admiration for their power and riches. a Al-
 though in their hearts they had no religion, yet they did acknowledge the gods,
 and worshipped them in their temples, least they should haue beene called as
 Atheists: but this was to increase their fame and riches: and when they gaue any
 country, they fo made obseue the rulers thereof, that the priests euer came to the
 Romans. b That is, both the Egyptians & the Syrians shall at length fight ag-
 ainst the Romans, but they shall be overcome. c The Angel forewarneth the Iewes
 that when they should see the Romans invade them, and that the wicked should
 escape their hands, then they should not thinke but that all this was done by
 Gods providence, forasmuch as he warned them of it so long ago, and therefore
 he would still preferre them.

d Hearing that
Craesus was Raine,
and Antonius
discomfited.
e For Augur
overcame the Par-
thians, and re-
covered that which An-
tonius had lost.
f The Romans after
sea to sea, and in Iudea

44 But the tidings out of the East shall trouble him: therefore hee shall goe forth
e with great wrath to destroy and roote out many.

45 And hee shall plant the tabernacles of his
palace betweene the seas in the glorious and holy
mountaine, yet he shall come to his end, and none
shall helpe him.

this reigned quietly throughout all countreys, and from
but at length for their cruelty God shall destroy them.

CHAP. XII.

Of the delinquency of the Church by Christ.

And at that a time shall Michael stand vp, the
great prince, which standeth for the children
of thy people, and there shall be a time of trouble,
such as neuer was since there began to be a nation
vnto that same time: and at that time thy people
shall be delivered, every one that shall be found
written in the booke.

2 And many ^b of them that sleepe in the dust
of the earth, shall awake, some to everlasting life,
and some to shame and perpetual contempt.

3 And they that be ^c wise, shall shine as the
brightnes of the firmament: and they that ^d turne
many to righteousnesse, shall shine as the starrs,
for euer and euer.

4 But thou, O Daniel, ^e shut vp the words, and
seale the booke ^f till the end of ^g time: many shall
run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and beheld, there

flood other two, the one on this side of the brinke
of the ^h river, and the other on that side of the
brinke of the river.

6 And one said vnto the man cloathen in linen,
which was vpon the waters of the river, When
shall be the end of these wonders?

7 And I heard the man cloathen in linen which
was vpon the waters of the river, when he held vp
his ⁱ right hand and his left hand vnto heauen, and
swore by him that lieth for euer, that it shall tary
for ^j a time, two times and an halfe: and when he
shall haue accomplished ^k to scatter the power of
the holy people, all these things shall be finished.

8 The I heard it, but I understood it not: then said
I, O my Lord, what shall be the end of these things?

6 And he said, Go thy way Daniel: for ^l thy words
are closed vp, and sealed till the end of the time,

10 Many shall be purified, made white, and tried:
but the wicked shall doe wickedly, and none of the
wicked shall haue vnderstanding: but the wise shall
vnderstand.

11 And from the time that the ^m daily sacrifice
shall be taken away, and the abominable desolation
set vp, there ⁿ shall be a thousand two hundred
and ninety dayes.

12 Blessed ^o is he that waiteth & commeth to the
thousand, three hundred and ^p five & thirty dayes.

13 But goe ^q thou thy way till the end be: for
thou shalt rest and stand vp in thy lot, at the end
of the dayes.

appoint the time of Christs coming, but that they are
blessed that patiently
abide his appearing. ^r The Angel warneth the Prophet patiently to abide, till
the time appointed come, signifying that he should depart this life, and
lie againe with the elect, when God had sufficiently humbled and purged his
Church.

g Whi. e. was
Tygers.
h Which was as it
were a double oath
and didd the more
confirm the thing.
i Meaning, a long
time, a longer time,
and at length
a shorter time signi-
fying that their
troubles shd. last
but an end.
j When the Church
shall be scattered and
diminished in such
force as it shall seeme
to haue no power.
k From the time
that Christ by his
sacrifice shall take
away the sacrifice
and ceremonies of
the law.
l Signifying that
the time shall be
long of Christs
second coming,
and yet the children
of God ought not
to be discouraged,
though it be de-
ferred.
m In this number
he addeth a thou-
sand and an halfe
to the former num-
ber, signifying that
it is not in man
to

H O S E A.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the
sonne of Nebat, and in stead of his true seruice commanded by his word, worshipping him according to
their own fantasies and traditions of men, giving themselves to most vile idolatry and superstition, the
Lord from time to time sent them Prophets to call them to repentance: but they grew ever worse & worse
and still abused Gods benefites. Therefore now when their prosperity was at the height vnder Ieroboam,
the sonne of Iosab, God sent Hosea and Amos to the Israelites (as he did at the same time Ishaiah
and Micah to them of Iudah) to cōdemne them of their ingratitude: and whereas they brought them selves
to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne
in adultery: and therefore sheweth them that Gods would take away their kingdom, and giue them to the
Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seventy years,
though they remained still in their vices and wickednesse and derided the Prophets, and contemned Gods
iudgements. And because they should neither be discouraged with threatening only, nor yet flatter them-
selves by the sweetnes of Gods promises, he setteth before them the two principal parts of the Law, which
were the promises of saluation, & the doctrine of life: for the first part he directeth the faithfull to Ieroboam,
by whom only they should haue true deliuerance: and for the second, he used threatnings and menaces to
bring them from their wicked manners and vices, and this is the chiefe scope of all the Prophets, either by
Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vices:
and albeit that the whole Law containe these two points, yet the Prophets more cure note peculiarly both
the time of Gods iudgements and the manner.

CHAP. I.

a The time wherein Hosea prophesied. b The idolatry of
the people. c The calling of the Gentiles. d Christ
is the head of all people.

He word of the Lord that came vnto
Hosea the sonne of Beeri, in the dayes
of Vzziah, Iotham, Abaz, and Hize-
kiah, kings of Iudah, and in the dayes
of Ieroboam the sonne of Iosab king of Israel.

2 At the beginning the Lord spake by Hosea,
and the Lord layd vnto Hosea, Goe, take vnto
thee a wife ^e of fornications, and children of for-

nications: for the land hath committed great
whoredome, departing from the Lord.

3 So he went, & tooke ^f Gomer the daughter of
Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name
^g Izreel: for yet a little, and I will visite the blood
of Izreel vpon the house of ^h Iehu, and will cause
to cease the kingdom of the house of Izreel.

more called Israelites of the which name they bailed, because Israel did pre-
tend to be with God: but that they were as bastards, and therefore should be called
Israelites, that is, scattered people, alluding to Izreel, which was the chieftie of
the ten tribes vnder Abah where Iehu shed so much blood, 2 Kings 10. 3. I will
beuenege vpon Iehu for the blood that hee shed in Izreel, for albeit God visite
him vnto execute his iudgements: yet he did it them for his vices ambition. & not
for the fury of God at the end declared: for he built vp that idolatry which he

d Gomer signifieth
a consumption or
corruption, and Di-
blaim clusters of
figs, declaring that
they were all cor-
rupt: the rotten figs
e Meaning, that
they should be no
more called Israelites
of the which name they
bailed, because Israel
did pretend to be with
God: but that they were
as bastards, and there-
fore should be called
Israelites, that is, scat-
tered people, alluding
to Izreel, which was
the chieftie of the ten
tribes vnder Abah
where Iehu shed so
much blood, 2 Kings
10. 3. I will beuenege
vpon Iehu for the
blood that hee shed
in Izreel, for albeit
God visite him vnto
execute his iudgements:
yet he did it them
for his vices ambition.
& not for the fury of
God at the end de-
clared: for he built
vp that idolatry which
he

a Called also Aza-
riah, who being a
leper was depose
from his kingdom.
b So that it may
be gathered by
the reigne of these
four kings, that he
preached about
threescor yeres.

c That is, one that
of long time hath
accustomed to play
the harlot: not that
the Prophet did this
thing in effect, but he
saw this in a vision,
or else was com-
manded by God to
set forth vnder this
parable or figure, the
idolatry of the



f That is, they should neither have policy nor religion, and their idoles also wherein they put their confidence, should be destroyed. g This is meant of Britts kingdom which was promised

many daies without a king & without a prince, and without an offspring, and without an image, and without an Ephod, and without Teraphim.
 5 Afterward shall the children of Israel convert and seeke the Lord their God, and g David their king, and shall feare the Lord and his goodnesse in the latter daies,
 vnto David to be eternall, Psal. 72. 27.

CHAP. IIII.

A complaint against the people and the priests of Israel.

Hear the word of the Lord, ye children of Israel: for the Lord a hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and who iniquity, they breake out, and b blood toucheth blood.

3 Therefore shall all the land mourne, and eury one that dwelleth therein shall be cut off, with the beasts of the field, and with the fowles of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shall thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy c mother.

6 My people are destroyed for lacke of knowledge: because I shew hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing I shew hast forgotten the Law of thy God, I will also forget thy children.

7 As they were b increased, so they sinned against me: therefore will I change their glory into shame.

8 They eate vp the finnes of my people, and lift vp their mindes in their iniquity.

9 And there shall be like people like k Priest: for I will visit their wayes vpon them, and reward them for their deeds.

10 For they shall eat, and not haue enough, they shall commit adultery, and shall not increase, because they haue left off to take heed to the Lord.

11 In Wine, olme, and vine, and new wine take away their heart.

12 My people aske counsell at their flockes, & their fasshe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountains, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be f harlots, and your spoules shall be whores.

14 I will not visit your daughters when they are harlots, nor your spoules, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

multitude of wives to haue many children, yet they shal be de-
 cealed of their hope. m In giuing themselves to pleasures, they become like
 brutbeasts. n Thus be speakeb by detraction in calling them his people, which
 now for their finnes they were not: for they sought helpe of flockes and flockes.
 o They are caried away with a rage. p Because they take vp their Gods honour and
 glorie in idoles: therefore he will giue them vp to their idols, that they shall
 be without their owne bodies. Rom. 1. 23. q I will not conuert your shame to
 be ag you to amendment, but let your shame beading to your owne damnation,

15 Though thou Israel, play the harlot, yet
 let not Iudah sinne: come not ye vnto G Gila-
 gal, neither goe ye vp to Beth-auen, nor swear, the
 Lord lieth.

16 For Israel is rebellious as an vntuly heifer.
 Now the Lord will feede them as a lambe in a
 large place.

17 Ephraim is ioyned to idoles: let him alone.
 18 Their drunkennesse thinketh: they haue
 committed whoredoms: their rulers loue re-
 say with shame, x Bring ye.

19 The wind hath y bound them vp in her
 wings, and they shall be ashamed of their sacrifices.

God, Beth-auen, that is, the house of iniquity, because of their abominations set
 vp there, signifying that no place is holy, where God is not purely worshipped.
 u God will so disperse them, that they shall not remaine in any certaine place.
 x They are so impudent in receiving bribes, that they will command men to
 bring them vnto them. y To carie them suddenly away.

CHAP. V.

Against the Priests and rulers of Israel. 13 The helpe
 of man is in vaine.

O Ye Priests, heare this, and hearken ye O house
 of Israel, and giue ye eare, O house of the
 King: for iudgement is toward you, because you
 haue bene a snare on Mizpah, and a net spread
 vpon Tabot.

2 Yet they were profound to decline to b slaugh-
 ter, though I haue bene a rebuker of them all.

3 I know d Ephraim, and Israel is not hid from
 me: for now O Ephraim, thou art become an har-
 lot, and Israel is defiled.

4 They will not giue their minds to turne vnto
 their God: for the spirit of fornication is in the
 midst of them, & they haue not known the Lord.

5 And the e prid of Israel doeth tellise to his
 face: therefore shall Israel & Ephraim fall in their
 iniquity: Iudah also shall fall with them.

6 They shall go with thair sleepe, and with
 their bullockes, to seeke the Lord: but they shall
 not finde him: for he hath withdrawn himselfe
 from them.

7 They haue transgressed against the Lord: for
 they haue begotten f strange children: now shall
 g a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeon, and the
 shauue in Ramah: cry out at Beth-auen, after
 thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke:
 among the tribes of Israel haue I caused to know
 the truth.

10 The princes of Iudah were like them that
 k renouice the bound: therefore will I power out
 my wrath vpon them like water.

11 Ephraim is oppressed and broken in iudgement,
 because hee willingly walked after the
 l commandement.

12 Therefore will I be vnto Ephraim as a moth,
 and to the house of Iudah as a rottennesse.

13 When Ephraim saw his fikeness, and Iudah
 his wound, then went Ephraim vnto m Asshur, and
 sent vnto king n Iareb: yet could he not heale you,
 nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as
 a lions whelp, to the house of Iudah: I, enen I
 will spoyle and goe away: I will take away, and
 none shall rescue it.

15 I will go, and returne to my place, till they
 acknowledge their fault, and seeke me: in their
 affliction, they will seeke me diligently.

God. m In Read of seeking for remedy at Gods hand.
 the Assyrians.

God complained, that Iudah is infected,
 and will be to learn by their example to re-
 turne to time.

For albeit the Lord had bountied this
 place in time past by
 his presence, yet be-
 cause it was abused
 by their idolatry, he
 would not that his
 people should refoit
 thither.

He calleth Beth-
 auen, that is, the house of
 God, signifying that no place is holy, where God is not purely worshipped.

A The Priests and
 princes caried the
 people in their
 fasses, as the fowlers
 did the birds, in
 these two high
 mountains.

Notwithstanding
 they seemed to be
 giuen altogether to
 sacrifice, and to
 facerices, which
 here be called
 slaughter in com-
 tempt.

Though I had ad-
 dressed them con-
 tinually by my
 Prophets.

They boasted
 themselves not one-
 ly to be Israelites,
 but also Ephraim,
 because their king
 Jeroboam came of
 that tribe.

Meaning, their
 contemning of all
 admonitions.

That is, their
 children are oge-
 nerate, so that
 there is no hope in
 them.

Their destruction
 is not farre off.

That is, all Israel
 comprehended vnder
 this part, signi-
 fying, that the Lords
 places should
 be as the same from
 place to place till
 they were destroy-
 ed.

i By the success
 they shall know that
 I haue fully deter-
 mined this.

k They haue turned
 vp side downe all
 religious order and
 all matter of reli-
 gion.

l To wit, after king
 Jeroboams coun-
 sellment, and did
 not rather follow

CHAP. VI.

2 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

Come, and let vs returne to the Lord: for he hath spoyled, and he will heale vs: he hath wounded vs, and he will bind vs vp.

2 After two daies will he reuinue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and endeavour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, & as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I cut downe by the Prophets: I haue slaine them by the words of my mouth, and by iudgements were as the light that goeth forth.

6 For I desired mercy, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they s like men haue transgressed the covenant: there haue they trespassed against me.

8 Gilead is a city of them that worke iniquity, and is polluted with blood,

9 And as theyues wait for a man, so the company of Priests murdred in the way by consent: for they worke in iustice.

10 I haue scene villeny in the house of Israel: there is the whoredome of Ephraim, Israel is defiled:

11 Yea, Iudah hath set a plant for thee, whiles I would returne the captivity of my people.

brene best instructed in my word. That is, doeth imitate him taken greiue of my crew.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

When I would haue healed Israel, then the iniquity of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt falsly: and the same cometh in: and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inventions haue bene better about: they are in my sight.

3 They make the king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, and as a very ouen heated by the baker, which ceased from raising vp, and from kneading the dough vntill it be leauened.

5 This is the day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hands to scornors.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepeeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue denoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath mixt him selfe among the people: Ephraim is as a cake on the hearth not turned,

9 Strangers haue denoured his strength, and he knoweth it not: yea, gray haies are here, & there vpon him, yet he knoweth not.

10 And the pride of Israel restifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceived without heart: they call to Egypt: they go to Asshur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chaſtise them as their Congregation had heard.

13 Woe vnto them: for they haue fled away from me, destruction shall be vnto them, because they haue transgressed against me: though I haue releued them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, when they howled vnto their beds: they assembe themselves for corne and wine, and they rebell against me.

15 Though I haue bound and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatry.

Set the trumpet to thy mouth, he shall come as an eagle against the House of the Lord, because they haue transgressed my covenant, and trespassed against my Law.

2 Israel shall cry vnto me, My God, we know thee.

3 Israel hath said off the thing that is good: the enemy shall pursue him.

4 They haue set vp a king, but not by me: they haue made princes, and I knew it not: of their silver and their gold haue they made them idols: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without innocency!

6 For it came euen from Israel, the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue sowne the wind, and they shall reape the whirlwind: it hath no stalk: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a wilde ayle alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them and they shall sorow a little for the burden of the king, and the princes.

11 Because Ephraim hath made many altars to sinne, his altar shall be sinne.

12 I haue written to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now will he remember their iniquity, and visit their sinnes: they shall returne to Egypt.

g Which are a token of his manifold afflictions.

h That is, without all iudgement, as that cannot tell whether it is better to cleare only to God, or to seeke the helpe of man.

i According to my cusef made to the whole Congregation of Israel.

k That is, diues times redeemed them, and deliuered them from death.

l When they were in affliction, & cried out for paine, they sought not vnto me for helpe.

m They only seeke their owne commoditie and wealth, and paffe not for me their God.

n Because they boast of their owne strength, and paffe not what they speake against me and my seruants, Psal. 73. 9.

a God encourageth the Prophet to signify the speedy coming of the enemy against Israel, which was once the people of God.

b They shall cry like hypocrites, but not from the heart, as their deeds declare. That is, because by thons they fought their owne luxury, and not to obey my will.

c That is, upright iudgement and godly life.

d Meaning the calfe of Samaria, by themselves, and of their fathers in the wilderness.

e Shewing that their religion hath but a show, and in it selfe is but vanity.

f They neuer cease, but come on and fro to seeke helpe.

g That is for the tribute which the king and the princes shall lay vpon them, which meaneth the end vnto bring them to repentance.

h Thus the idolaters count the word of God as strange in respect of their owne inuention.

i Saying that they thought it to be the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire upon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captivity of Israel.

Reioyce not, O Israel for ioy: as other people: for thou hast gone a whoring from thy God: thou hast loured: a reward vpon euery come foore.

2 C The floore, and the wine presse shall not feed them, and the new wine shall fill in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asfur.

4 They shall not offer d wine to the Lord, neither shall their sacrifices be pleasant vnto him: but thy shall be vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread for their soules shall not come into the house of the Lord.

5 What will ye doe then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from d destruction: but Egypt shall gather them vp, and Memphis shall bury them: the gentle shall possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: a Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquity: therefore the hated is great.

8 The watchman of Ephraim i should be with my God: but the Prophet is the snare of a foeler in all his waies, and hared in the house of his God.

9 They k are deeply fet: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquity, he will visit their finnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figgetree at her first time: but they went to Baal-Peor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shall flee away like a bird: from the birth and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deprime them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring forth his children: to the minheuer.

14 O Lord, give them what will thou giue them: giue them a barren wombe, and giue breasts.

15 All their wickednesse is in q Gilgal: for there doe I hate them: for the wickednesse of their inventions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is forsaken, their roote is dried vp:

they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

Against Israel and his idoles. 14 His destruction for the same.

Israel is an empty vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the goodnesse of their land they haue made faire images.

2 Their heart is diuided: now shall they be found faulty: he shall breake downe their altars, he shall destroy their images.

3 For now they shall say, We haue no King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken words, swearing falsely in making a covenant: thus judgement groweth as wexwood in the furrows of the feld.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-aen: for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asfur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fume vpon the water.

8 The high places al of Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountanes, * Couer vs, and to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeah: there thy i blood: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two bowrows.

11 And Ephraim as an heifer vsed to delight in threshing: but I will passe by her faire neck: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall breake his colles.

12 Sowe to your selues in righteousness: reape after the measure of mercy: breake vp your fallow ground: for it is time to seeke the Lord, till be come and raine righteousness vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquity: you haue eaten the fruit of lies, because thou didst trust in thine owne waies, and in the multitude of thy wrong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as a Shalman destroyed Beth-el in the day

cutting Gods judgement, seeing thine owne deedes were as wicked as theirs. I To wit, to fight, or the Israelites sinned by that Habbunim, & from thence time. The Israelites were not moved by their example to any of their finnes. 15 Because they are so deuide, I will delight to destroy them. o Turtis, when they haue gathered all their strength together, p Wherein is the paine, as in plowing is labour and paine q I will lay my yoke vpon you, or better thane. r Reade Ierem. 4. 4. f That is, Shalmanazar in the destruction of that citie spared neither kinde nor age.

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased, so that the correction which should haue brought them to obedience, did but vnto their stubbornnesse. b As they were rich and had abundance. c To wit, from God. d The day shall come that God shall take away their king, and then they shall see the fruit of their finnes, and how they trusted in him in vain.

e A King, 16. 7. e In promise to be faithful toward God. f Their integrity and fidelity which they pretended, was nothing but bitterness and griefe. g When the calfe shall be carried away. h Chemarims were certaine idolatrous priests, which did wear blacke apparell in their sacrifices, and cryed with a loud voice: which superstition Eliak destroyed, 1 King. 18. 27. seade. i A King 13. 5. k This hee speaketh in contempt of Beth-el, which was a city in God.

l Luke 11. 19. m Luke 16. 16. n o 6. k In those dayes wilt thou as we see the Gibeonites as God.

here partly declared: for thy zeale could not be good in executing Gods judgement, seeing thine owne deedes were as wicked as theirs. I To wit, to fight, or the Israelites sinned by that Habbunim, & from thence time. The Israelites were not moved by their example to any of their finnes. 15 Because they are so deuide, I will delight to destroy them. o Turtis, when they haue gathered all their strength together, p Wherein is the paine, as in plowing is labour and paine q I will lay my yoke vpon you, or better thane. r Reade Ierem. 4. 4. f That is, Shalmanazar in the destruction of that citie spared neither kinde nor age.

of battel: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickedness: in a morning shall the king of Israel be destroyed.

CHAP. XI.

The benefits of the Lord toward Israel. 1 Their ingratitude against him.

When Israel ^a was a child, then I loved him, and called my sonne out of Egypt.

2 They called them, ^b but they be went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, ^c as one should beare them in his armes: but they knew not that I healed them.

4 I ledde them with cords ^d of a man, ^e even with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layde the meat vnto them.

5 He shall no more returne into the land of Egypt: but Asshur shall be his ^f King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsils.

7 And my people are bent to rebellion against me: though ^g they called them to the moethie, yet none at all would exalt him.

8 How shall I gree thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as Admah? how shall I set thee, as Zeboim? mine heart is turned within mee: ^h my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not enter into the city.

10 They shall walke after the Lord: he shall roare like a lion: when hee shall roare, then the children of the Weill shall feare.

11 They shall feare as a sparow out of Egypt, and as a dove out of the land of Asshur, and I will place them in their houses, sayth the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth with I God, and is faithfull with the Saints.

Ree admonished by Isaaks example to trust in God, and not in man.

CHAP. XII.

Ephraim is fed ^a with the wind, and followeth after the East winde: he increaseth dayly lies and destruction, and they doe make a covenant with Asshur, and byle is caried into Egypt.

2 The Lord hath also a controwersie with Iudah, and will visite Iakob, according to his wayes: according to his workes, will be recompense him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had ^b power with God.

4 And bad ^c power ouer the Angel, and preuailed: he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

Ree admonished by Isaaks example to trust in God, and not in man.

5 Yet I am the Lord thy God: ^d there is no Saviour beside me.

6 I did know thee in the wilderness, in the land of drought.

7 And in their pastures, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

8 And I will be vnto them as a very lion, and as a leopard in the way of Asshur.

9 I will meete them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lion: the wilde beasts shall teare them.

10 O Israel, one ^e hath destroyed thee, but in me is thine helpe.

11 I am: where is thy king that should helpe thee in all thy cities: and thy iudges, of whom thou saydest, Give me a king and princes?

12 I gaue thee a king in mine anger, and I tooke him away in my wrath.

5 Yet the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope fill in thy God. ^f Hee is ^g Canaan: the balances of deceit are in his hand; he loueth to oppresse.

8 And Ephraim sayd, Notwithstanding I am rich, I have found mee out riches in all my labours: they shall find none iniquitie in me: ^h that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in: the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, and vied familiaries by the ministry of the Prophets.

11 Is there ⁱ iniquitie in Gilead: surely they are vanity: they sacrifice bulles in Gilgal, and their altars are as heapes in the furrowes of the field.

12 And Iakob fled into the country of Aram, and Israel bewed for a wife, and for a wife he kept sheepe.

13 And by a ^j Prophet the Lord brought Israel out of Egypt, and by a Prophet was hee rescued.

14 But Ephraim prouoked him with high places: therefore shall his blood be poured vpon him, and his reproach shall his Lord reward him.

15 If you boast of your riches and nobilitie, yet seeme to reproch your father, who was a poore fugitive and seruant. ^k In Measuring, Moses, whereby appeareth, that whatsoever they haue, it cometh of Gods free goodnesse.

CHAP. XIII.

The abomination of Israel, and the cause of their destruction.

When Ephraim spake, there was ^a trembling: hee ^b exalted himselfe in Israel, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their silver, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they lay one to another, whyles they sacrifice a man, let them kilfe the calves.

3 Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlwinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God: ^c from the land of Egypt, and thou shalt know no God but mee: for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 And I will be vnto them as a very lion, and as a leopard in the way of Asshur.

8 I will meete them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lion: the wilde beasts shall teare them.

9 O Israel, one ^d hath destroyed thee, but in me is thine helpe.

10 I am: where is thy king that should helpe thee in all thy cities: and thy iudges, of whom thou saydest, Give me a king and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

^a As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Isaac.

^b Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should compare their doings.

^c Seeing thus write not acknowledge my benefits, I will bring thee againe to dwell in tents, as in the fealt of the Tabernacles, which thou dost now conuene.

^d The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^e The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^f The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^g The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^h The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

ⁱ The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^j The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^l The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^m The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

ⁿ The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^o The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^p The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

^q The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

h It is surely laid
vnto be punished,
as fer. 17. i.
i But would come
out of the wombe,
this is out of this
danger wherein he
is, and to creep to
be stifled.

k Meaning, that no
power shall resist
God when he will
deliuer his, but euen
in death he will be
gise them life.

l Because they will
not turne to me, I
will not change my
purpose.

12 The iniquity of Ephraim is bound vp: his
sinne is hid.

13 The sorowes of a trasailing woman shall
comm vpon him: he is an vniue foune, else would
he not stand still at the time, when at the i breaking
foorth of the children.

14 I will redeeme them from the power of the
gaule: I will deliuer them from death, O death,
I will be thy death: O graue, I will be thy deftruc-
tion. I repentance is hid from mine eyes.

15 Though he grow vp among his brethren, an
East wind shall come, euen the wind of the Lord
shall come vp from the wilderness, and dry vp his
viue, and his fontaine shall drie vp: he shall
spoyle the treasure of all pleasant vessels.

CHAP. X. V.

1 The destruction of Sam. vid. 2 He exhorteth Israel to
turne to God, who requereth graue and thanks.

3 Asanias shall be desolate: for the hath rebelled a-
gainst his God: they shall fall by the sword: their
infants shall be dashed in pieces, and their women
with child shall be ript.

2 O Israel, a returne vnto the Lord thy God:
for thou hast fallen by thine iniquity.

3 Take vnto you words and turne to the Lord,
and say vnto him, b Take away all iniquity, and

a He exhorteeth them
to repentance to, a-
void all these pla-
gues, willing them
to declare by word
their obedience and
repentance.
b He sheweth them
how they ought to
confesse their finnes.

receiue vs graciously, so will we render the values
of our clips.

4 Ashtar shall not sate vs, neither will we ride
vpon horses, neither will we say any more to the
worke of our hands, Ye are our gods: for in thee
the fatherlesse findeth mercy.

5 I will heale their rebellion: I will loue them
freely: for mine anger is turned away from him.

6 I will be as the dew vnto Israel: he shall
grow as the lily and fasten his rootes, as the trees
of Lebanon.

7 His branches shall spread, and his beauty shall be
as the olive tree, and his smell as Lebanon.

8 They that dwell vnder his shadow, shall re-
turne: they shall reniue as the corne, and flourish
as the vine: the sent thereof shall be as the wine of
Lebanon.

9 Ephraim shall say, What haue I to doe any
more with idoles: I haue heard him, and looked
vpon him: I am like a greene firre tree: vpon me
is thy fruit found.

10 Who is his wife, and he shall vnderstand these
things? and prudent, and be shall know them? for
the wayes of the Lord are righteous, and the
iust shall walke in them: but the wicked shall fall
therein.

c Declaring, that
this is the true sacri-
fice, that is: faithfull
and offer, euen
thanks and praise,
Heb. 13. 15.

d We will leaue off
all vaine confidence
and pride.

e He declareth how
ready God is to re-
ceiue them that doe
repent.

f Who soeuer loyne
themselues to this
people, shall be blef-
sed.

g God sheweth how
prompt he is to heare
his, when they re-
pent, and to offer
himselfe, as a pro-
tection, and safeguar-
d vnto them, as a most
sufficient fruit and
profit.

h Signifying, that
the true wisdom
and knowledge come
fithin this, euen
to tell vpon God.

I O E L.

THE ARGUMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obdurate. Secondly, he threatneth greater plagues, because they grow daily to a more hardnesse of heart, and rebellion against God notwithstanding his punishment. Thirdly, he exhorteeth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing the promise that God will be mercifull, and not forget his covenant that he made with their fathers, but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 A prophesy against the Iewes. A he exhorteeth the people
to prayer, and fasting for the misery, that was at hand.

The word of the Lord that came
to Ioel the sonne of Pethuel.
2 Heare ye this, O Elders,
and hearken ye all inhabitants of
the land, whether such a thing
hath beene in your daies, or yet
in the daies of your fathers.

3 Tell you your children of it, and let your
children hear to their children, and their children
to another generation.

4 That which is left of the palmer worme,
hath the grasshopper eaten, and the residue of the
grasshopper hath the canker worme eaten, and the
residue of the canker worme hath the cater-
pillar eaten.

5 Awake ye drunkards, & weepe, and howle
all ye drinkers of wine, because of the new wine,
for it shall be pulled from your mouth.

6 Yea, a nation commeth vpon my land,
mighty, and without number, whose teeth are like
the teeth of a lion, and he hath the iawes of a great
lion.

7 He maketh my vine waste, and pilloeth
off the barks of my figtree: he maketh it bare,
and casteth it downe: the branches thereof are
made waste.

8 Mourne like a virgin girded with sackcloth,
for the husband of her youth.

9 The meat offering, and the drinke offering is
cut off from the house of the Lord: the priests

the Lords ministers mourne.

10 The field is wasted: the land mourneth: for
the corne is destroyed: the new wine is dried vp,
and the oyle is decayed.

11 Be ye afraied, O husbandmen: howle, O
ye vine dressers for the wheate and for the barley,
because the harvest of the field is perished.

12 The vine is dried vp, and the figtree is de-
cayed: the pomegranate tree and the palme tree,
and the apple tree, euen all the trees of the field
are withered: surely the ioy is withered away
from the founnes of men.

13 Gird you selues and lament, ye Priests:
howle ye ministers of the altar: come, and lie all
night in sackcloth, ye ministers of my God: for
the meat offering and the drinke offering is taken
away from the house of your God.

14 Sanctify you a fast: call a solumne assembly:
gather the Elders, and all the inhabitants of the
land into the house of the Lord your God, and
ciry vnto the Lord.

15 Alas; for the day, for the day of the Lord
is at hand, and it commeth as a destruction from
the Almighty.

16 Is not the meat cut off before our eyes? and
ioy and gladnes from the house of our God?

17 The feede is rotten vnder their cloes: the
garners are destroyed: the barnes are broken
downe, for the corne is withered.

18 How did the beasts mourne! the herds of
cattell pine away, because they haue no pasture: and
the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry; for the fire hath

g All comfort and
subsistence for man
is thusmiserie taken
away.

h He sheweth that
the onely means to
avoid Gods wrath,
and to haue all things
restored, is vniuersall
repentance.

i We see by these
great plagues that
vnter destruction is at
hand.



a Signifying the
Priests, the Priests,
and the gouernours.
b He calleth the
Iewes to the conside-
ration of Gods iud-
gements, who had
now plagued the
fruits of the ground
for the space of foure
yeere, which was
vnto their finnes, and
to call them to
repentance.

c Meaning, that the
occasion of their
excesse and drunken-
nes was taken away.
d This was another
plague wherevnto
God had punished
them, when he tir-
red vp the Assyrians
against them.

e Mourne grievously,
as a woman which
hath lost her husband
to whom the nupt
beinge married in her
youth

f The crying of
Gods wrath did ap-
pear in his Temple,
inasmuch as Gods
seruice was left off.

desoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry also vnto thee: for the riuers of waters are dried vp, and the fire hath desoured the pastures of the wilderness.

CHAP. II.

He prophesieth of the coming & cruelty of their enemies.
1) An exhortation to moue them to conuert, 2) The love of God toward his people.

1 **L**ow * the trumpet in Zion, and shout in mine holly mountaine, let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darknes, and of blacknes, a day of clouds and obscuritie, as the morning spread vpon the mountaines, so is there a great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of Eden before him, and behind him a desolate wilderness: so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyse of chariots in the tops of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blacknes.

7 They shall runne like strong men, and go vp to the wall like men of warre, and every man shall go forward in his waies, and they shall not stay in his paths.

8 Neither shall one thrust another, but every one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shall runne to and fro in the city: they shall run vpon the wall: they shall climbe vp vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moon shall be darke, & the starres shall withdraw their shining.

11 And the Lord shall utter his voyce before his host: for his host is very great: for he is strong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, & of great kindness: and repenteth him of the euill.

14 Who knoweth if he will returne and repent and leaue a blessing behind him, *euens* a meat offering and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemne assembly.

16 Gather the people, sanctify the congregation: gather the elders: assemble the children, and these that suck the breasts: let the bridgrome go forth of his chamber, and the bride out of her bower chamber.

17 Let the Priests, the ministers of the Lord, weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproach, that the heathen

should rule ouer them.* Wherefore should they say among the people, Where is their God?

18 Then will the Lord be ielous ouer his land, and spare his people.

19 Yea, the Lord will answer and say vnto his people, Behold, I will send you corne and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remooue farre off from you the a Northren army, and I will diuise him into a land, barren and desolate with his face toward the East sea, and his end to the ymoist sea, and his kinde shall come vp, and his corruption shall ascend, because he hath exalted himselfe to doe thus.

21 Feare not, O land, but be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness are Greene for the tree beareth her fruit: the figge-tree and the vine doe giue their force.

23 Beglad then, ye children of Zion, and reioyce in the Lord your God, for he hath giuen you the raine of righteousness,* & he will cause to come downe for you the raine, *euens* the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheate, and the preles shall abound with wine and oyle.

25 And I will render you the yeeres that the grasshopper hath eaten, the canker worrne and the caterpillar, and the palmer worrne, my great host which I sent against you.

26 So you shall eat and be satisfied and praise the name of the Lord your God, that hath dealt maruclously with you: and my people shall neuer be ashamed.

27 Ye shall also know that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre 3 out my Spirit vpon all flesh, and your sonnes and your daughters shall prophesy: your old men shall dreame & dreames, and your young men shall see visions.

29 And also vpon the seruants, & vpon the maids in those daies will I powre my Spirit.

30 And I will shew wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darknes, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call ^u on the name of the Lord shall be saved: for in mount Zion and in Ierusalem shall be deliuerance, is the Lord hath said, & in the remnant whom the Lord shall call.

CHAP. III.

Of the iudgement of God against the enemies of his people.

1 **F**or behold, in those daies and in that time, when I shall bring againe the captivity of Iudah and Ierusalem.

2 I will also gather all nations, & will bring them downe into the valley of Joshiaphat, and will pleade with them there for my people, and for mine heriting: Israel: whom they haue scattered among the nations, and parted my land.

3 And they haue cast lottes for my people,

freest to this word Iehosaphat, which signifieth pleading: for God would iudge the enemies of his Church, as he did there,

* Psa. 79. 10.

in if they repeat his name: that God will preserue and defend them: and a moat arround about.

That is, the Assyrians your enemies, Called the salt sea, or Persian sea: meaning, that though

his army were lo, it should be bled all from this sea to the sea called Mediterranean, yet he would scatter them.

That is, such as should come by iust measure, and as was wont to be sent

reconciled with him. Deut. 11. 14.

That is, in greater abundance and more generally then in times past: and this was fulfilled in Christ, when all

Gods graces, and his Spirit under the Gospel was abundantly giuen to the Church, Isa. 44. 3.

As it is, 17. Iohn 7. 38, 39.

As they had visited, and dreamed in old time, so shall they now haue clearer

revelations. If he warneth the faithful what cer-

tainties should come to the iudges, that they should not loose for continual

quies in this world, and yet in all these troubles he would preserue the

power of iustice shall be borne to be changed for the better.

about that time in the world. Isa. 13. 10.

Ezek. 1. 1. Chap. 3. 15. 14. 19.

A Gods iudgements are for the iudges: of the iudges to moue the people to

call vpon the Name of God, who will giue them saluation.

Meaning hereby the Gentiles, Rom. 10. 13.

When I shall deli- uer my Church, which should be of the fewer and of the Gentiles.

It appeareth that he alledgeth to this the great victory of Iehosaphat, when as

God without mans help deuoyed the enemies, a Chron. 22.

is also he hath re- iudgement, because

and

a He sheweth the great iudgements of God, which are at hand, except they repent.

b Affliction and trouble.

c Meaning, the Assyrians.

d The enemy destroyeth our plentiful country, where should be cometh.

e They shall be pale and blacke for feare, as Nah. 2. 6.

f For none shall be able to with them.

g Read ver. 3. 1. and 16. 1. 10. Ezek. 39. 7. ch. 3. 15. Mat. 24. 49.

h The Lord shall direct vnto the Assyrians to execute his iudgements.

i Ter. 30. 7. Amos 5. 2. Zeph. 1. 15.

k As he speaketh this to stirre vp their foolishnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, read 1. 18.

l That as all haue sinnes, so all may be vnto the fourth of their repentance, that may seeing the children which are not free from Gods wrath, might be the more fully touched with the consideration of their owne sinnes.

That which the enemy gate for the sale of my people, be bestowed upon harlots and drunks. d He taketh the staffe of this Church to bend against the enemy, as though that injury were done to himselfe. e Have I done you wrong, that ye will render me the like?

and have given the child e for the harlot, and sold the glasse for wine, that they might drinke.

4 Yea, and e what have you to do with me, O Tyrus and Zidon, and all the coasts of Palestina? will ye render me e a recompense? and if ye recompense me, swiftly and speedily will I render your recompense vpon your head.

5 For ye have taken my silver and my gold, and have caried into your temples my goodly and pleasant things.

6 The children also of Iudah and the children of Ierusalem have you sold unto the Grecians, that ye might send them farre from their border.

7 Behold, I will raise them out of the place where ye have sold them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they f shall fend them to the Sabaeans, to a people farre off, for the Lord hath spoken it.

9 Publish this among the Gentiles: let men of warre wake vp the mighty men: let all the men of warre draw nere, and come up v:

10 e Break ye your plowshares into swords, and your fishes into speares: let the weake say, I am strong.

11 Assemble your selues, and come all ye heathen, and gather your selues together round about there: shall the Lord aske downe thy mighty men.

12 Let the heathen be wakened, and come up to the valley of Iericho: for there will I sit to iudge all the heathen round about.

f For afterward God sold them by Nebuchad-nezzar and Alexander the great, for the loue he bare to his people, and thereby they were comforted, as though the price had bene theirs. g When I shall execute my iudgement against mine enemies, I will cause every one to be ready, and to prepare their weapons to defend one another for his Churches sake.

13 Put in your b fishes, for the harvest is ripe: come, get you downe, for the winnere is full: yea, the winnere is ranne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is nere in the valley of threshing.

15 The sunne and moone shall be darkened, & the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vnder his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of his children of Irael.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mount: neither shall Ierusalem be hidly, and there shall no strangers goe k thorow her any more.

18 And in that day shall the mountaines drop downe new wine, and the hills shall flow with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come forth of the House of the Lord, and shall water the valley of Shittim.

19 e Egypt shall be waste, and Edom shall be a desolate wilderness, for the iniquities of the children of Iudah, because they have shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will k cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

b That he shall encourage the enemies when their wickednesse is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.

i God affureth his against all trouble, that when he destroy his enemies, his children shall be delivered.

k The strangers shall no more destroy his Church: which if they doe, it is his people, which by their sinnes make the breach for the enemy.

l He promises to his Church abundance of graces, read Ezek 47, i. which should water and comfort the most barren places, Amos 9.13.

m The malicious enemies shall base parts of this grace. n He had suffered his Church hitherto to lie in their filthines, but now he promises to cleanse them, and to make them pure vnto him.

A M O S.

THE ARGUMENT.

Among many other Prophets that God raised up to admonish the Israelites of his plagues for their wickednes and idolatry, he stirred up Amos, who was an herdsman or shepherd of a poor towne, and gave him both knowledge and constancy to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spared not the other nations about them, who had lived as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by unfeigned repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 The time of the prophesy of Amos; 2 The word of the Lord against Damascus; 3 The Philistines, Tyrus, Iudaea, and Ammon.



He words of Amos, who was among the herdsmen at Tecoa, which he saw vpon Israel, in the daies of Zeiah king of Iudah, and in the daies of b Ieroboam the sonne of Ioash king of Israel, two yeeres before the earthquake.

2 And he said, The Lord shall roare from Zion, and vnder his voyce from Ierusalem, and the dwelling places of the shepherds shall perish, and the top b of Carmel shall wither.

3 Thus saith the Lord, For e three transgressions of Damascus, and for foure, I will not turne to it, because they haue threshed Gilead

with threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the 8 palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Biskeath-zen: and him that holdeth the scepter out of Beth-edon, and the people of Aram shall goe into captivity vnto h Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they i caried away prisoners the whole captivity to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 e Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to

g The antiquity of their buildings shall not auoide my iudgements, read Jer. 49.17.

h Tighath Pilesee led the Aduytians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioynd themselves with the Edomites their enemies, which caried them away captiues.

a Which was a towne five miles from Ierusalem in Iada, but he prophesied in Israel. b In his daies the kingdome of Israel did not flourish. c Which as Iosephus writeth, was when Zeiah would haue forspered the Priests office, and therefore was smitten with the leprosie. d Whatsoever is fruitful and plentiful in Israel, shall therefore perish. e He sheweth first that all the people round about should be destroyed for their manifold sinnes, which he means by the word vnder, which make feuen, because the first is a shoulder the more deeply consider Gods iudgements toward them. f If the Syrians shall no be spared for committing this cruelty against one city, how much more shall Israel should escape punishment which hath committed so many and grievous sinnes against God and man.

k For Esau (of whom came the Edomites) and Ishob were brethren, therefore they ought to have adorned their brotherly friendship, and not to have provoked the to hatred. || *Err, corrupt his compassions.* 1 He was a continual enemy unto him.

m He noteth the great cruelty of the Ammonites, that spared not the women, but most inhumanly ravished them, and yet the Ammonites came of Lot, who was of the household of Abraham.

a For the Moabites were so cruel against the king of Edom, that they avenged his bones after that he was dead: b They also declared their atrocious rage, seeing they would revenge themselves of the dead. By seeing the Gentiles that had not so fierce knowledge were thus punished, Judah which was fully instructed of the Lords will, might not think to escape.

e If he spare not him Judah unto whom his promises were made, much more he will not spare this degenerate kingdom. d They esteemed most vile bribes more than men lives. e When they have spoiled him and thrown him unto the ground, they gave for his life. f Thinking by these ceremonies, that is, by sacrificing, and being near mine altar, they may excuse all their other wickedness. g They spyle others, and offer themselves to God, thinking that he will dispense with them, where he is made partaker of their iniquity. h The destruction of their enemies and his mercy toward them, should have caused their hearts to melt for love toward him.

it, because they shut the whole captivity in Edom, and have not remembered the brotherly covenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did cast off all pity, and his anger spoyled him euermore, and his wrath watched him alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the places of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they have ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Judah and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the bones of the king of Edom in time.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Judah, and for foure, I will not turne to it, because they have cast away the Law of the Lord, and have not kept his commandments, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Judah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they told the righteous for siluer, and the poore for shoes.

7 They gaze vpon the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maid, to dishonour my holy Name.

8 And they lye downe vpon clothes laid to pledge by euery altar: and they drinke the wine of the condemned in the House of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from about, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you forty yeeres thorow the wilderness to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and they prophesied against your iniquities, and they said, saith the Lord God, ye shall be as a nation without a name, because ye have despised my word, saith the Lord God.

phets, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, & commanded the Prophets, saying, Prophesy not.

13 Behold, I am pressed vnder you as a cart is pressed that is full of sheaves.

14 Therefore the slight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor he that handled the bow shall stand, & he that is swift of foot, shall not escape, neither shall he that ridgeth the horse, saue his life.

16 And he that is of a mighty courage among the strong men, shall see away naked in that day, saith the Lord.

CHAP. III.

Here reproued the house of Israel of ingratitude. 17 For the which God will punish them.

Here saith the Lord, I will pronounce against you, O children of Israel, euen against the whole family which I brought vp from the land of Egypt, saying,

2 You are onely haue I known of all the families of the earth: therefore will I visit you for all your iniquities.

3 Can two walk together except they be agreed?

4 Will a lyon roare in the Forrest, when he hath no pray? or will a lions whelp cry out of his den, if he haue taken nothing?

5 Can a bird fall in a snare vpon the earth, where no fowler is? or will he take vp the snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet be blown in the city, & the people be not afraid? or shall there be euill in a city, and the Lord hath not done it?

7 Surely the Lord God will do nothing, but he reuealeth his secret to his seruants the Prophets.

8 The Lyon hath roared: who will not be afraid? the Lord God hath spoken, who can but prophesy?

9 Proclaime in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemblies shal come euen round about the countrey, & shall bring downe your strength from thee, and thy palaces shall be spoyled.

10 For they know not to doe right, saith the Lord: they store vp violence, and robbery in their palaces.

11 Therefore thus saith the Lord God, An adversary shall come euen round about the countrey, & shall bring downe your strength from thee, and thy palaces shall be spoyled.

12 Thus saith the Lord, As the shepheard taketh out of the mouth of the lion two legs, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed: and in Damascus as in a couch.

13 Heare, and testify in the house of Iaakob, saith the Lord God, the God of hosties.

14 I will be as a watchman against them, saith the Lord God, and will say, Peace, when there shall be violence, and will say, Violence, when there shall be peace. I will be as a watchman against them, saith the Lord God, and will say, Peace, when there shall be violence, and will say, Violence, when there shall be peace.

1 Ye contemned my benefits, and abused my graces, and craftily went about to stoppe the mouths of my Prophets. k You haue wearied me with your sinnes, I ha. 1. 14 l None shall be deluded by any manes,

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me. b Hereby the Prophet signifieth that he speaketh out of himselfe, but as God guideth & moueth him, which is called the agreement betweene God and his Prophets. c Will God threaten by his Prophets, except there be some great occasion. d Can any thing come without Gods prouidence? e Shall his threatenings be in vaine? f Shall the Prophets threaten Gods seruants and the people or be afraid? g Do he any aduersary come without Gods appointment? I ha. 4. 7

h God reueth not with the liues as he doeth with other people: for he euer warneth them before of his plagues by his Prophets. i Because the people euer murmured against the Prophets, he reueth that Gods Spirit moued them to speake as they did. k He collecteth the draughts, as the Philistines and Egyptians, to be witnesses of Gods iudgements against the Israelites for their cruelty and oppression. l The fruit of their cruelty as the theft appeareth by their great riches, which they haue in their houses. m When the lion hath satiate his hunger, the shepheard findeth a legge or a tippie of eares, to shew that the sheepe haue bene worried. n Wherby they thought to haue had a sure hold, and to haue bene in safety.

14 Surely in the day that I shall visit the transgressions of Israel vpon him, I will also visit the altars of Beth-el, and the corners of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IV.

Against the governors of Samaria.

HEare this word, yee ^a kings of Bathan that are in the mountaine of Samaria, which oppress the poore, and destroy the needie, and they say to their makers, ^b Bring, and let vs drinke.

2 The Lord God hath sworn by his holines, that loe, the dayes shall come vpon you, that hee will take you away with ^c thornes, and your posterity with hih-thornes.

3 And ye shall goe out at the breaches every ^d home forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to ^e Beth-el, and transgresse: to Gilgal, and multiple transgression, and bring your sacrifices in the morning, and your tithes after three ^f yeeres.

5 And offer a thanksgiving of ^g leuen, publish and proclaim the free offerings: for this is liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you ^h cleanness of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raie from you, when there were yet three ⁱ moneths to the harvest, and I caused it to raine vpon one ^j vale, and haue not caused it to raine vpon another city: one piece was raised vpon, and the piece wherevpon it rained not, withered.

8 So two or three cities wandered vnto one citie to drinke water, but they were ^k not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildew: your great gardens and your vineyards, and your figrees, and your oliue trees did the palmer worme denoure; yet haue ye not returned vnto me, saith the Lord.

10 Penitence haue I sent among you, after the manner of Egypt: your young men haue I slaine with the sword, and haue taken away your hoises; and I haue made the stinke of your tents to come vpon you into your nostrils, yet haue ye not returned vnto me, saith the Lord.

11 I haue overthrowen you, as God overthrowed Sodom and Gomorrah: and ye were as ^l a fir brand plucked out of the burning; yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I doe vnto thee, O Israel: because I will doe thus vnto thee, prepare to ^m meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the high places of the earth, the Lord God of hostes is his Name.

CHAP. V.

A lamentation for the captivity of Israel.

HEare ye this word, which I lift vpon you, when a lamentation of the house of Israel.

2 The virginie Israel is filled, and shall no more rise; she is left vpon her land, and there is none to raise her vp.

3 For thus faith the Lord God, The city which went out by a thousand, shall leaue ⁿ an hundred; and that which went forth by an hundred, shall leaue ten to the house of Israel.

4 For thus faith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue,

5 But seeke not Beth-el, nor enter into Gilgal, and go not to Beer-sheba: for Gilgal shall go into captivity, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, leaue hee breake out like fire in the house of Joseph and denoure it, and there be none to quench it in Beth-el.

7 They tume iudgement to wormewood, and leaue off righteousness in the earth.

8 Hee ^o maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open eath: the Lord is his Name.

9 He strengtheneth the defoyer against the mighty, and the destroyer shall come against the fortress.

10 They haue hated him, ^p that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty sinnes: they ^q sticketh the iust, they take rewards, and they oppress the poore in the gate.

13 Therefore ^r the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill, and lone the good, and establish iudgement in the gate: it may be that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lord faith thus, Mourning shall be in all streets: and they shall say in all the wayes, Alas, alas: and they shall call their husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe through thee, faith the Lord.

18 Woe vnto you, that ^s desire the day of the Lord: what haue ye to doe with it? the day of the Lord is darkenesse and not light.

19 As if a man did rise from a lion, and a beare met him: or went into the house, and leaped his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkenesse, and not light, when darkenesse and no light is in it?

21 I hate and abhorre your feast dayes, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy violas).

24 And let iudgement runne downe as ^t waters, and righteousness as a mighty river.

25 Haue ye ^u sinned vnto me sacrifices and offerings in the wilderness fourte yeeres, O house of Israel:

^b Meaning, that the tenth year should sanctify be laued.

^o In these places they worshipped new doles, which were before feared for the great honour of God, therefore he faith that these shall not save them, in stead of iudgement and equitie they execute crueltie and oppression.

^e He setteth the power of God, lib. 3.

^f They hate the Prophets which reprove them in the open assemblies.

^g Yet take both his money and also his food, wherewith he should liue.

^h God will so plague them that they shall not suffice, the golty one to open their mouths to amend them of their faults.

ⁱ So that all these things shall haue matter of lamentation for the great plagues.

^k Thus he speaketh, because the wicked and hypocrites said they were come into to abide Gods iudgements, whereas the godly men be and feare, Ier. 30. 9.

^l Ier. 30. 9.

^m Ier. 30. 9.

ⁿ Ier. 30. 9.

^o Ier. 30. 9.

^p Ier. 30. 9.

^q Ier. 30. 9.

^r Ier. 30. 9.

^s Ier. 30. 9.

^a Thus be called the princes and governors, which being overwelmed with the great abundance of Gods riches, forgate God, and therefore he calleth them by the name of beasts and not of men.

^b They encourage such as haue authority ouer the people to pouer them, so that they may haue profite by it.

^c He alludeth to filters, which catch filth by hooks and thornes.

^d He speaketh in contempt of them which referred to these places, thinking that their great deuotion and good intention had become sufficient to haue bound God vnto them.

^e Read Deut. 14. 23.

^f As Leuit. 7. 13.

^g You one ye delight in the outward ceremonies and haue none other respect.

^h That is, lacke of bread and meat.

ⁱ I sayed the raie of the fruits of the earth were destroyed with drought, and yet you would not consider it to repine to me by repentance.

^j They could not find water enough where they had heard say it had rained.

^k As I played the Egyptian, Exod. 9. 10.

^l As I played the Egyptian, Exod. 9. 10.

^m You were almost all consumed, and a few of you wonderfull preferred, Ier. 34. 16.

ⁿ Turne to him by repentance.

^o Turne to him by repentance.

^p Turne to him by repentance.

^q Turne to him by repentance.

^r Turne to him by repentance.

^s Turne to him by repentance.

^t Turne to him by repentance.

^u Turne to him by repentance.

n That idole
which you este-
med as your king
and carried about
as you did Chids,
in which images
you thought that
there was a certai-
n divinity.

26 But you have borne a Siccuth your king,
and Chinn your Images, and the statue of your
gods, which you made to your felues.

27 Therefore will I cause you to go into capti-
uitie beyond Damafcus, faith the Lord, whose
Name is the God of hostis.

CHAP. VI.

Against the princes of Israel living in pleasure.

W O to them that are at ease in Zion, and
trust in the mountaine of Samaria, which
were famous at the beginning of the nations: and
the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from
thence goe you to Hamath the great: then goe
downe to Gath of the Philistims: be c they better
then these kingdoms: or the border of their land
greater then your border,

3 Yee that put farre away the euill day, and
approach to the seate of idolity?

4 They lie vpon beds of ynorie, and stretch
themselves vpon their beds, and eate the lambes
of the flocke, and the calves out of the stall.

5 They sing to the found of the viole: they
inuent to themselves instruments of musick like
Dauid.

6 They drinke wine in bowles, and annoint
themselves with the chiefe oymnts, but no
man is forie for the affliction of Ioseph.

7 Therefore now shall they goe captiue with
the first that goe captiue, and the sorow of them
that stretched themselves, is at hand.

8 The Lord God hath sworne by himselfe,
faith the Lord God of hostis, I abhorre the ex-
cellencie of Iakob, and hate his palaces: there-
fore will I deliuer vp the ciue with all that is
therein.

9 And if there remaine ten men in one house,
they shall die.

10 And his vncle shall take him vp and burie
him, to cary out the bones out of the house, and
shall say vnto him, that is by the sides of the
house, Is there yet any with thee? And hee shall
say, None. Then shall he say, Hold thy tongue:
for wee may not remember the Name of the
Lord.

11 For behold, the Lord commandeth, and he
will smite the great house with breaches, and the
little house with clefis.

12 Shall hortic vntune vpon the rocker or will
one plowe there with oxen? for yee haue turned
iudgement into gall, and the fruit of righteous-
nesse into wormewood.

13 Yee reioyce in a thing of nought: yee say,
Haue not wee gotten vs p hornes by our owne
strength?

14 But behold, I will raise vp against you a na-
tion, O house of Israel, faith the Lord God of
hostis: and they shall afflict you from the entering
in of Hamath vnto the river of the wildernes.

CHAP. VII.

God beweth certain vsions, whereby he signifieth the de-
struction of the people of Israel. 10 The false accusa-
tion of Amaziah, 12 His craftie counsell.

T Hus hath the Lord God shewed vnto mee
and behold, hee formed a grasshoppers in the
beginning of the shooting vp of the latter growth:
and loe, it was in the latter growth after the
Kings mowing.

2 And when they had made an end of eating
the grasse of the land, then I said, O Lord God,
spare, I beseech thee: who shall raise vp Iakob:
for he is small.

3 So the Lord repented for this. It shall not
be, faith the Lord.

4 Thus also hath the Lord God shewed vnto
me, and behold, the Lord God called to iudge-
ment by fire, and it deuoured the great deepe,
and did eat vp a par.

5 Then said I, O Lord God, cease, I beseech
thee: who shall raise vp Iakob: for he is small.

6 So the Lord repented for this. This also shall
not be, faith the Lord God.

7 Thus againe he shewed mee, and behold,
the Lord stood vpon a wall made by line with a
line in his hand.

8 And the Lord said vnto mee, what
seest thou? And I said, A line. Then said the Lord,
Behold, I will set a line in the middes of my peo-
ple Israel, and will passe by them no more.

9 And the high places of Izhak shall be deso-
late, and the temples of Israel shall be destroyed:
and I will life against the house of Ieroboam with
the sword.

10 ¶ Then Amaziah the Priest of Beth-el sent
to Ieroboam king of Israel, saying, Amos hath
conspired against thee in the middes of the house of
Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shall die by
the sword, and Israel shall be led away captiue out
of their owne land.

12 Also Amaziah said vnto Amos, O thou
the Seer, goe, flee thou away into the land of Iu-
dah, and there eat thy bread, and prophetic there.

13 But prophetic no more at Beth-el, for it is
the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amazi-
ah, I was no Prophet, neither was I a Prophets
sonne, but I was an hearzman, and a gatherer of
wilde figs.

15 And the Lord tooke mee as I followed the
flocke, and the Lord said vnto me, Goe prophetic
vnto my people Israel.

16 Now therefore heare thou the word of the
Lord. Thou sayest, Prophecie not against Israel,
and speake nothing against the house of Izhak.

17 Therefore thus saith the Lord, Thy wife
shall be an harlot in the ciue, and thy sonnes and
thy daughters shall fall by the sword, and thy land
shall be deuied by line: and thou shalt die in a
polluted land, and Israel shall surely goe into cap-
tiuitie forth of his land.

as this day be doeth against them that persecute the minist-
ers of his Gospel.

CHAP. VIII.

Against the rulers of Israel. 7 The Lord sweareth.
11 The famine of the word of God.

T Hus hath the Lord God shewed vnto mee, and
behold, a basket of sommer fruit.

2 And he said, Amos, what seest thou? And I
said, A basket of sommer fruit. Then said the
Lord vnto mee, The end is come vnto my people
of Israel, I will passe by them no more.

3 And the songs of the Temple shall be how-
lings in that day, faith the Lord God: many dead
bodies

a To deuoure the
land: and hee shall
be alledged to the
inuiding of the
enemie.

b After the pub-
like commande-
ment for moving
was giuen: or as
some reade, when
the kings floure
was borne.

c That is, in day
this plague at my
prayer.

d Meaning, that
Gods indignation
was inflamed a-
gainst the sub-
bornnesse of this
people.

e Signifying that
this should be
the last measuring
of the people, and
that he would de-
ferre his iudge-
ment no longer.

f That is, when A-
mos had prophetic
that the king should
be destroyed: for the
wicked
Priest more for
bated beare to the
Prophet, then for
loue toward
the king, thought
this accusation suf-
ficient to con-
demne him, where-
as none other
could take place.

g When this in-
strument of Saan
was not able to
compass his pur-
pose by the king,
hee was by an-
other practise, that
was, to feare the
Prophet, that he
might depart, and
not reprocure his
idolatrie there o-
penly, and so bin-
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h Thus hee shew-
eth by his extor-
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and 19. 21. 25.

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them, which were
malicious ene-
mies, Ict. 18. 12,
and 19. 21. 25.

b There shall be none left to mourne for them, c By laying the sale of food, and necessarie things which you have gotten into your owne hands, and so cause the poore to spend quickly that little that they haue, and at length for necessity become your slaves d When the dearth was once come they were so greedy of gain, that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, and the price great, f That is, the inhabitants of the land shall be drowned, as Nilus downeth may when it ouerfloweth, g In the midst of their prosperitie I will send great affliction, h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word, which is the food thereof.

i For the idolaters did vie to forsake by their idoles, which here becaleneth their sinne, as the Papists yet doe by theirs, h That is, the common manner of worshipping, and the seruice or religion there vfed,

bodies shall be in euery place: they shall cast them forth with silence.

4 Heare this, O yee that swallow vp the poore, that yee may make the needy of the land to faile,

5 Saying, When will the new moneth be gone, that we may sell come? and the Sabbath, that we may sell forth wheate, and make the Ephah small and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needie for shoes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iakob, Surely, I will neuer forget any of their works,

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and drowned, as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the sunne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning: and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnes vpon euery head: and I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East they runne to and fro to seeke the word of the Lord, and shall finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, liueth, and the manner of Beerseba liueth, euen they shall fall, and neuer rise vp againe.

CHAP. IX.

Threatnings against the Temple, a And against Israel. 11 The reuelling of the Church.

I Saw the Lord standing vpon the Altar, and he said, Smite the lintel of the doore, that the posts may shake; and cut them in pieces, euen the heads of them all, and I will slay the laik of them with the sword: hee that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, and hath laide the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistines from Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not utterly destroy the house of Iakob, saith the Lord.

9 For loe, I will command and I will sift the house of Israel among all nations, like as earne is sifted in a sieue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the Tabernacle of David, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that toweth feed: and the mountaine shall drop sweet wine, and all the hills shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drinke the wine thereof: they shall also wake gardens, and eat the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land which I haue given them, saith the Lord thy God.

f He sheweth that God will declare his mighte cominge vnto them in all places, and that his elements and all creatures shall be conuulsed to destroy them, d He declarib the wonderfull power of God, by the making of the beatus and the elements, that it is not possible for man to escape his iudgement when he puniseth, e Am I more bound to you then to the Ethiopians, or blacke men? yet haue I brought vpon you greater benefits, f Reader Ier 47. 4. g Though he destroy the rebellious multitude, yet he will neuer restore the ruinant his Church to call vpon his Name, h Meaning, that none of his should perish in his visitat, i I will send the Messiah promised, and restore by him the spiritual Israel, Acts. 1. 16.

k Meaning, that the very enemies as were the Edomites and others, should be ioynted with the leues in one societie, and body, whereof Christ should be the head.

l Signifying, that there shall be great plenty of all things, so that when one kinde of fruite is ripe, another should fallow, and euen in one kinde, Leuit. 26. 10.

m Reader Ier 31. 28. The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

O B A D I A H.

THE ARGVMENT.

The Idumians, which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iakob, and therefore did not onely vex them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much as God had now determined to destroy their aduersaries, which did so fore vex them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.



a God hath certainly reuealed to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the remour is now published, Ier. 49.14.

b Thus the heathen encourage themselues to rise against Edom.

c Which despised all others in respect of his false, and yet art but a handfull in comparison of others, and art that up among the hills as Sycarum from the seat of the world.

d God will so destroy them that he will leaue none, about thes when they come, like but till they haue enough, and they gather grapes, vnder leaue some behinde them, Ier. 49.9.

e They E who thou diddest wish for to haue helpe and friendship of them, shall be thine enemies and destroy thee.

f What is thy familiarity with them, and yet they haue been secret prauers destroyed thee.

g He sheweth the cause why the Edomites were so tharply punished: to wit, because they were enemies to his Church,

whom he now comforteth by punishing their enemies. h When Nabuchadnezzar came against Ierusalem, thou ioydest with him, & hadst part of his spoile, and so diddest reioyce when my people, that is, thy brother were afflicted, whereas thou shouldst haue pitied and holpen thy brother.

i When thou stoodest on the other side, in the day that the strangers carried away his substance, and strangers entered into his gates, and cast lots vpon Ierusalem, even thou wast as one of them.

j When Nabuchadnezzar came against Ierusalem, thou ioydest with him, & hadst part of his spoile, and so diddest reioyce when my people, that is, thy brother were afflicted, whereas thou shouldst haue pitied and holpen thy brother.

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He vision of Obadiah. Thus saith the Lord God against Edom, Wee haue heard a rumor from Iudah, and an ambassador is sent among the heathen: arise, and blest vs till ye rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art vterly despised.

3 The pride of thine heart hath deceived thee: thou that dwellest in the cliffs of the rocks, whose habitation is high, that faith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the fannes, thence will I bring thee downe, saith the Lord.

5 Come theeues to thee or robbers by night: how wast thou brought to silence? would they not haue stolen till they had enough? if the grape gatherers came to thee, would they not leaue some grapes?

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confidence are drunken thee to the borders: the men that were at peace with thee, haue deceived thee, and preailed against thee: they that ate thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because every one of the mount of Esau shall be cut off by slaughter.

10 For thy creekie against thy brother Iacob, flame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the strangers carried away his substance, and strangers entered into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholde the day of thy brother, in the day that hee was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entered into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue laid hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thee head.

16 For as yee haue drunk vpon mine holy Mountain, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be as though they had not bene.

17 But vpon mount Zion shall be deliverance, and it shall be holy, and the house of Iacob shall possess their possessions.

18 And the house of Iacob shall be as a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kinde in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possess the South side of the mount of Esau, and the plaine of the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall haue Gilead.

20 And the captiuitie of this host of the children of Israel, which were among the Canaanites, shall possess vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possess the cities of the South.

21 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

der Messiah, whom the Prophet calleth here, the Lord and hea

l When the Lord destroyed them of their former dignitie, and gave them to be carried into captiuitie.

m When he will summe up all the heathen, and send them to destroy the earth.

n That is, reioyced and triumphed. In The Edomites shall be vterly destroyed, and yet in despite of all the enemies I will restore my Church and restore it.

o God attributeth this power, to consume his enemies, to his Church, which power is only proper to himselfe, as Isa. 40. deus. 4. 24. heb. 12. 19.

p He describeth how the Church shall be enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when as the faithful are made heires and lords of a Kingdome by him which is their heire.

q By the Canaanites, hee meaneth the Dutchmen, and by Zarephath, France, and by Sepharad, Spain.

r Meaning that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

s Shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

t Shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

u Shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

v Shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

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y Shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

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aa Shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

ab Shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

ac Shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

ad Shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

I O N A H.

THE ARGUMENT.

When Iona had long prophesied in Irael and had little prestid, God gave him expresse charge to go and denounce his iugements against Nineue, the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Irael might see how horribly they had provoked Gods wrath, which for the space of so many years, had not conuerted vnto the Lord, for so many Prophets and so diligents preaching. He prophesied vnto Iosiah, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Iona fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

He word of the Lord came a also vnto Iona the sonne of Amittai, saying,

2 Arise, and goe to Nineue, that great citie, and crie against

it: for their wickednesse is come vp before me.

3 But Iona rose vp to flee into Tarshish, from the presence of the Lord, and went downe to Tapho: and he found a shippe going to Tarshish, to he paid the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great winde into

d whereby he declared his wickednesse, that he would not promptly follow the Lords calling, but gave place to his owne will, which per

sewaded him that he should not thinke of all profit there, seeing he had done so much good among his owne people, Chap. 1. e which was the heauen and poss to the shipping

together, alled also Ioppe. f From that vocation whereunto God had called him, and wherein he would haue assisted him,

the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed every man vnto his god, and cast the wares that were in the ship vnto the sea, to lighten it of them: but Ionah was gone downe into the fides of the ship, and he lay downe, and was fast asleep.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O deeper? Arise call vpon thy God, if so be that God will thinke vpon vs, that we perish not.

7 And they said every one to his fellow, Come, and let vs cast lots, that we may know for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? and whence comest thou? which is thy country? and of what people art thou?

9 And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceeding afraid, and said vnto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea was rough, and was troublous.)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Nevertheless the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tocke vp Ionah, and cast him into the sea, and she ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered sacrifice vnto the Lord, and made vows.

17 Now the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the belly of the fish three dayes and three nights.

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer. 3 He is delivered.

Then Ionah prayed vnto the Lord his God out of the fishes belly,

2 And said, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly of hell cryed I, and thou heardest my voyce.

3 For thou hast cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy furies, and all thy waues passed ouer me.

4 Then I said, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I called vnto thee, O Lord, out of the bowels of the earth: and thou answeredst me out of the depth of the pit: and thou heardedst my voyce out of the heaven, and thou sentest thy angel, and thou saidst, Deliver him from the fishes belly, and he shall be delivered.

6 I went downe to the bottome of the mountaines: the earth with her haire was about mee for euery, yet hast thou brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercy.

9 But I will sacrifice vnto thee with the voyce of thanksgiving, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

CHAP. III.

1 Ionah is sent againe to Nineueh. 2 The repentance of the King of Nineueh.

And the word of the Lord came vnto Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great city, and preach vnto it the preaching which I bid thee.

3 So Ionah arose, and went to Nineueh according to the word of the Lord: now Nineueh was a great and excellent city of three daies iourney.

4 And Ionah began to enter into the city daies iourney, and he cryed, and said, Yet fourty daies, and Nineueh shall be cumberdowne.

5 So the people of Nineueh believed God, & proclaimed a fast, and put on sackcloth, from the greatest of them, euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and he laid his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed, and said thorow Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, and cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 Who can tell if God will turne, and repent, and turne away from his fierce wrath, that we perish not?

10 And God saw their works that they turned from their euill waies: and God repented of the euill that he had said that he would doe vnto them, and he did it not.

did proceede of God, which God had pleased by the ministry of his Prophets, I Reade Ierem. 18, 3.

CHAP. IIII.

The great goodness of God toward his creatures.

Therefore it displeased Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I repented it to thee vnto Babilon: for I knew, that thou art a gracious God, and mercifull, slow to anger, and of great kindeesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life from me: for it is better for me to dye then to liue.

forth to denounce his iudgements in vain

4 Thou hast deliuered me from the belly of the beaſt, and all these dangers, as if they were mine from death to life. 5 They that depend vpon any thing faue on God alone. 6 If they refuse their owne felicity, and that goodness which they thought they receiue of God.

1 This is a great declaration of Gods mercy, that hee receiued him againe, and sent him forth as his Prophet, which had before shewed for great iniquity.

2 Reade Chap. i. a. c. He went toward one day in the city, and preached, and so he continued till the city was cumbered.

3 For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

4 Nor had he a nobles: had lined or could repent, but that by their example might be admonished, considering that for his sake the anger of God hangd ouer his creatures.

5 He willed that the men should earnestly call vnto God for mercy.

6 For partly by the preaching of the Prophet, and partly by the motion of his owne conscience, he doubted whether God would shew them mercy.

7 That is, the fruits of their repentance, which

8 Because hereby he should be taken as a false Prophet, and to the Name of God, which he preached should be blasphemy.

9 Reade Chap. i. a. c. Thus he prayed of griefe, fearing that Gods Name by this forsaken might be blasphemed, as though he feared his Prophets.

1 Meaning, Ierusalem, where the Lords flocke was gathered. 2 The flourishing state of the kingdome, as it was vnder Dauid and Salomoun, which thing was accomplished to the Church by the coming of Christ. 3 In the meane season he sheweth that they should endure great troubles and temptations when they set themselves neither to haue king nor counsell. 4 He sheweth that the faithful ought not to measure Gods iudgements by the brags and threatenings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance. 5 God giueth his Church this victory, so fast as the ouercomers their enemies. 6 He sheweth that the faithful at the last coming of Christ,

a He forewarneth them of the dangers that shall come before they enjoy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would not ouercome other garisons to vex her, and that her rulers should be smitten on the face most contemptuously. b For so the Iewes diuided their country, that for euery thousand there was a chief captain: and because Bethlehem was not able to make a thousand, he called it little, but yet God will raise vp his mightie prince and gouernour therein: and thus it is on the least by reason of this benefite. c He sheweth that the coming of Christ and all his waies were appointed of God from all eternitie. d He compareth the leues to women with child, who for a time should haue great sorrow, but at length they should haue a comfortable deliuerance. Iohn 6. 39. e That is, Certaine godly shall be able and euertlasting, and his people as well as the Gentiles as the Iewes shall dwell in safety. f This Messias shall be a suffering servant, for as though the enemy should vs for a time, yet shall God strike vpon many which shall be able to deliuer vs. g These whom God shall raise vp for the deliuerance of his Church, shall deliuey all the corners of the earth, which are meant here by the Assyrians and Babylonians which were the chief enemies thereto. h By these gouernours will God deliuer vs from the enemy cometh into our land. i This remnant of Church which God shall deliuer shall only depend on Gods power and defence, as doth the graffe of the field, and not on the hope of man.

Mourne Zion, from henceforth euen for euer. 8 And thou, O towre of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen the first dominion, and kingdome shall come to the daughter Ierusalem. 9 Now why dost thou cry out with lamentation? where no king in thee? is thy counsellor perished? for sorrow hath taken thee, as a woman in travail. 10 Sorrow and mourne, O daughter Zion, like a woman in travail: for now shall thou go forth of the city, and dwell in the field, and shalt go into Babel, but there shall thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies. 11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke vpon Zion. 12 But they know not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaves in the barnes. 13 Arise and thresh, O daughter Zion: for I will make thine home yron, and I will make thine houses brass, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord: and their substance vnto the ruler of the whole world.

CHAP. V.

1 The destruction of Ierusalem, 2 The excellency of Bethlehem.

NOW assemble thy garisons, O daughter of garisons: he hath laid siege against vs: they shall smite the iudge of Israel with a rod vpon the cheekes. 2 And thou Bethlehem Ephrathah art little to be among the thousands of Iudah, yet out of thee shall he come forth vnto me, that shall be the ruler in Israel, whose going forth haue bene from the beginning and from euertlasting. 3 Therefore will he giue them vp, vntill the time that the which shall beare, shall traualle: then the remnant of their brethren shall returne vnto the children of Israel. 4 And he shall stand, and feed in the strength of the Lord, & in the maiesty of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world. 5 And he shall be our peace when Asubur shall come into our land: when he shall tread in our palaces, then shall we arise against him seven shepherds, and eight principall men. 6 And they shall destroy & Asubur with the sword, and the land of Nimrod with their swordes: thus shall he deliuer vs from Asubur, when he cometh into our land, and when he shall tread within our borders. 7 And the remnant of Iakob shall be among many people, as a dew from the Lord, and as the snows vpon the graffe: that waiteeth not for

man, nor hopeth in the sonnes of Adam. 8 And the remnant of Iakob shall be among the Gentiles in the mids of many people, as the Lion among the beastes of the forest, and as the Lions whelp among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer. 9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall cut off. 10 And it shall come to passe in that day, saith the Lord, that I will cut off thine horses out of the mids of thee, and I will destroy thy charres. 11 And I will cut off the cities of thy land, and overthrow all thy strong holds. 12 And I will cut off thine enchanterers out of thine hand: and thou shalt haue no more soothsayers. 13 Thine idoles also will I cut off, and thine images out of the mids of thee: and thou shalt no more worship the worke of thine hands. 14 And I will plucke vpon thy grones out of the mids of thee: so will I destroy thine enemies. 15 And I will execute a vengeance in my wrath and indignation vpon the heathens, I which they haue not heard.

CHAP. VI.

An exhortation to the dwelers in the country to heare the iudgement against Ierusalem, which is the sacrifice of peace.

Hearken ye now what the Lord saith, Arise thou, and contend before the mountaines, and let the hills heare thy voyce. 2 Heare ye, O mountaines, the Lords quarell, and ye mighty foundations of the earth: for the Lord hath a quarell against his people, and he will pleade with Israel. 3 O my people, what haue I done vnto thee, or wherein haue I grieved thee? testifie against me. 4 Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moyses, Aaron, and Miriam. 5 O my people, remember now what Balak king of Moab had desired, and what Balaam the sonne of Beor had answered him, from Shittim vnto Gilgal, that ye may know the righteousnes of the Lord. 6 Wherewith shall I come before the Lord, and bow my selfe before him? shall I come before him with burnt offerings, and with calves of a yeere old? 7 Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oyle? shall I giue my first borne for my transgression, euen the fruit of my body, for the finne of my soule? 8 He hath shewed thee, O man, what is god, and what the Lord requieth of thee: & surely to do iustly, and to loue mercy, and to humble thy selfe to walke with thy God. 9 The Lords voyce crieth vnto the city, and the man of wisdom shall see thy name: Heare the rod, and who hath appointed it. 10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

k I will destroy all things wherein thou trustest thy confidence, as thy vaine confidence and idolatry, and I will helpe thee. l It shall be so terrible that the like hath not bene heard of.

a He taketh the high mountaines and hard rocks to witness against the obstinacy of his people. b I haue not hurt thee, but bestowed infinite benefites vpon thee. c That is, remember my benefites from the beginning how I deliuered you from Balams curse, and all I spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised. d That is, the truth of his promise, and his most good benefite toward you. e Thus the people by hypocritically aske how to please God, and are content to offer sacrifices, but will not charge their liues. f There is nothing so deare to man, but the hypocrites will offer it to please God, if they thinke thereby to auoide his anger: but they will neuer be brought to mortify their owne affections, and to giue themselves wholly to ferue God as he commandeth. g The Prophet in few words calleth them to the obseruation of these two Table, to know if they will obey Gods

right or no, saying that God hath prescribed them to doe this. h Meaning, that when God speaketh to any city or nation, the godly will acknowledge his maiesty, and confesse not the mortal man that bringeth the threatening, but God that sendeth it.

i That is, of Ieru-
salem.
k Thou shalt be
confused with
inward griefe and
euils.
l Meaning, that
the citie should
grieue about to faue
her men, as they
that lay hold on
that which they
would preferre.
m You haue recei-
ued all the cor-
ruption and idola-
try wherewith the
ten tribes were in-
fected vnder Omri
and Ahab his
sonne: and to excuse
your doings,
you alledge the
Kings subiectie
by his statutes, and
of his ordinaunce
and police in docting,
but you shall not
escape punishment: b
people, so shall you

11 Shall I suffice the wicked balances, and
the bag of deceitfull weights?
12 For the rich men thereof are full of cru-
elty, and the inhabitants thereof haue spoken lies,
and their tongue is deceitfull in their mouth.
13 Therefore also will I make thee sicke in
smiting thee, and in making thee desolate, because
of thy thynnes.
14 Thou shalt eate and not be satisfied, and
thy casting downe shall be in the middes of thee,
and thou shalt take hold, but shalt not deliuer,
and that which thou deliuerest, will I giue vp to
the sword.
15 Thou shalt sow, but thou shalt not reape: Thou shalt
treade the olliues, but thou shalt not anoynt thee
with oyle, and make sweet wine, but shalt not
drinke wine.
16 For the statutes of Omri are kept, and all
the manner of the house of Ahab, and ye walke in
their counsels, that I should make thee waste:
and the inhabitants thereof an hissing: therefore ye
shall beare the reproach of my people.

as I haue shewed you great saour, and take you for my
plagues be accordingly. Luke 14:47.

CHAP. VII.

A complaint for the small number of the righteous. 4 The
wickednesse of these times. 14 The prosperitie of the Church.

Woe is mee, for I am as the Summer ga-
therings, and as the grapes of the vin-
tage: there is no cluster to eate: my soule desired
the first ripe fruits.

2 The good man is perished out of the earth,
and there is none righteous among men: b they
all lie in wait for blood: euery man hunteth his
brother with a net.

3 To make good for the euill of their hands,
the prince asked, and the iudge iudged for a re-
ward: therefore the great man speaketh out
the corruption of his soule: so d they wrap it vp.

4 The best of them is as a ablar, and the most
righteous of them is as a hyssop: then a thorne hedge
the day of thy wardenmen and thy visitation
cometh; then shall be their confusion.

5 Trust ye not in a friend, neither put ye con-
fidence in a counsellor; keepe the doores of thy
mouth from her that lieth in thy bosome.

6 For the sonne reuileth the faile: the daugh-
ter riseth vp against her mother, the daughter in
law against her mother in law, and a mans ene-
mies are the enemies of his owne house.

7 Therefore I will looke vnto the Lord:

a The Prophet sa-
thens vpon him the
perfun of the
earth, which com-
plained that all
her fruits are gone,
for that voice is leile
that is, that there
is no godly man
remaining: for all
are giuen to cru-
eltye and deceit,
so that none spacieth
his owne
brother.
b He liueth
that the prince,
the iudge, and the
rich man are li-
ked together all
to doe euill, and to
cloake the doinge
one of another.
c That is, the rich
man that is able to
giue money,
abillieue from
mo wickednesse
nor iurisdiction.
d These men agree
among themselves
and conspire
with one consent to doe euill. e They that are of most estimation and are counted most honest among them, are but thornes and briars to pricke. f Meaning of the Prophets and gouernours. g The Prophet the which that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

I will waite for God my Saviour: my God will
heare me.

8 Reioyce not against mee, o mine enemies
though I fall, I shall arise, when I shall sit in dark-
nesse, the Lord shall bring a light vnto me.

9 I will beare the wrath of the Lord, because
I haue sinned against him, vnill hee pleade my
cause, and execute iudgement for me: when will he
bring mee forth to the light, and I shall see his
righteousnesse.

10 Then see that is mine enemy, shall looke
vpon it, and shame shall couer her, which said
vnto me, Where is the Lord thy God? Mine eyes
shall behold her: now shall she be troden downe
as the myre of the streets.

11 This is the day that thy walles shall be
built: this day shall driue farre away the decree.

12 In this day also they shall come vnto thee
from Asihur, and from the strong cities, and
from the strong holdes euen vnto the riuier, and
from Sea to Sea, and from mountaine to moun-
taine.

13 Notwithstanding the land shall be desolate
because of them that dwell therein, and for the
fruits of their inuentions.

14 Feed thy people with thy rod, the flocke
of thine heritage (which dwell solitarie in the
wood) as in the mids of Carmel: let them feed in
Bathan and Gilead, as in old time.

15 According to the dayes of thy coming
out of the land of Egypt, will I shew vnto him
marvellous things.

16 The nations shall see, and be confounded
for all their power: they shall play their hand
vpon their mouth: y their eares shall be deafe.

17 They shall lick the dust like a serpent:
they shall moue out of their boles like wormes:
they shall be afraid of the Lord our God, and shall
feare because of thee.

18 Who is a God like vnto thee, that taketh
away iniquitie, and pallieth by the transgression
of the remnant of his heritage? Hee retaineth
not his wrath for euer, because mercie pleatheth
him.

19 He will turne againe, and haue compassion
vpon vs: he will subdue our iniquities, and cast
all their finnes into the bottom of the sea.

20 Thou wilt performe thy trueth to Iakob,
and mercy to Abraham, as thou hast sworne vn-
to our fathers in old time.

as I haue shewed you great saour, and take you for my
plagues be accordingly. Luke 14:47.

a This is spoken
in the person of
the Church, which
called the malign-
ant Church her
enemie.
b To wit, when
God shall shew
himselife deliuerer
of his Church,
as a destroyer of
his enemies.
c Meaning, the
cruell enemies of
the Babylonians.
d When the
Church shall be re-
stored, they that
were enemies a-
fore, shall come
out of all the corners
of the world
vnto her, so that
neither holds, ti-
metes, feare, nor
mountaines shall
be able to let them,
m. Afore this
appeare, hee
shall see how
griuously the
hypocrites chem-
selues shall be
punished, seeing
that the earth is
felle, which can
not sune shall
made waste be-
cause of their
wickednesse.
n The Prophet
praeth to God
to be mercifull
vnto his Church,
when they should
be scattered a-
broad as in solitary
places in Babylon,
and to be beneficiall
vnto them as in
times past.
o God prometh
to be fauorable
to his people, as
be hath bene a-
fore time.
p They shall be
as dunnies men,
and shall bringe
no more.
q They shall be
afflicted and shall
be destroyed. r They shall
fall flat on the ground for feare. s As though he would not see it, but wike at it.
t Meaning of his elect. u The Church is assured, that God will declare in effe-
the trueth of his mercifull promise, which he had made of old to Abraham, and
to all that should apprehend the promise by faith.

N A H V M.

THE ARGUMENT.

As they of Nineneb shewed themselves prompt & ready to receive the word of God, at Ionahs preaching
and so turned to the Lord by repentance: so after a certaine time rather giuing themselves to worldly
meane to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had
begun, they cast off the care of religion, and so returned to their vomite, and provoked Gods iudgement
against them, in afflicting his people. Therefore their citie Nineneb was destroyed, and Merach-baladan
king of Babel (or as some thinke Nebuchad-nezzar) enjoyed the empire of the Assyrians. But because God
hath a continuall care of his Church, hee stirreth vp his Prophet to comfort the godly, shewing that the
destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the
time of Hezekiah, and not in the time of Manasseh his sonne, as the Jewes write,

CHAP. I.
Of the destruction of the Assyrians, and of the deliv-
rance of Israel.



HE ^a burden of Nineveh. ^b The
booke of the vision of Nahum the
^c Elkesite.

2 God is ^d ielous, and the Lord
reneweth: the Lord reneweth: euen the Lord
of anger, the Lord will take vengeance on his
aduersaries, and he renews ^e wrath for his ene-
mies.

3 The Lord is slow to anger, but he is great
in power, and will not surely cleare the wicked:
the Lord hath his way in the whirlwinde,
and in the storme, and the cloudes are the dust
of his feete.

4 He rebuketh the sea, and drieth it, and hee
drieth vp all the riuers: Babylon is wasted and
Carmel, and the floure of Lebanon is waied.

5 The mountaines tremble for him, and the
hilles melt, and the earth is burnt at his sight, yea,
the world, and all that dwell therein.

6 Who can stand before his wrath? or who
can abide in the fiercenes of his wrath? his
wrath is powred out like fire, and the rockes are
broken by him.

7 The Lord is good ^b and as a strong hold in
the day of trouble, and hee knoweth them that
trust in him.

8 But passing out as with a flood, he will vt-
terly destroy the place thereof, and darkeneth
shall purifie his enemies.

9 What doe yee imagine against the Lord?
he will make an vter destruction: affliction shall
not rise vp the second time.

10 For he shall come as vnto thornes folden
one in another, and as vnto drunkards in their
drunkenesse: they shall be deuoured as stubble
fully dried.

11 There is commeth one out of thee that
imagineth euill against the Lord, ^{euen} a wicked
counsellor.

12 Thus saith the Lord, Though they be
quiet, and also many, yet thus shall they be cut
off: when hee shall passe by: though I haue afflic-
ted thee, I willa smite thee no more.

13 For now I will breake his yoke from thee,
and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement
concerning thee, that no more of thy name be
known: out of the house of thy gods will I cut
off the grauen, and the molten image: I will make
it thy gae for thee, for thou art vile.

15 Behold vpon the mountaines the feete of
him that declareth, and publisheth peace: O In-
diah, keep thy solemne feasts, performe thy vowes,
for the wicked shall no more passe through
thee: he is vterly cut off.

CHAP. II.

Here describeth the victories of the Chaldeans against the
Assyrians.

THE destroyer is come before thy face, keep
the munition: looke to the way: make thy
loynes strong: increase thy strength mightily.

2 For the Lord hath turned away the glory
of Iakob, as the glory of Israel: for the emptiers
haue emptied them out, and marred their vine
branches.

3 The shield of his mightie men is made red,
the valiant men are in scarlet: the chariots shall
be as in the fire and flames in the day of his prepa-
ration, and the fire trees shall tremble.

4 The chariots shall rage in the streets: they
shall runne to and fro in the high wayes: they
shall seeme like lampes: they shall shoot like the
lightning.

5 Hee shall remember his strong men: they
shall stumble as they goe: they shall make haile
to the walles thereof, and the defence shall be
prepared.

6 The gates of the riuier shall be opened, and
the palace shall melt.

7 And Hozabab the Quene shall be led away
captiue, and her maiesties shall lead her as with
the voyce of dones, smiting vpon their breasts.

8 But Nineveh is of old like a pool of wa-
ter: yet they shall flee away. Stand, stand, shall they
cry: but none shall looke backe.

9 Spoyle ye the silver, spoyle the golde: for
there is none end of the store and glory of all the
pleasant vessels.

10 Shee is emptye and voided and waste, and
the heart melteth, and the knees ioint together,
and sorrow is in all loines, and the faces ^b of them
all gather blackeneth.

11 Where is the dwelling of the lions, and
the pasture of the lions whelpes: where the lion
and the lyoness waked, and the lions whelpes,
and none made them afraid.

12 The lion did teare in pieces enough for his
whelpes, and worried for his lyoness, and filled
his holes with pray, and his denues with spoyles.

13 Behold, I come vnto thee, faith the Lord of
hosts, and I will burne her chariots in the smoke,
and the sword shall deuoure the yong lions, and
I will cut off thy spoyles from the earth, and the
voyce of thy messengers shall no more be heard.

treasures, i That is, Nineueh, and the men thereof shall be after this forth.
Reade Joel 2.6. i Meaning Nineueh, whose inhabitants were cruell like the
Lions, and giuen to al oppression, and feared no violence of any tyrant to prouide
for their widdow and children. In this, as before, as my wrath beginneth to
kindle. o Signifying the herds, which were accustomed to proclame warre.
Some reade, of thy gannet teeth wherewith Nineueh was wont to bruite the
bones of the poore.

CHAP. III.

v Of the fall of Nineueh. 8 No power can escape the
hand of God.

O Bloody city, it is all full of lyes and robbery:
the pray departeth not.

2 The noyse of a whip ^b and the noyse of the
mouing of the wheelles, and the beating of the
horses, and the leaping of the chariots.

3 The horsemen lieth vp both the bright
sword, and the glittering speare, and a multitude
is flaine, and the dead bodies are many: there is
none end of their corpses: they stumble vpon
their corpses,

4 Because of the multitude of the fornications
of the charlot that is beautiful, and is a mi-
stresse of witchcraft, and sellen ⁵ people through
her

a That is, Nineueh, which is in a readinesse to de-
stroy the Assyrians, and the Pro-
phetes desire, the enterprises of the
Assyrians, which
prepared to religio-
n

b Seeing God
Bath punished his
owne people Iudah
and Israel, he will
now punish

c Meaning, that
the Israelites were
utterly destroyed.

d Both to feare
the enemy, and
also that they
themselves should
not so loose eue
blood one of ano-
ther to discourage
them.

e Meaning, their
treasures should
leave and strall
together

f Then the Assy-
rians shall feele
by all means to
gather their
power, but all
things shall faile
then.

g The Assyrians
will flatter them-
selves and say, that
Nineueh is so va-
cuous that it can
never perill, and
as a fillopole,
whose waters
they that walke
on the banks
cannot touch: but
they shall be sca-
tered, and shall
not looke backe
though men would
all them.

h God commandeth
the enemies
to spoyle Nineueh,
and promiset
himself riches and
honor.

i That is, Nineueh, and the men thereof shall be after this forth.
Reade Joel 2.6. i Meaning Nineueh, whose inhabitants were cruell like the
Lions, and giuen to al oppression, and feared no violence of any tyrant to prouide
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Some reade, of thy gannet teeth wherewith Nineueh was wont to bruite the
bones of the poore.

her whoresdome; and the nations through her witchcrafts.

5 Behold, I come vpon thee, saith the Lord of hostes, and will discover thy skirts vpon my face, and will shew the nations thy filthinesse, and the kingdome thy shame.

6 And I will cast filth vpon thee, and make thee vile, and will set thee as a gazing stocke.

7 And I shall come to passe, that all they that looke vpon thee, shall see from thee, and say, Nineueh is destroyed, who will haue pity vpon her? where shall I seeke comforters for thee?

8 Art thou better then ^d No, which was full of people; that lay in the rivers, and had the waters round about it; whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was shee carried away, and went into captiuitie: her yong children also were dashed in pieces at the head of all the streeters: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seeke help because of the enemy.

12 All thy strong cities shall be like figures with

the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, and the fire shall deuoure thy barres.

14 Draw thee waters for the hedge: for if thy strong holds: goe into the clay, and temper the mortar: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied thy marchants about the flares of heauen: the locust spoileth and flyeth away.

17 Thy princes are as the grasshoppers, and thy captiues as the great grasshoppers which remaine in the hedges in the cold day; but when the famine ariseth, they flee away, & their place is not knowne where they are.

18 Thy shepheards do sleepe, O king of Assur: thy strong men lye downe: thy people is scattered vpon the mountaines, and no man gathered them.

19 There is no healing of thy wound: thy plague is grieuous: all that beare the bruite of thee, shall clappe the hands ouer thee: for vpon whom hath not thy malice passed continually?

^d Signifying, that Gods iudgements should suddenly destroy the Assyrians, as their vices were as with raine or change of weather.

^f Thy princes and counsellors.

^g Meaning, that he re was no people, to whom the Assyrians had not done hurt.

H A B A K K V K.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and crueltie; and yet can see none end. Therefore hee had this reuelation shewed him of God, that the Chaldeans should come and take them away captiues, so that they could looke for none end of their trouble: as yet, because of their filthinesse and rebellion against the Lord. And lest the godly should despair, seeing this horrible confusion, hee comforteth them by this, that God will punish the Chaldeans their enemies, when their pride and cruelty shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, whereunto they should comfort themselves.

CHAP. I.

^a A complaint against the wicked that persecute the iust.



He burden, which Habakkuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not heare? euen cry out vnto thee: for violence, and thou wilt not heelp!

3 Why dost thou shew me iniquitie, and cause me to behold sorow? for spoyling and violence are before me: and there are that raise vp strife and contention.

4 Therefore the Law is dissolved, and iudgement doth neuer go forth: for the wicked doeth with compasse about the righteous, therefore wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, and marueile: for I will worke a worke in your dayes: & yee will not beleue it, though it be told you.

6 For loe, I raise vp the Chaldeans, that bitter and furious nation, which shall goe vpon the bredd of the land to possess the dwelling places that are not theirs.

7 They are terrible & fearefull: their iudgment, and their dignitie shall proceed of themselves,

8 Their horses also are swifter then the Leopards, and are more fierce then the wolues in the evening: and their horsemen are many: and their horsemen shall come from farr: they shall file as the eagle hasting to reate.

9 They come all to spoyle: for their faces shall be an East winde, and they shall gather the captiuitie & as the fand.

10 And they shall mocke the Kings, and the princes shall be a scorn vnto them: they shall deride euery strong hold: for they shall gather a dust, and take it.

11 Then shall they take a courage, and transgresse & doe wickedly, imputing this their power vnto their god.

12 Art not thou of old, O Lord my God, mine holy One? we shall not die: O Lord, thou hast ordained them for iudgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euill: thou canst not behold wickednesse. wherefore dost thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man, that is it ore righteous then he?

14 And maketh men as the fishes of the sea, and as the creeping things, that haue no ruler ouer them?

hath appeared, and so that their finnes required such a chastisement. I So that the great deuoureth the small, and the Chaldeans destroy all the world.

^{* Zeph. 3. 3.}

^f For the Inuermest feared this winde, because it destroyed their fruits.
^g They shall be so many in number.
^h They shall eat ragouts as with it.

The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall, abuse this victory, and become proud and insolent, attributing the prayse to their idols.

ⁱ Hee will punish the godly of Gods punishment, shewing that the enemies can do no more then God.

^l So that

^d Meaning, Alexandria, which was to league with many nations, and yet was now destroyed.
^g Or, thine,

^a The Prophet complaineth vnto God, and bewaileth that among the heathen is left none equitie and butchery here: but in stead hereof reigneth cruelty, theft, auarice and strife.
^b To supersede him if any should shew himselfe zealous of Gods cause.
^c Because the iudges which should redresse this euill, are as euill as the rest.
^d As in times past you would not beleue Gods word, so shall yee not now beleue the strange plagues which are to send them: for they themselves shall be your iudges in this cause, and none shall haue authority out almightie to conuill them.

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their net, and burne incense vnto their yarne, because by them their portion is fat, and their meat plenteous.
17 Shall they therefore brech out their net, and not spare continually to slay ^a the nations?

CHAP. II.

^a A vision. ^b Against pride, conceitnesse, drunkennesse, and idleness.

I Will stand vpon my watch, and set mee vpon the towre, and will looke and see what he would say vnto mee, and w. at I shall answer to him that rebuketh me.

2 And the Lord answered me, and sayd, Write the vision, and make it plaine vpon tables, that he may runne b that readeth it.

3 For the vision is yet for an appointed time, but at the last it shall speake, and not lie: though it tary, waite: for it shall surely come, and shall not flay.

4 Behold, hee that lieth vp himselfe, his mind is not vpright in him, but the iust shall liue by his faith,

5 Yes, indeede the proud man is as ^c hee that transgresseth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapevnto him all people.

6 Shall not all these take vp a parable against him, and a taunting proverbe against him; say, Ho, he that increaseth that which is not his: how long? and hee that ladeth himselfe with thicke clay?

7 Shall s they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their prey?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyلة thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetenesse to his house, that he may let his nest on high, to escape from the power of euill.

10 Thou hast consulted flame to thine owne house, by destroying many people, and hast sinned against thine owne house.

11 For the stone shall cry out of the wall, and the beame out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a city by iniquitie.

13 Behold, it is not of the Lord of hostes, that the people shall labour in the very fire? the people shall euen weare themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour to drinke; thou ioyest thine hate, &c. maketh him

drunken also, that thou mayest see their priorities.

16 Thou art filled with shame for glory; drinke thou also, and be made naked; the cup of the Lords right hand shall be turned vnto thee, and shamefull spouting shall be for thy glory.

17 For the cruelty of Lebanon shall couer thee; so shall the spoyles of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idols.

19 Woe vnto him that sayth to the wood, Awake, and to the dumbe stone, Rise vp. it shall teach thee; behold, it is layed ouer with gold and filuer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

^a A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the ignorances.

2 O Lord, I haue heard thy voyce, and was afraid; O Lord, reuise thy worke in the mids of the people, in the middes of the yeeres make it known; in wrath remember mercy

3 God cometh from Teman, and the holy One from mount Paran, Selah. His glory couereth the heavens, and the earth is full of his praise.

4 And his brightnesse was as the light; hee had hornes issuing out of his hands, and there was the hiding of his power.

5 Before him went the persilence, and burning coales went forth before his feete.

6 Hee stood and measured the earth; hee beheld and dissolved the nations, and the euerslating mountaines were broken, and the ancient hills did bow; his wayes are euerslating.

7 For his iniquity I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the rivers? or was thine anger against the floods? or wasthy wrath against the sea, that thou diddest ride vpon thine horses? thy chares brought saluation.

9 Thy bowe was manifestly revealed, and the bowes of the tribes were a fire word, Selah; thou diddest cleave the earth with riuers.

10 The mountaines saw thee, and they trembled; the freame of the water was palled by; the deepes made a noise, and lift vp his hand on high.

11 The sunne and moone stood still in their habitation; at the light of thine arrows they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger,

lour power when he would deliuer his Church. g The iniquity of the king of Syria in vexing thy people, was made manifest by thy iudgement, to thy comfort of thy Church. In vs. 5. o. Xalfo of vs. 16. Midianites, which destroyed themselves, Iudg. 7. 24. b. Making, that God was not angry with waters, but thereby by this means he would deliuer his enemies, and deliuer his Church. i. As fo didd hee all the elements as instruments for the destruction of thine enemies. k. That is, thy power. l. For hee had not only made a covenant with Abraham, but renewed it with his posteritie. m. Reade Num. 10. 11. n. Healluded to the red sea and Iordan which gave passage to Gods people, and shewed figures of their obedience, as it were by the lifting vp of their hands. o. As appeared, Iosh. 10. 12. p. According to thy commendation, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward,

m Meaning, that the enemies flatter themselves, and glory in their owne force, power and wit.

n Meaning, that they should not,

a I will renounce mine owne iudgement, and only depend on God to be instructed what I shall answer them that abuse my preaching, and to be aimed against all remissions, in which is in great letters, that he that runneth may read it.

c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execut not according to mans hauey affection, yet the issue of both is certaine at his time appointed.

d To trust in himselfe, or in any worldly thing, is neuer to be quiet: for the only rest is to rely vpon God by faith. Rom. 1. 17. Gal. 3. 12. Hebr. 10. 21.

e He compareth the proud and conceited man to a drunkard, that is, without reason and sense, whom God will punish and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Chaldeans.

f Signifying, that all the world shall be filled with the destruction of tyrants, and that by their oppression and courtesies, they heape but vpon themselves more heauy burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians: h. Signifying, that the courteous man is the house of wisdom, what as he thinketh to trust in his cruelty and oppression. i. The stones of his house shall cry and say that they are built of blood, and the wood shall answer and say the cause of itselfe. k. Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire. l. In the destruction of the Babylonians his glory shall appeare through all y world. m. Hee reprobeth such the king of Babylon, who as hee was drunken with courtesies and cruelty, so hee provoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Whereas thou thoughtest to haue glory of their thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne. o. Because the Babylonians were cruel not only against other nations, but also against the people of God, which is meant by Lebanon and the Beasts, which are like cruetie shall be executed against them. p. Hee sheweth that the Babylonians gods could nothing benefit them, for they were but stocks or stones, reade Iere. 10. 8.

q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

r The Prophet comforteth his people to pray vnto God, not only for their great sin, but also for such as were by committed ignorance.

s Thus the people were afraid when they heard Gods threatnings, and prayed.

t That is, the state of thy Church which is now ready to perish, before it come to haue a perfect age, which should be vnder Christ.

u Teman and Paran were neere Syria, where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

v Whereby is meant that power that was ioyed with his brightnesse, which was bid to the rest of the world, but was revealed in mount Sinai to his people. Iudg. 3. 16.

w Signifying, that God hath wondred full meares, and enterd a marvellous

b That is, which have been uprightness and godly according as be prescribed by his word.

c He comforteth the faithful in that when God would change his punishment from them unto the Philistines and other enemies and other nations.

d That is, Galilee: by these nations he meant the people that dwelt neere to the Iewes, and in stead of friendship were their enemies: therefore he calleth them Gittaites whom the Lord appeared to be flaine.

e He sheweth why God would destroy their enemies, because their country might be a sitting place for his Church. f These nations presumed to take from the Iewes that country which the Lord had giuen them.

g When he shall deliver his people and destroy their enemies and Iols, his glory shall shine throughout all the world.

h Read Isa. 33. 11. i Or, hedge.

i Meaning, Nineveh, which rejoycing so much of her strength and prosperity, should by that name wastie. & Gods people deliuered.

a That is, Ierusalem.

* Ezek. 21. 25, 27. yech 3. 11

* Hab. 4. 18.

b They are to greedily that they cate vp bones and all.

chasse that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meek of the earth, which have wrought his iudgment: seeke righteousness, seeke lowliness, if so be that ye may be hid in the day of the Lords wrath.

4 For e Azzah shall be forsaken, and Askelon desolate: they shall drine out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Who vnto the inhabitants of the sea^d coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistines, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings and cottages for shepherds and shepfoldes.

7 And ^{that} coast shall be for the remnant of the house of Iudah, to feed therevpon: in the houses of Askelon shall they lodge toward night: for the Lord their God shall visit them, and turne away their captiuitie.

8 I haue heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they vbraided my people, and magnified themselves against their borders.

9 Therefore as I liue, faith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, euen the breeding of nettles, and salt pires, and a perpetual desolation, the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue rejoyced, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible vnto them: for he will consume all the gods of the earth, and euery man shall worship him from his place, euen all the yles of the heauen.

12 Ye Morians al! shall be slaine by my sword with them.

13 And he will stretch out his hand against the North, and destroy Asshur, and will make Nineueh desolate, and waste like a wilderness.

14 And flocks shall lie in the mids of her, and all the beastes of the nations, and the pelican, and the owl shall abide in the vpper poles of it: the voyce of birds shall sing in the windowes, and desolation shall be vpon the postes, for the cedars are vncouered.

15 This is the rejoycing city that dwelt careless, that said in her heart, I am, and there is none besides me: how is the made waste, and the lodging of the beasts: euery one that passeth by her, shall hiss and wag his hand.

CHAP. III.

a Against the gouernours of Ierusalem, 5. Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WO to her that is filthy and polluted, to the robbing a citie.

2 She heard not the voyce; shee receiued not correction; she trusted not in the Lord; shee drew not neere to her God.

3 Her princes within her are as roaring * Lyons, her iudges are as * wolves in the evening, whis^b leaue not the bones till the morrowe.

4 Her prophets are light, and wicked persons; her priests haue polluted the Sanctuary, they haue wrested the Law.

5 The iust Lord is in the mids thereof; he will doe none iniquity; euery morning doth he bring his iudgement to light, he faileth not; but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towers are desolate: I haue made their streets waste, that none shal passe by; their cities are destroyed without man, and without inhabitant.

7 I said, surely thou wilt feare me: thou wilt receiue instruction; so their dwelling should not be destroyed howeouer I visited them, but they rose earely, and corrupted all their works.

8 Therefore I wait vpon me, faith the Lord, until the day that I rise vp to the pray; for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath; for all the earth shall be deuoured with the fire of my ielousie.

9 Surely & then will I turne to the people a pure language, that they may all call vpon y name of the Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, a daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that day shall thou not be ashamed for all thy works, wherein thou hast transgressed against mee: for then will I take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people; and they shall trill in the Name of the Lord.

13 The remnant of Israel shall doe none iniquity, nor speake lies; neither shall a deceit full tongue be found in their mouth: for they shall be fed and lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion; be ye ioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy iudgements; he hath cast out thine enemy, the king of Israel; euen the Lord is in the mids of thee; thou shalt see no more euill.

16 In that day it shall be said to Ierusalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie; he will saue, he will reioyce ouer thee with ioy; he will quiet himselfe in his loue; he will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproach for it.

19 Behold, at that time I will bruite all that afflict thee, and I will saue her that halteeth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you; for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuitie before your eyes, faith the Lord.

i I will deliuer the Church, which now is afflicted, as Mic. 4. 6. q As among the Assyrians and Caldees which did mocke them and put them to shame.

c The wicked thus boasted that God was euer among them, but the Prophet answereth that canoe excuse their wickednesse: for God will not haue with their sinners, yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

d By the destruction of other nations hee sheweth that the Iewes should haue learned to feare God, they were not taught a duty to do wickedly, f Seeing ye will not repent you shall looke for my vengeance as well as other nations.

i Least any should think that Gods glory should haue perished when Iudah was destroyed, he sheweth that he will publish his grace through all the world.

k Euen with me himselfe, as Heb. 9. 14: b That is, the Iewes shall come as well as the Gentiles: which is to be understood vnder the time of the Gospel.

l For they shall haue full rest in of their times and the hypocrites which boasted of the Temple, which was also by pride in times past, shall be of them.

m That is, the punishment of their sinne.

n As the Assyrians, Caldees, Egyptians and others banished.

o To defend thee as by thy sinnes thou hast put him away, and let thy selfe naked, as Exod. 32. 45.

p Signifying, that God deliuereth to thee his loue and great affection toward his Church. o That is, them that were banished and raised from the Church, and because of their rebellion.

H A G G A I.

THE ARGUMENT.

When the time of the ſeventie yeeres captiuitie prophecied by Ieremiah was expired, God raiſed up Haggai, Zechariah and Aſſach, to comfort the Iewes, and to exhort them to the building of the Temple, which was a ſigne of the ſpiritual Temple and Church of God, whoſe perfection and excellencie ſtood in Chriſt. And becauſe that all were giuen to their owne pleaſures and commodities, hee declareth that that plague of famine, which God ſent then among them, was a juſt reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet hee comforteth them, if they will returne to the Lord, with the promiſe of great felicitie, ſo farre as the Lord will finiſh the worke that he hath begun, and ſend Chriſt whom hee had promiſed, and by whom they ſhould attaine to perfect ioy and glory.

C H A P. I.

1 The time of the Prophecie of Haggai. 3 An exhortation to build the Temple againe.



In the ſecond yeere of king Darius, in the ſixt month, the fiſt day of 5 month, came 5 word of the Lord (by the miniſterie of the Prophet Haggai) vnto b Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehohua the ſonne of Iehozadak the high Prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoaſtes, ſaying, This people ſay, The time is not yet come, that the Lords houſe ſhould be builded.

3 Then came the word of the Lord by the miniſterie of the Prophet Haggai, ſaying,

4 Is it time for you Iewes to dwell in your ſeiled houſes, and this houſe lie waſte?

5 Now therefore thus ſaith the Lord of hoaſtes, Conſider your owne wayes in your hearts.

6 Ye haue ſowen much, and bring in little: ye eat, but ye haue not enough: ye drinke, but ye are not filled: ye cloaſe you, but ye be not warme: and he that earneſt wages, putteth the wages into a broken bagge.

7 Thus ſaith the Lord of hoaſtes, Conſider your owne wayes in your hearts.

8 Go I vp to the mountaine, and bring wood, and build this Houſe, and ſ I will be fauourable in it, and I will b be glorified, ſaith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow i vpon it. And why, ſaith the Lord of hoaſtes? Becauſe of mine Houſe that is waſte, and ye runne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtayed it ſelfe from dew, and the earth ſtayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the come, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the ſonne of Shealtiel, and Iehohua the ſonne of Iehozadak the high Prieſt, with all the remnant of the people, heard the v voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lords meſſenger in the Lords meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred vp l the ſpirit of Zerubbabel the ſonne of Shealtiel, a Prince of Ju-

dah, and the ſpirit of Iehohua the ſonne of Iehozadak the high Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the Houſe of the Lord of hoaſtes their God.

C H A P. II.

He ſheweth that the glory of the ſecond Temple ſhall exceede the fiſt.

IN the foure and twentieth day of the ſixt month, in the ſecond yeere of king Darius,

2 In the ſeuenth month, in the one and twentieth day of the month, came the worde of the Lord by the miniſterie of the Prophet Haggai, ſaying,

3 Speake now to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehohua the ſonne of Iehozadak the high Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you that ſawe this a Houſe in her fiſt glory, and how doe you ſee it now? Is it not in your eyes, in compariſon of it as nothing?

5 Yet now be of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Iehohua, ſonne of Iehozadak the high Prieſt: and be ſtrong, all ye people of the land, ſaith the Lord, and doe it: for I am with you, ſaith the Lord of hoaſtes.

6 According to the word that I couenanted with you, when ye came out of Egypt: ſo my Spirit ſhall remaine among you, feare ye not.

7 For thus ſaith the Lord of hoaſtes, c Yet a little while, and I will ſhake the heauens and the earth, and the ſea, and the dry land:

8 And I will moue all nations, and d the deſire of all nations ſhall come, and I will fill this Houſe with glory, ſaith the Lord of hoaſtes.

9 The ſilver is mine, and the gold is mine, ſaith the Lord of hoaſtes.

10 The glory of this laſt Houſe ſhall be greater then the fiſt, ſaith the Lord of hoaſtes: and in this place will I giue f peace, ſaith the Lord of hoaſtes.

11 In the foure and twentieth day of the ninth month, in the ſecond yeere of Darius, came the word of the Lord vnto the Prophet Haggai, ſaying,

12 Thus ſaith the Lord of hoaſtes, Aſke now the Prieſts concerning the Law, and ſay,

13 If one beare s holy ſeth in the ſkirt of his garment, and with his ſkirt do touch the bread or the pottage, or the wine, or oile, or any meat, ſhall it be holy? And the Prieſts answered and ſaid, No.

14 Then ſaid Haggai, If a polluted person touch any of theſe, ſhall it be vncleane? And the

which of it ſelfe is good, cannot make another thing ſo: and therefore they ſay, that theſe ſacrifices and ceremonies are vncleane and not pure of hate, doth corrupt thoſe things and make them defile vnto God, which elſe are good and goodly.

a Who was the ſonne of Hithalia and the child king of the Perſians, as ſome thinke, b Becauſe the building of the Temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had prede to be hired vp and admoniſhed of their enemies, what ſhall wee thinke of other gouernours, whoſe doings are either againſt God, or very ill in his cauſe? c Not that they condemned the building thereof, but they preferred pollicie and private profit to religion, d He contented with ſmall beginnings, e Shewing that they thought not onely their neceſſities, but their very pleaſures before Gods honour. f Conſider the plagues of God vpon you for preferring your policies to his religion, ad becauſe ye ſeek not him fiſt of all, g Meaning, that they ſhould leaue off their owne commodities, and go forward in the building of Gods Temple, and in the ſeruing forth of his religion. h That is, I will beare your prayers according to my promiſe, i King, 3. 11. 29. k That is, my glory ſhall be ſet forth by you. l And ſo bring it to nothing. m This declareth that God was the author of the doctrine, and that he was both the miniſter, as Exod. 14. 3. Iudg. 7. 20. ad 1. 13 I Which deſire that men are vnapp and duſt to reaſon the Lord, neither can they obey his word or his meſſengers, before God teſtifies their hearts, and giue them new ſpirits, Iohn. 6. 44.

a For the people according to Iſa. 30. 1. and Eze. 41. 5 had prophecied, though this Temple ſhould haue bene more excellent then Salomons Temple, which was deſtroyed by the Babylonians, but the Prophet meant the ſpiritual Temple, the Church of Chriſt. b That is, go forward in building the Temple. c He exhorted them to patience though they ſee not as yet this Temple ſo glorious as the Prophet had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be renewed. d Meaning Chriſt, whom all ought to looke for and deſire: or by deſire he may figure all precious things, as riches, ſuch like. e Therefore when his time cometh, he can make all the treaſures of the world to ſerue his purpoſe: but the glory of this ſecond Temple doth not ſtand in materiall things, neither can be built. f Meaning, all ſpiritual blessings, which are theſe felicitie purchaſed by Chriſt, Phil. 4. 7. g That is the felicity of the ſaceries whereby he ſignifieth that thing which he ſaith, and therefore they ought but contraryly that it is vncleane and not pure of hate, doth corrupt thoſe things and make them defile vnto God, which elſe are good and goodly.

Priests answered and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, faith the Lord: and fo are all the works of their hands, and that which they offer here, is vncleane.

16 And nowe, I pray you, consider in your mindes: from this day and afore, euen afore a stone was layd vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie measures, there were but ten, when one came to the winepresse, for to draw out fiftie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to me, faith the Lord.

19 Consider, I pray you, in your mindes, from this day, and afore, from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lords Temple was layde:

consider it in your minds.

20 Is the seed yet in the barn: as yet y vine, and the figge tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I blesse you,

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth.

23 And I will overthrow the throne of kingdomes, and I will destroy the strength of the kingdomes of the heathen, and I will overthrow the charers, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day, faith the Lord of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, faith the Lord, and will make thee as a signet: for I haue chosen thee, faith the Lord of hostes.

He exhortheth them to patience, and to abide till the baruet came, & then they should see Gods blessing. m I will make a change, and renew all things in Christ, of whom Zerubbabel here is a figure. n Hereby bee sheweth that there shall be no let or hindrance, when God will make this wonderful restitution of his Church. o Signifying, that his signet should be most excellent, which thing was accomplished in Christ.

Z E C H A R I A H.

THE ARGVMENT.

Two moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had before punished their fathers: & yet comforteth them, if they will repent vnfeignedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they remained still in their wickednesse, and coldnesse to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, hee euer mixeth the promise of grace, that they might by this means be prepared to receive Christ, in whom all should be sanctified to the Lord.

CHAP. I.

a He exhortheth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.



In the eight moneth of the second yere of Darius, came y word of the Lord vnto Zechariah the sonne of Berechiah, the son of Iddo the Prophet, saying, 2 The Lord hath bene so sore displeased with your fathers.

3 Therefore say thou vnto them, Thus faith the Lord of hostes, a Taine ye vnto me, faith the Lord of hostes, and I will turne vnto you, faith the Lord of hostes.

4 Be ye not as your fathers, vnto whom the former * Prophets haue cried, saying, Thus faith the Lord of hostes, Turne ye now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, faith the Lord.

5 Your fathers, where are they? and doe the Prophets liue for euer?

6 But did I not my words and my statutes, which I commanded by my seruants the Prophets, take hold of your fathers? and s they returned, and

saide, As the Lord of hostes hath determined to doe vnto vs according to our owne wayes, & according to our works, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth Shebat, in the second yere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I saw by night, and behold, a man riding vpon a red horse, and he stood among the myrthe trees that were in a bottome, and behind him were there red horses speckled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what is these be.

10 And the man that stood among the myrthe trees, answered and said, These are they whom the Lord hath sent to goe thorow the world.

11 And they answered the Angel of the Lord that stood among the myrthe trees, and said, Wee haue gone thorow the world: and behold, all the world filld fill and is at rest.

12 Then the Angel of the Lord answered and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threefore and ten yeres?

13 And the Lord answered the Angel that talked with mee, with good words and comfortable words.

14 So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus faith the Lord of hostes, m That is, Christ the mediator prayed for the saluation of his Church, which was now troubled, when all the country about the iere at rest.

b Which containeth part of Ierusalem and part of February.

i This vision signifieth the reuolution of the Church: but as yet it should not appeare to many eyes, which is here meant by the night, by the myrthe trees which are blacke, and giue a darke shadowe, yet hee compareth God.

to a King, who hath his posts and messengers abroad for whom he will worketh his purpose, and bringeth his matters to passe.

k Who was the reit of the horsemen. l These signified the diuers offices of Gods Angels by whom God foretelling, punisheth, and sometime comforteth and bringeth forth his workers.

a Though for a time God deferre his help and comfort from his Church, yet this delayeth that he toucheth them till most dearly, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is ever ready.

b In destroying the reprobate I shewed my selfe but a little angry toward my church, but the enemy would have destroyed them also, and considered not the end of my charitieness.

c To me sure out the building.

d The abundance shall be great, that the places of those shall not be able to containe these blessings that

Lord of hostes, I am jealous over Ierusalem and Zion with a great zeal,

15 And am greatly angry against the careless heathen: for I was angry but a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will retorne unto Ierusalem with tender mercy; mine house shall be builded in it, saith the Lord of hostes, and a line shall be stretched upon Ierusalem.

17 Crie yet, and speake, Thus saith the Lord of hostes, My cities shall yet be waken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and saw, and beheld four horns.

19 And I said unto the Angel that talked with me, What be these? And he answered me, These are the horns which have scattered Iudah, Israel and Ierusalem.

20 And the Lord shewed me foure carpenters.

21 Then said I, What doe these doe? And he answered, and said, These are the horns, which have scattered Iudah, so that a man durst not lift vp his head; but these are come to fray them, and to cast out the hornes of Gentiles, which lift vp their horn over the land of Iudah to scatter it.

Which signified all the enemies of the Church, East, West, North, South. These Carpenters were Saints are Gods instruments, which with their mallets and hammeres breake these hard and strong bones which should overthrow the Church, and declare that none enemies were it so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe, and looked, and beheld, a man with a measuring line in his hand.

2 Then sayd I, Whither goest thou? And he sayd unto mee, To measure Ierusalem, that I may fee what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth, and another Angel went out to meet him.

4 And sayd unto him, Runne, speake to this young man, and say, O Ierusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth and flee from the land of the North, saith the Lord: for I have scattered you into the four winds of Heaven, saith the Lord.

7 Save thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this I glory hath he sent mee unto the nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will lift vp mine hand I upon them: and in they shall be a spoyle to those that served them, and yee shall know, that the Lord of

hostes hath sent me.

10 Rejoyce and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, & thou shalt know that the Lord of hostes hath sent me unto thee.

12 And the Lord shall inherit Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised up out of his holy place.

CHAP. III.

Prophecy of Christ and of his kingdom.

And he shewed mee Iehoshua the high Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord said unto Satan, The Lord reprove thee, O Satan: even the Lord that hath chosen Ierusalem, reprove thee. Is not this a brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to depart from thee, and I will cloathe thee with change of raiment.

5 And I said, Let them set a faire diademe upon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified unto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also be Iudge mine house, and shalt also keepe my courts, and I will give thee place among the trees that stand by.

8 Heare now, O Iehoshua the high Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my servant.

9 For loe, the stone that I have laid before Iehoshua: upon one stone shall be seuen eyes: behold, I will cut out the graving thereof, saith the Lord of hostes, and I will take away the iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call every man his neighbour vnder the vine, and vnder the figtree.

This must needs be understood of Christ, who being God equal with his Father, was sent as he was Mediatour to dwell in his Church and to governe them.

a He prayed to Christ the Mediatour for the state of the Church.

b Which declareth that the faithfull have not only warre with flesh and blood, but with Satan himselfe and spiritual wickednes, Ephes. 6.12.

c That is Christ speeth to God as the Mediatour of his Church, that he would rebuke Satan: and here he sheweth himselfe to be the continual preteritor of his Church.

d Meaning, that Iehoshua was wonderfully preferred in the captivity, and now Satan sought to afflict and trouble him when he was doing his office.

e In respect of the glorious garments laid upon Iehoshua that the Priests did wear before the captivity: and by this contemptible state the Prophet signifieth that these fall beginnings of the new testament are excellent when Christ shall make the full restitution of his Church.

f He sheweth of what apparel he speaketh, which is, when our filthy sinners are taken away, and we are clad with Gods merces, which is meant of the spiritual restitution.

g The Prophet prayeth, that shall the raiment, the Priest might also have eye as all according to this, that the duties of the Priesthood might be perfect: as it was fulfilled in Christ, who was both Priest and King and here all such are condemned, that can content themselves with any mere reformation in religion, seeing the Prophet desired the perfection, and continuance it.

h That is to have rule and government in my Church, as his predecessor he had whereby he meant to have the whole charge and ministry of the Church.

i That is, the Angels, who represented the whole number of the faithful signifying that all the godly should willingly accept him.

j Because they follow my word, they are concerned in the world, as I determined as mounters.

k That is, Christ, who did to himselfe himselfe, that not only he became the servant of God, but also the servant of men: and therefore in they should have comfort, although in the world they were condemned.

l As, 1. Cor. 13.23 and 33.14.15.

m He sheweth that the numbers cannot build before God lay the first stone, which is Christ, who is full of eyes, both because he giveth light vnto all others, and thus all ought to seeke light in him.

n O. D. is, I will make it perfect in all according to the word of God.

o Though I have loved this land for a time, yet I will use none more hereafter.

p I will make it more.

q Ye shall then live in peace and quietness, that is, in the kingdom of Christ.

a That is, the Angel who was Christ: for in respect of his office he is at times called an Angel, but in respect of his eternal essence, is God, and so called.

b Meaning, himselfe Zacharias.

c Signifying the spiritual Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should need no material walles nor trust in any worldly strength, but should be safely preferred and dwell in peace among all their enemies.

d To defend my Church, & scare the enemies and to destroy them if they approach neere.

e In me they shall have their full felicity and glory.

f He calleth to them, which partly for feare, and partly for their owne cause remained still in captivity, and to preferred their own private commodities to the benefits of Gods promise in his Church.

g As it was I that scattered you, so have I power to restore you: by a fleeing from Babylon, and coming to the Church.

i Seeing that God hath begun to shew his grace among you by delivring you, be continueth the same still toward you, and therefore sendeth me his Angel and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

k Ye are to leave unto me, that he can no more suffer your enemies to hurt you, then man can abide to be cruel in the eye.

l Phil. 2.14. I Upon the beaten your enemies.

m They shall be your servants, as you have been theirs.

h That is, toward Egypt, and other countries thereabout.

i That is, they of diuers colours, which make leane, to signifie that Sa- tan hath no power to hurt or afflict, eill God give it him. Job 1. 12. k By punishing the Caldees mine anger ceased, and you were delivered. l To receive of him and the other three, money to make the two clovver: which were men of great authority among the Jews, and doubted of the restoration of the kingdome, and of the Priesthood, and hurt others by their example. m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King. n Mening Christ, of whom Iehoshua was the figure: for in Greek they were both called Iesus. o That is, of himself without the helpe of man.

p Which declareth, that none could build this Temple wherof Haggai speaketh, but only Christ: and therefore it was spiritual, and not materiall, Haggai 2. 10. q Wherof Iehoshua had but a shadow. r The two offices of the kingdome, and of a Priesthood shall be layd toger, that they shall be no more diuicured. f Who was also called Heli. h He was also called Ioshiah. i That they may acknowledge their iniquitie, which looked that all things should have bene restored into cleynesse, and of this their iniquitie these two crownes shal remaine as a keue, Adm. 1. 16. x That is, the Gentiles by the preaching of the Gospel, shall helpe toward the building of the spiritual Temple. y If ye will beleue and remaine in the obedience of faith,

CHAP. VII.

g The true fasting. h The rebekah of the people is the cause of their affliction.

ANd in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in a Chilleu,

2 For b they had sent vnto the Houfe of God, Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the Houfe of the Lord of hostes, and to the Prophets, saying, Should I c weepe in the fifth moneth, and d separate my selfe as I haue done these so many yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and

the land of the North, and the white went out after them, and they of diuers colours went south toward the s South country.

7 And the i reddish went out, and required to goe, and passe thorow the world, and he said, Go, passe thorow the world. So they went thorowout the world.

8 Then cried he vpon me, and spake vnto me, saying, Behold, these that goe toward the North country, haue pacified my s spirit in the North country.

9 And the word of the Lord came vnto mee, saying,

10 Take of them of the captiuitie, euen of Heli-dai, and of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house of I Ioshiah, the sonne of Zephaniah.

11 Take euen silver, and golde, and make crownes, and set them vnto the m head of Iehoshua, the sonne of Iehozadak the hie Priest.

12 And speake vnto him, saying, Thus speake the Lord of hostes, and faith, Behold, the man whose name is the o Branch, and he shall growe o vpon out of his place, and he shall p build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and he shall beare the g glory, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shall be betweene r them both.

14 And the crownes shall be to f Helem, and to Tobiah, and to Iedaiah, and to h Ten the son of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are x farre off, shall come and buldne in the Temple of the Lord, and yee shall know, that the Lord of hostes hath sent mee vnto you, And this shall come to passe, if ye will y obey the voyce of the Lord your God.

to the f Priests, and say, When ye fasted, and mourned in s fifth and seuenth moneth, euen these seuenth yeeres, did ye fast vnto me r? do I approve it?

6 And when yee did ease, and when yee did drinke, did ye not eat b for your selues, and drinke for your selues?

7 Should yee not heare the wordes which the Lord i hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus spake the Lord of hostes, saying, b Excite true iudgement, and shew mercy and compassion, every man to his brother,

10 And oppresse not the widow, nor the fatherlesse, s If anger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and d pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, least they should heare the Law and the wordes which the Lord of hostes sent in his m Spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, faith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate a after them, that no man passed through nor returned: for they laid the pleasant land o waste.

15 In the same season would not serue him as he had commanded. He diuined that they did fast with a false heart, but for hyppocritie, and that he was done of a pure religion, because that they lacked the offices of charitie, which should haue declared that they were godly, Math. 23. 23. I And would not carie the Lords burthen, which was severe and ealie, but would beare their owne, which was heauie and grievous to the flesh, thinking to merite therby: which similitude is taken of oxen, which shrinke at the yoke, Neh. 9. 39. n Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. o That is, after they were caried captiue, o By their sinnes wherby they provoked Gods anger.

CHAP. VIII.

x Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. y Of good works. z Of the calling of the Gentiles.

A Gaine the word of the Lord of hostes came to me, saying,

2 Thus faith the Lord of hostes, I was z iaculous for Zion with great iaculousse, and I was iaculous for her with great wrath.

3 Thus faith the Lord, I will returne vnto Zion, and will dwell in the mids of Ierusalem: and Ierusalem shall be called a citie of truth, and the Mountaine of the Lord of hostes, the holy Mountaine.

4 Thus faith the Lord of hostes, There shall yet old s men and old women dwell in the streets of Ierusalem, and every man with his staffe in his hand for very age.

5 And the streets of the citie shall be full of boyes and girles, playing in the streets thereof.

6 Thus faith the Lord of hostes, Though i be d vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, faith the Lord of hostes?

7 Thus faith the Lord of hostes, Behold, I will deliuer my people from the East country, and from the West country.

God can performe that which he hath promised, though it shoulde be to man, Gen. 18. 14. Rom. 8. 30.

f For they were both of the people, and of the Priests, which doubted as touching this contouersie, besides them which as yet remained in Caldeia, and reasoned of it, as of one of the chiefest points of their religion. g For they thought they had deserved toward God because of this fast, which they inuened of themselves: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprobated. h Did ye not eate and drinke for your owne commoditie, and necessity, and so likewise ye did abstaine according to your owne fancies, and not after the precept of my Law. i They by the contemning their hyppocritie, which is sight by their fasting to please God, and by such things as they inuened, so in the same season would not serue him as he had commanded. He diuined that they did fast with a false heart, but for hyppocritie, and that he was done of a pure religion, because that they lacked the offices of charitie, which should haue declared that they were godly, Math. 23. 23. I And would not carie the Lords burthen, which was severe and ealie, but would beare their owne, which was heauie and grievous to the flesh, thinking to merite therby: which similitude is taken of oxen, which shrinke at the yoke, Neh. 9. 39. n Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. o That is, after they were caried captiue, o By their sinnes wherby they provoked Gods anger.

a I loved my city with a singular loue, so that I could not abide that any should do her any iniury. b Because the shall be as full, and joyfull toward me her husband. c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and to preserve them so long as inuice would suffer them to liue, and increase their children in great abundance. d He sheweth wherein our faith shal rest, that is, to beleue that Iesus was to be restored.

So that this
renewal shall not
be in vain: for
God will be com-
plish his promise,
and their prophe-
cie shall be sure
and stable.
f I say neither
respect of your pri-
vate commodities
neither counsel of
others, nor fears of
enemies discour-
age you in the
good forward
with the building
of the Temple, but
be constant and o-
bey the Prophets,
which encourage
you thereto.
g For God caused
your works. f o
that neither man
nor beast had po-
wer of their labours.

8 And I will bring them, and they shall dwell in the mids of Ierusalem, and they shall be my people, &c I will be their God in truth, &c in righteousness.

9 Thus saith the Lord of hostes, Let your hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for a man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now, I will not *entreate* the residue of this people as aforetime, saith the Lord of hostes.

12 For the seed shall be prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dewe; and I will cause the remnant of this people to possess all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked mee vnto wrath, saith the Lord of hostes, and repented not,

15 So againe have I determined in these dayes to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do, Speake ye every man the truth vnto his neighbour: execute iudgement truly, & vprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oathe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth *moneth*, and the fast of the fift, and the fast of the seventh, and the fast of the tenth, shall be to the house of Iudah Ioy and gladnesse, and prosperous high feasts: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come *1* people, and the inhabitants of great cities.

21 And they that dwell in one *citie*, shall go to another, saying, Vp, let vs go and pray before the Lord, and seke the Lord of hosts: I will go also.

22 Yea, great people and mightie nations shall come to seke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those dayes shall ten men take hold out of all languages of the nations, *eu*n take hold of the skitt of him that is a Iew, and say, We will go with you: for we haue heard that God is with you.

CHAP. IX.

a The threatening of the Gentiles. *b* The coming of Christ. **T**He burthen of the worde of the Lord in the land of *a* Hadrach: and Damascus shall be his rest: when the eyes of man, *eu*n of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border *a* thereby:

a Ieshaia. *b* Ieshaia. *c* Ieshaia. *d* That is, Ieshaia. *e* Ieshaia. *f* Ieshaia. *g* Ieshaia. *h* Ieshaia. *i* Ieshaia. *j* Ieshaia. *k* Ieshaia. *l* Ieshaia. *m* Ieshaia. *n* Ieshaia. *o* Ieshaia. *p* Ieshaia. *q* Ieshaia. *r* Ieshaia. *s* Ieshaia. *t* Ieshaia. *u* Ieshaia. *v* Ieshaia. *w* Ieshaia. *x* Ieshaia. *y* Ieshaia. *z* Ieshaia.

Tyrus also and Zidon, though they be *a* very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp silver as the dust, and golde as the mire of the streets.

4 Behold, the Lord will spoile her, and he will finite her *a* power in the sea, and shee shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, eun he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

8 And I will campe about *a* mine Horse against the armie, against him that passeth by, and against him that returneth, and no oppressor shall come vpon them any more: for now I haue I sene with mine eyes.

9 Reioyce greatly, O daughter Zion, shout for ioy, O daughter Ierusalem: behold, thy king cometh vnto thee: he be iust, and saved himselfe, poore and riding vpon *a* asse, and vpon a colt the foale of an asse.

10 And I will cut off the chariots from Ephraim, and the horse from Ierusalem: the bow of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall be from sea vnto sea, and from the River to the end of the land.

11 *Th*o thou shalt be saved through the blood of thy covenant, I haue loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong hold, ye a prisoners of hope: eun to day doe I declare, that I will render the double vnto thee.

13 For Iudah haue I bent as a bowe for mee: Ephraim haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shall sene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlewinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they

shall be able to this kingdom of Christ, and he shall peaceably gouerne them by his word. *a* That is, Ieshaia. *b* That is, Ieshaia. *c* That is, Ieshaia. *d* That is, Ieshaia. *e* That is, Ieshaia. *f* That is, Ieshaia. *g* That is, Ieshaia. *h* That is, Ieshaia. *i* That is, Ieshaia. *j* That is, Ieshaia. *k* That is, Ieshaia. *l* That is, Ieshaia. *m* That is, Ieshaia. *n* That is, Ieshaia. *o* That is, Ieshaia. *p* That is, Ieshaia. *q* That is, Ieshaia. *r* That is, Ieshaia. *s* That is, Ieshaia. *t* That is, Ieshaia. *u* That is, Ieshaia. *v* That is, Ieshaia. *w* That is, Ieshaia. *x* That is, Ieshaia. *y* That is, Ieshaia. *z* That is, Ieshaia.

a Meaning the faithful, who seemed to be in danger of their enemies on every side, and yet lived in hope that God would restore them to libertie. *b* That is, Ieshaia. *c* That is, Ieshaia. *d* That is, Ieshaia. *e* That is, Ieshaia. *f* That is, Ieshaia. *g* That is, Ieshaia. *h* That is, Ieshaia. *i* That is, Ieshaia. *j* That is, Ieshaia. *k* That is, Ieshaia. *l* That is, Ieshaia. *m* That is, Ieshaia. *n* That is, Ieshaia. *o* That is, Ieshaia. *p* That is, Ieshaia. *q* That is, Ieshaia. *r* That is, Ieshaia. *s* That is, Ieshaia. *t* That is, Ieshaia. *u* That is, Ieshaia. *v* That is, Ieshaia. *w* That is, Ieshaia. *x* That is, Ieshaia. *y* That is, Ieshaia. *z* That is, Ieshaia.

shall be

b Reade Ezek.

c 15. 20.

d Which decla-

e reth that man can

f not turne to God

g will be change man

h heart by his spirit,

i and to begin to do

j well, which is to

k pardon his finnes

l and to give him

m his graces

n Which faith was

o appointed when

p the city was be-
lieged, and was the

q first fault of these

r four: and here the

s Prophet sheweth,

t that if the Iewes

u will repent, and

v turne wholly to

w God, they shall

x haue no more oc-
casione to fall, or to

y shew signes of
heuenies: for God

z will send them ioy

a and gladnesse,

b I haue declared

c the great cause

d of God: should

e give the Gentiles

f to come to his

g Church, and to

h ioyne with the

i Iewes in his true

j religion, which

k should be in the

l kingdom of

m Christ.

n Ieshaia. *o* Mich. 4.

p Ieshaia. *q* Ieshaia.

r Ieshaia. *s* Ieshaia.

t Ieshaia. *u* Ieshaia.

v Ieshaia. *w* Ieshaia.

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t Ieshaia. *u* Ieshaia.

v Ieshaia. *w* Ieshaia.

x Ieshaia. *y* Ieshaia.

z Ieshaia. *a* Ieshaia.

a The faithfull
shalbe preferred,
and referenced of
all, that their
enemies shalbe
compelled to
eleeue them: for
Gods glory shall shine
hee mette fadi the big

shalbe as the stones of his crowne lifted vp upon his land.

17 For how great is his goodnesse! and how great is his beautie! come shall make the young men cheerefull, and new wine the maydes.

in them, as Iosephs declareth of Alexander the great when he Priest.

CHAP. X.

1 The vanitie of Iddolatrie. 2 The Lord promisth to visite and comfort the house of Iffrael.

A SKE you of the Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and giue you shoures of raine, and to euerie one grate in the field.

2 Surely the bidoles have spoken vanitie, and the soothfayers have seene a lye, and the dreamers have tolde a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepherd.

3 My wrath was kindled against the shepherds, and I did visite the goates: but the Lord of hostis will visite his focke the house of Iudah, and will make them as his beautifull horse in the battell.

4 Out of him shall the corner come fourth: out of him the naye, out of him the bow of battell, and out of him euerie s appointer of tribute also.

5 And they shalbe as the mighty men, which tread downe their enemies in the myre of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders on hofes shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preferre the house of Ioseph, and I will bring them againe, for I pittie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will beare them.

7 And they of Ephraim shall be as a gant: and their heart shall reioyce as though wine: yea, their children shall fee it, and be glad: and their heart shall reioyce in the Lord.

8 I will iustifie for them, and gather them: for I have redeemed them: and they shall increase, as they have increased.

9 And I will s know them among the people, and they shall remember me in farre countreys: and they shall lue with their children and turne againe.

10 I will bring them againe also out of the land of Egypt, & gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And he shall goe into the sea with affliction, and shall smite the waves in the sea, and all the depths of the riuer shall drie vp: and the pride of Asshur shall cast downe, and the scepter of Egypt shall deprettaway.

12 And I will strengthen them in the Lord, and they shall walke in his Name, such the Lord.

CHAP. XI.

1 The destruction of the Temple. 2 The care of the faithfull is committed to Christ. 3 A grievous vision against Ierusalem and Iudah.

Open thy doores, O Lebanon, and the fire shall deuoure thy cedars.

2 Howle, b fire trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, Oakes of Bathao, for the defended forest is cut downe.

3 There is the voyce of the howling of the shepherds: for their d glory is destroyed; the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus sayeth the Lord my God, Feede the sheepe of their slaughter.

5 They that possesse them, slay them f and sinne not: for they that fell them, f Blessed be the Lord: for I am rich and their owne shepherds spare them not.

6 Surely I will no more spare those that dwell in the land, faith the Lord: but loe, b I will deliuer the men euerie one into his neighbours hand, and into the hand of his king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the poore of the focke, and Iooke vnto me two ftaues: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 Three shepherds also I cut off in one month, and my foule loathed them, and their foule abhorred me.

9 Then sayd I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euerie one the flesh of his neighbour.

10 And I tooke my staffe, euen Beautie, and brake it, that I might dissuall my couenant, which I had made with all people.

11 And it was broken in that day: and so the poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I sayd vnto them, If ye thinke it good, giue me p wags: and if no, leaue off: so they weighed for my wages thrie pieces of siluer.

13 And the Lord sayd vnto me, Cast it vnto the putter: a goodly price, that I was valued at of them. And I tooke the thirie pieces of siluer, and cast them to the putter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bands, that I might dissolue the brotherhood betweene Iudah and Iffrael.

15 And the Lord sayd vnto me, Take to thee yet the instruments of a foolish shepherd.

16 For loe, I will raise vp a shepherd in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that that is hurt, nor feede that that flieth vp, but he shall eate flesh of the fat, and teare their clawes in pieces.

17 O idle shepherd that leaueh the flocke the sword shalbe vpon his arme, and vpon his

b Because the lewes thought themselves to sit upon reason of the mountaine, that no enemy could come to hurt them, the Prophet sheweth that when God sendeth his enemies, it shall shewe in fife ready to recuite them.

b Shewing, that if the strong men were destroyed, the weaker were not able to resist.

c Seeing that Lebanon was destroyed, which was the strong mountaine, the weaker places could not stand to hold out.

d That is, the remouance of Iudah and Iffrael should perish.

e Which being now delinate to be daime, were deliuered to be sold out of the Irgon mouth.

f Their countreys destroy them without any remeise of conscience, or yet thinke that they do will.

g He noteth the hypocrites, which euer haue the Name of God in their mouths,

though in their hearts they are doing they denie God, attributing their gaine to Gods blessing.

h I will cause you to be as they are, as I have done to them: as I have done to them, as I have done to them.

i That is, the small remnant, which were thought worthy to be serued by me.

k I will shew their great benefite toward his people to conuince them of greater ingratitude, which would be the more.

l By his most beautifull order of gouernement, neither continue in the hands of brotherly

voitie, and therefore he sheweth that the one and the other.

Some reade, for Bands, Destroyers, but in the r. verse the first reading is confirmed.

m Whereby he sheweth his care and diligence that he would suffer them to haue no cruelles, because they should consider his great love.

n Meaning, the people, because they would not acknowledge the great benefite of God.

o He sheweth that the least part euer perished by Gods iudgement.

p And is in health and sound.

q Signifying that they should haue a certaine kind of regiment and outward way of gouernement: but in effect it should be conuincing: for they should be willed to be deuoted to the kingdome of God.

r And is in health and sound.

s And is in health and sound.

t And is in health and sound.

u And is in health and sound.

v And is in health and sound.

w And is in health and sound.

x And is in health and sound.

y And is in health and sound.

z And is in health and sound.

right eye. His arme shall be cleane dried vp, and his right eye shall be utterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lord vpon ^a Israel, sayth the Lord, which spred the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem ^a b cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day I will make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, sayth the Lord, I will smite euery horse with astonishment, and his rider with madness, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindness.

5 And the Princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hosts, my God.

6 In that day will I make the princes of Iudah like coales of fire among the woole, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, *even* in Ierusalem.

7 The Lord also shall preserve the tents of Iudah, as aforetime: therefore the glory of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shall be as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, and they shall looke vpon me, whome they haue pierced, and they shall lament for him as one mourneth for his onely sonne, and bee sorie for him as one is sorie for his first borne.

11 In that day shall there be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall bewalle euery family apart, the family of the house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of ^a Simeon apart, and their wiues apart:

14 All the families that remaine, euery family apart, and their wiues apart.

i Which was the name of a towne and place nere to Megiddo where Iosiah was slaine, 3 Chron. 35. 22. *k* That is, it is all places where the Iewes shall remaine. *l* Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefes, shall lament. *m* Under this certain families bee comprehended all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ. *n* Called also Simeon. *o* To wit, which were led by grace, ad preferred from the common destruction.

CHAP. XIII.

1 Of the fountain of grace. *2* Of the cleane riddance of idolatrie. *3* The zeale of the godly against false prophets.

In that day there shall bee a fountain opened to the house of Dauid, I, and to the inhabitants of Ierusalem, for sinne and for vncleanness.

2 And in that day, sayth the Lord of hosts, I will cutt off the names of the idoles out of the land: and they shall no more be remembered: and I will cause the prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet ^a d prophetic, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lord: and his father and his mother that begate him, shall thrust him through, when he propheticth.

4 And in that day shall the prophets be ashamed euery one of his vision, when he hath prophesied: neither shall they weare a rough garment to decelue.

5 But hee shall say, I am no s Prophet: I am an husbandman: for man taught me to bee an heardman from my youth vp.

6 And one shall say vnto him, What are these wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

7 Arise, O sword, vpon my shepherd, and vpon the man, that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, sayeth the Lord, two parts therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part through the fire, and will fine them as the silver is fined, and will trie them as gold is tried: they that call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

b Hereby he sheweth that though their parents and friends had more gently vsed them, yet they would scorneth their children, that became false prophets, and signes should remaine for euer. *c* The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pious should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31. *d* The greater part shall haue no portion of these blessings, and yet they that shall enjoy them, shall trie with greaue afflictions, so that it shall be knowne that onely Gods power and his mercies doe preferre them.

CHAP. XIII.

8 Of the doctrine that shall precede out of the Church, and of the reformation thereof.

Behold, the day of the Lord cometh, and thy spoyle shall bee diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battel, and the citie shall be taken, and the houses spoiled, and the women defiled, and halfe of the citie shall go into captiuitie, and the residue of the people shall not be cutt off from the citie.

3 Then the Lord shall goe forth, and fight against those nations, as when he sought in the day of battel.

4 And his feet shall stand in that day vpon the mount of olives, which is before Ierusalem on the East side, and the mount of olives shall cleaue in the middes thereof: toward the East and toward the West there shall be a very great valley, & halfe

sheweth Gods power and care ouer his Church, and how he will as it were by miracle faue it. *d* So that out of all the parts of the world, they shall fee Ierusalem, which was before hid with this mountain: and this bee meaneth of the spiritual Ierusalem the Church,

a He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continual running fountain, and purge them from all vncleanness. *b* Hee prometh that God will also purge them from all superstition, and that their religion shall be pure. *c* Meaning, the false prophets and teachers, who are the great corrupt of all religion, whom the Prophet here calleth vncleane spirits.

d That is, when they shall propheticke lies, and make God, who is the author of truth, a cloake thereof.

e Hee sheweth what zeale the godly shall haue vnder the kingdom of Christ.

f God shall make them all alike of their errors and lies, and bring them to repentance, and they shall no more

wear Prophets apparel to mocke their doctrine.

g They shall confesse their former ignorance, and be

content to labour for their liuing.

h They shall be as the silver is fined, and will trie them as gold is tried: they that call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

i They shall be as the silver is fined, and will trie them as gold is tried: they that call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

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z They shall be as the silver is fined, and will trie them as gold is tried: they that call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

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c They shall be as the silver is fined, and will trie them as gold is tried: they that call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

e Hefpeth of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountains.

f Reade Amos 4. 1. 2. Because they did not credit the Prophets words, hee turneth to God and comforteth himselfe in that that hee knew that these things should come, and sayth, Thou,

O God, with thine Angels wilt come to performe this greatching,

g Signifying, that there should be great troubles in the Church, and that the time herof in the Lords hands, yet at length (which is here meant by the euening) God would send comfort.

i This is, the spiritual graces of God, which should euere continue in mult abundance.

k All idolatry and superstition shall be abolished, and there shall be one God, one faith and one religion.

l This new Jerusalem shall be scene through all the world, and shall excell the first in excellencie, wealth and greatness.

of the mountaine shall remooue toward the North, and halfe of the mountaine toward the South.

5 And yet shall flee vnto the valley of the mountains: for the valley of the mountains shall reach vnto Azel: yea, ye shall flee like as ye fled from the earthquake, in the dayes of Vzziah king of Iudah: and the Lord & my God shall come, and all the Saints with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shall be a day (it is known to the Lord) neither day nor night, but about the euening time it shall be light.

8 And in that day shall there i waters of life go out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the uttermost sea, and shall be, both in summer and winter.

9 And the Lord shall be King ouer all the earth: in that day shall there be one Lord, and his name shall be one.

10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel vnto the kings wineries.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their seere, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 This new Jerusalem shall be scene through all the world, and shall excell the first in excellencie, wealth and greatness.

13 But in that day m a great tumult of the Lord shall be among them, and euery one shall take o the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shall fight alo against Ierusalem, and the arme of all the heathen shall be gathered round about, with o golde and siluer, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the camell and of the asse, and of all the beasts that be in these tents at this plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the family of q Egypt goe not vp, and come not, it shall not raine vpon them. Tm shall be the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the bridles of the horses, The holinette vnto the Lord, and the spurs in the Lords house shall be like the bowels before the altar.

21 Yea, euery pot in Ierusalem and Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hostes.

n God will not any waye vnto warre without, but sedition at home to try them, to hurt and oppress him.

o The enemies are rich, and therefore shall not come for a pray but to destroy and shed blood.

p As the men should be destroyed, verse 11.

q By the Egyptians, which were great enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now, (whether to labour, or to seruice in warre) they were now holy, because the Lord had sanctified them.

s As precise as the one as the other, because they shall be sanctified.

t But all shall be pure and cleare, and there shall not be hypocrite, nor any that shall corrupt the true seruice of God.

MALACHI.

THE ARGUMENT.

THis Prophet was one of the three, which God raised up for the comfort of the Church after the captiuitie, & after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more seruent desires looke for the coming of Messiah. Hee confirmeth the same doctrine, & at the two former doe chiefly hee reprooueth the Priests, & their conuocionists, and for that they serued God after their owne fantasie, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolaters and many other, murmuring against God, impatiencie, and such like. Notwithstanding for the comfort of the soules, he declareth that God would not forget his promises made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy to the godly.

CHAP. I.

A complaint against Israel, and chiefly, the Priests.



He burden of the worde of the Lord to Israel by the ministry of Malchi.

2 I haue loued you, sayth the Lord yet ye say, Wherein haue thou loued vs? Was not Esau Iacobks brother, saith the Lord yet I loved Iacobks.

3 And I charged Esau, and made his mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, Wee are impouertised, but we will returne and build the desolate places: yet sayth the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified vpon the border of Israel.

6 A forme honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priests that despise my Name? and ye say, Wherein haue wee despised thy Name?

7 Ye see the rest of the people be counted as the Priests, chiefly, because they should haue reprobated.

8 But I their supplanter, and their accuser against God, and yet haue hardened them by their example to would not see these guides.

7 Ye

Reads Mal. 1. 2.

b Which declarereth their great ingratitude that did no. a. knowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and chose Iacob the younger brother of whom hee came, and left Esau the elder. For beleeue the sign of this haue appeared euen while he was made seruant vnto his younger brother, being yet in his nines belly. & also afterward in that he was put from his birth right, yet euen now before y. eyes hee forgets her ofare edict, in that that his country lieth waste, and hee will neuer returne to inhabite it: whereas ye my people, whose the couenant haue more than them, are by my grace and Ioue toward you delivered, seade Rom. 9. 13.

f Yee receive all manner offerings for y^e name of God, and do not examine whether they be according to my Law, or no. g Not that they sayd thus, but by their doings they declared no lesse. h You make it no fault: whereby be condemneth them, that thinke it sufficient to f^rue God partly as he hath commanded, and partly as man's fantasie so to come out to the p^resence of religion, which he requireth, and therefore in reproch be sheweth them that a mercall man would not be content to be so served. i He denieth the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these evils came vpon the people. k Will God consider your office and state, seeing you are so conceited and wicked? l Because the Levities who kept the doores did not rise whether the sacrifice that came in was according to the Law, God willeth that they would rather shut the doores, then to receive such as were not perfect. m God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his wordes to the capacite of the people, and by the altar and sacrifice he meant the spiritual service of God, which should be vnder the Gospel, when an end should be made to all these legal ceremonies by Christes onely sacrifice. n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was well content with the lease, as with the fat: but in the meane season they shewed no other obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and contumacious. o The Priests and people were both weary with fasting God, and pilled not what manner of sacrifice and service they gave to God: for that which was least profitable: was thought good enough for the Lord. p That is, his ability to see the Lord according to his word, and yet will serve him according to his covetous mind.

7 Ye offer f unclean bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not to be regarded.
8 And if ye offer the blind for sacrifice, it is b not euill: and if ye offer the lame and sicke, it is not euill: offer it now vnto thy prince: will he be content with these, or accept thy person, sayth the Lord of hostes?
9 And now I pray you, i pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will ye he regard k your persons, sayth the Lord of hostes?
10 Who is there euen among you, i that would shut the doores, and kindle not fire on mine altar in vaine: i I haue no pleasure in you, sayth the Lord of hostes, neither will I accept an offering at your hand.
11 For from the rising of the sunne vnto the going downe of the same, my Name is m great among the Ge- tiles, and in every place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the heathen, sayth the Lord of hostes.
12 But ye haue polluted it, in that ye say, o The table of the Lord is polluted, and the fruit thereof, euen his meate is not to be regarded.
13 Ye feil also, Behold, it is a o wearinesse, and ye haue snuffed at it, sayth the Lord of hostes, and ye offered that which was torne, and the lame, and the sicke: thus ye offred an offering: should I accept this of your hand, sayth the Lord?
14 But cursed be the deceiver, which hath in his flocke p a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.
I was according to the Law, God willeth that they would rather shut the doores, then to receive such as were not perfect. m God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his wordes to the capacite of the people, and by the altar and sacrifice he meant the spiritual service of God, which should be vnder the Gospel, when an end should be made to all these legal ceremonies by Christes onely sacrifice. n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was well content with the lease, as with the fat: but in the meane season they shewed no other obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and contumacious. o The Priests and people were both weary with fasting God, and pilled not what manner of sacrifice and service they gave to God: for that which was least profitable: was thought good enough for the Lord. p That is, his ability to see the Lord according to his word, and yet will serve him according to his covetous mind.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

And now, O ye a Priests, this commandment is for you.
2 If ye will not heare it, nor consider it in your heart, to give glory b vnto my Name, sayth the Lord of hostes, I will euen send a curse vpon you, and will curse your c blessings: yea, I haue cursed them already, because yee do not consider it in your heart.
3 Behold, I will corrupt d your feede, and cast downe vpon your faces, e when the c dung of your solemne feast, and you shall be like vnto it.
4 And yee shall know, that I haue f sent this commandment vnto you, that my covenant, which I made with Leui, might stand, sayth the Lord of hostes.
5 My c covenant was with him of life and peace, and I b gaue him feare, and hee feared me, and was afraid before i my Name.
6 The Law of h truth was in his mouth, and there was no iniquitie found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity.
7 For the Priests i lippes should preferre knowledge e, and they should seeke the Law at his mouth: for hee is the m messenger of the Lord of hostes.
8 But yee are gone out of the way: yee haue caused many to fall by the Law: yee haue broken the covenant of Leui, sayth the Lord of hostes.
9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my ways, but haue bene partiall in the Law.
10 Haue we not all one o father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the covenant of o our fathers?
11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Israel hath defiled the holines of the Lord, which hee loued, and hath married the p daughter of a strange god.
12 The Lord will cut off the man that doeth this: both the matter and the seruant out of the Tabernacle of Iakob, and him that o offereth an offering vnto the Lord of hostes.
13 And this haue ye done againe, and i covered the altar of the Lord with reares, with weeping and with mourning: because the offering is no more regarded, neither received acceptably at your hands.
14 Yet yee say, f Wherein? Because the Lord hath bene witnesseth between thee and the wife of thy youth, against whom thou hast transgressed: yet is shee thy t companion, and the wife of thy u covenant.
15 And did not x he make one? yet had he y abundance of spirit: and wherefore one? because he sought a godly s seed: therefore keepe your selues in your s spirit, and let none trespass against the wife of his youth.
16 If thou hast her, b put her away, sayth the Lord God of Israel, yet hee couereth the injury vnder his garment, sayth the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.
17 Yee haue d wearied the Lord with your wordes: yet ye say, Wherein haue we wearied him? When ye say, Euery one that doeth e euill, is good in the sight of the Lord, and he deliueh in them. Or where is the God of i iudgement?
his sacrifices. so that they seeme to sacrifice in vaine. t That is another fault, whereby hee accuseth them, that is, that they brake the lawes of marriage. t As the one halfe of thy selfe. u Shee that was ioynted to thee by a solemne covenant, and by the inuocation of Gods Name. x Did not God make man and woman as one flesh and not many? y By his power and vertue hee could haue made many women for one man. z Such as should be borne in lawfull and modest marriage, which is no excuse of lust. a Concerning your selues within your bounds, and hee is sober in mind, and bridle your passions. b Now that hee doeth alwaye discontent, but of the two faults be sheweth, which is the lesse. c Hee thinketh it sufficient to keepe a wife still, albeit hee takes others, and so is yett couereth his fault. d Yee murmur against me, because hee heard not you as yet called. e In thinking that God would pardon the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

Lord of hostes.
5 My c covenant was with him of life and peace, and I b gaue him feare, and hee feared me, and was afraid before i my Name.
6 The Law of h truth was in his mouth, and there was no iniquitie found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity.
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17 Yee haue d wearied the Lord with your wordes: yet ye say, Wherein haue we wearied him? When ye say, Euery one that doeth e euill, is good in the sight of the Lord, and he deliueh in them. Or where is the God of i iudgement?
his sacrifices. so that they seeme to sacrifice in vaine. t That is another fault, whereby hee accuseth them, that is, that they brake the lawes of marriage. t As the one halfe of thy selfe. u Shee that was ioynted to thee by a solemne covenant, and by the inuocation of Gods Name. x Did not God make man and woman as one flesh and not many? y By his power and vertue hee could haue made many women for one man. z Such as should be borne in lawfull and modest marriage, which is no excuse of lust. a Concerning your selues within your bounds, and hee is sober in mind, and bridle your passions. b Now that hee doeth alwaye discontent, but of the two faults be sheweth, which is the lesse. c Hee thinketh it sufficient to keepe a wife still, albeit hee takes others, and so is yett couereth his fault. d Yee murmur against me, because hee heard not you as yet called. e In thinking that God would pardon the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

g Hee sheweth' vpon the table of the two conditions of the covenant made with Iherie of Leui on Gods part, that hee would give them long life and felicity, and on the other part, that they should faithfully serue him according to his word. i I prescribed Leui a certaine Law to serue mee, i Hee feared me, i Hee feared mee, and so found my glory with all humilitie and a submission. k Hee sheweth that the Priests ought to haue knowledge to instruct others in the word of the Lord. l Hee is the treasure house of Gods word, and ought to giue to euery one according to their necessity, and not to refuse it for himselfe. m Sheweth that whosoever doth not declare Gods will, is not his messenger, and Priest. n The Prophet accuseth the ingratitude of the Levites toward God and man: for seeing they were his borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, or their brethren. o Whereby they had bound themselves to God to be an holy people. p They haue ioynted themselves in marriage with the one that are of another religion. q That is, the Priest. r Yee cause the people to launce, because that God doeth not regard their sacrifices. s That they seeme to sacrifice in vaine. t That is another fault, whereby hee accuseth them, that is, that they brake the lawes of marriage. t As the one halfe of thy selfe. u Shee that was ioynted to thee by a solemne covenant, and by the inuocation of Gods Name. x Did not God make man and woman as one flesh and not many? y By his power and vertue hee could haue made many women for one man. z Such as should be borne in lawfull and modest marriage, which is no excuse of lust. a Concerning your selues within your bounds, and hee is sober in mind, and bridle your passions. b Now that hee doeth alwaye discontent, but of the two faults be sheweth, which is the lesse. c Hee thinketh it sufficient to keepe a wife still, albeit hee takes others, and so is yett couereth his fault. d Yee murmur against me, because hee heard not you as yet called. e In thinking that God would pardon the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

Of the messenger of the Lord John Baptist, and of
Christ's office

Behold, I will send my ^a messenger, and he shall prepare the way be^rore mee: and the ^b Lord whom ye seeke, shall speedily come to his Temple: euen the ^c messenger of the Couenant, whom ye desire: behold, hee shall come, sayth the Lord of hostes.

2 But who may abide the day of his coming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the
Gluer: he shall euen fine the finnes of* Leui and
purifie them as golde and siluer, that they may
bring offerings vnto the Lord in righteoufnesse.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeeres afore.

5 And I will come neere to you to iudgment; and I will be a swift wines againſt the footſlayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and vexe the widow, and the fatherleſſe, and oppreſſe the ſtranger, and feare not me ſayth the Lord of hoaſtes.

6 For I am the Lord : I change not, and yee
sonnes of Iakob^e are not consumed.

7 From the dayes of your fathers, ye are gone
away from mine ordinances, and haue not kept
them: g returne vnto me, and I will returne vnto
you. saith the Lord of hosts: but ye sayd, Wherein

8 Will a man spoyle his gods? yet haue ye
spoyled me: but ye say, Wherein haue we spoyled
thee? In tithes and offerings.

9 Ye are cursed with a curse : for ye haue spoy-
led me : euen this whole nation.

10 Bring ye all the tithes into the storehouse,
that there may be meate in my house, and proue
me now herewith, sayth the Lord of hostes, if I
will not open the windowes of heauen vnto you,
and powre you out a blessing without measure.

11 And I will rebuke the labourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, sayeth the Lord of hosts.

13 Your words haue bene stout ^m against me,
sayth the Lord: yet ye say, What haue we spoken
against thee?

14 Yee haue sayd, *It is in vaine to serue God:*
and what profit is it that we haue kept his com-
mandement, and that we walked humbly before

15 Therefore we count the proude blessed:
euen they that worke wickednesse, are set vp, and
they that tempt God, yea, they are deliuered.

16 ° Then spake they that feared the Lord,
euery one to his neighbour, and the Lord hear-
kened and heard it, and a p booke of remem-
brance was written before him for them that fea-
red the Lord, and that thought vpon his Name.

17 And they shall be to mee, saith the Lord of hosts, in that day that I shall do *this*, for a flock, and I will spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne be-
tweene the righteous and wicked, betweene him
that serueth God, and him that serueth him not.

tion, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. r That is, forgieue their sinnes, and gouerne them with my Spirit.

CHAPTER. III.

The day of the Lord before the which Elijah should come.

For behold, the day commeth that shall burne
as an oven, and all the proud, yea, and all that
doe wickedly, shall be stubble, and the day that
commeth, shall burne them vp, sayth the Lord of
hostes, and shall leaue them neither roote nor
branch.

2 But vnto you that feare my Name, shall the
b sonne of righteousnesse arise, and health shall be
vnder his wings, and ye shall go c forth, and grow
w as far as euers.

3 And ye shall tread downe the wicked : for
they shall be dust vnder the soales of your feete in
the day that I shall doe *this*, sayth the Lord of
heastes.

4 d Remember the Law of Moses my seruant,
which I commaunded vnto him in Horeb for all
Israel with the statutes and iudgements.

5 Beholde, I will send you Eliah the Prophet before the coming of the great and fearefull day of the Lord.

6 And he shall turn the heart of the father to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

image of God. c Yee shall be set at libertie, and increase in the ioy of the Spirit, 1 Cor. 3. 17. d Because the time was come that the Jewes should be delivred out of Egypt, and the Church out of the time of Christ, because they should now be able to vanquish the Propheet vntill the time of Christ, because they should now be able to free themselves diligently despite his coming, the Propheet exhorted them to be diligent in their duty, whereby they might continue in studying the Law of Moses to be able to stand against all temptations. e The Christ continue in the true religion, and also be meane against all temptations. f The Christ expounded of Iohn Baptist. Math. 11. 13. 14. who bore for his zeale, and for the purgation of religion, is applyed compared to Eliash. g Which as it is true for the wicked, so it is true for the godly, and call them to repentance. h He that is wicked, so doth the godly. i Iohn obai should stand in the turning of men to God, and saying to the fathers and children in one voice of faith: be that the father shall turn to the son, and the son to the father, and the father and the son shall embrace the religion of his fowne which is conuered to Christ, and y. The second part of his faith of the true fathers, Abraham, Israh, and Iacob, and y. would not receive Christs office was to denounce Gods iudgments against them, y. would not receive Christs

The end of the Prophets.

Q. 1. Whether or no any Man shall be forgiven his sins without Repentance
A. 2. Whether or no he can, Lovingly Repent of his sins, before he is
made sensible by the Word and Spirit of God, that he is guilty of his
sins
And then you propose or Query by
Q. 3. What sins are they, that the Word and Spirit of
God hath convinced you (or them), that they have committed
in any other ~~way~~ body, that they are now come into
the world to Repent of.

to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margin which direct to other places, containing like phrase or sense, haue bene so placed, that none without great labour could finde out the text alledged, I haue made these fixe seuerall figures or marks, * † ‡ § ¶, and haue set them aswell in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this first marke *: looke out the like marke in the margent, and there thou shalt finde *Luke 3, 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow unmarked, appertaine to the same. And if it fall out that there be more then fixe directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeared in the first columnne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetick, as 1. 2. 3. 4. &c. throughout the Euangelists and Acts, declare the effect or summe of the doctrine contained twene one of the sayd figures, and the next that followeth: as for example, *figure 1.* in the first line and first word of Matthew vnto the *figure 2* in the 18 v. the same chapter. the doctrine there gathered is set downe in the margent in this sort: *1* *Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, seruet to expound and lighten the darke words and phrases immediatly following them. As in the first line and second word, the letter *a*, being referred vnto *a*, directly against him in the margent sheweth that this word, Booke, signifieth *A rehearsal as the Hebrewes vse to* as Genes. 5, 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z*, and so beginning againe with *a*, if there be Notes that they doe exceede in number the letters of one Alphabet. This is fully done for thy commodity, reape thou the fruit, and giue the prayse to

Farewell.

Aaa 2

Aaa 3

139 After

Little Angel.

bring forth a sonne, and thou shalt call his name IESVS: for he shall

which they be asked it not.

they called leaders and respect to my reverence. The rich and honorable man and to them of it, when as

places mentioned in the four Euangelists, with other
 places about the sea coasts, wherein may be seene the wayes and iour-
 neyes of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts
 this Land is diuided.



The places specified in the Mappe, with their situa-
 tion by the obseruation of the degrees concerning
 their length and breadth.

65.24:31.32	Corasim	66.53:32.29	Tor, the other Fountaine whence Tor-
65.35:32	Dan, one of the Fountaines	67.31:33.7	dan springeth
65.55:31.51	whence Iordan springeth	66.56:32.42	Dalmanutha
66.31.58		66.48:32.28	Magdalen, called also
66.51.32.29	Ennon	66.35:32.33	Naim
67.34:32.1	Bethmans	66.56:32.42	Nazareth
66.31.58	Ephra	66.50:32.58	Ptolemais
65.52:32.48	Gadara or Garza	66.22:32.58	Samaria the city
66.53:32.39	Geza	67.15:33.30	Sidon
66.31:32.50	Jericho	66.27:32.19	Silo
66.16:32.25	Jerusalem	67	Tyrus
67.39:33.5	Ioppe	66.4	Tiberias

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

That Iesus is that Messias, the Saucour promised to the
 Fathers. 13 The nativity of Christ.



He 1. booke of the generation of Iesus Christ the sonne of David, the sonne of Abraham.
 2. Abraham begate Isaac.
 3. And Isaac begate Jacob. And
 4. Jacob begate Iudas and his brethren:

3. And Iudas begate Phares, and Zera of Thamar, And Phares begate Esrom. And Esrom begate Aram.

4. And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5. And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse.

6. And Iesse begate Dauid the King. And Dauid the King begate Salomon of her that was the wife of Vias.

7. And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Afa.

8. And Afa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9. And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10. And Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11. And Iosias begate Iakim. And Iakim begate Iechonias and his brethren about the time they were carried away to Babylon.

12. And after they were carried away into Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel.

13. And Zorobabel begate Abiud. And Abiud begate Eliachim. And Eliachim begate Azor.

14. And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15. And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16. And Jacob begate Ioseph the husband of Mary, of whom was borne Iesus, that is called Christ.

17. So all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vntill they were carried away into Babylon, foureteene generations; and after they were carried away into Babylon vntill Christ, foureteene generations.

18. Now the birth of Iesus Christ was thus, When as his mother Mary was betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

19. Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20. But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to take Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21. And she shall bring forth a sonne, and thou shalt call his name IESVS: for he shall

save his people from their sinnes.

22. And all this was done that it might be fulfilled which is spoken of the Lord by the Prophet, saying,

23. Behold, a virgine shall be with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24. Then Ioseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25. But he knew her not, till she had brought forth her first borne sonne, and hee called his name IESVS.

And after this, that a thing shall not come to passe in time had no children till her death day, a Sam. 6. 23. And in the last Chapter of this Euangelist: Behold, I am with you till the end of the world.

CHAP. II.

The wise men, who are the first fruits of the Gentiles, wor- ship Christ. 14 Ioseph fled into Egypt with Iesus and his mother. 26 Herod slayeth the Children.

When Iesus then was borne at Bethlehem in Iudea, in the daies of Herod the King, behold, there came three wise men from the East to Hierusalem,

2. Saying, Where is the King of the Iewes that is borne? for we have seene his starre in the East, and are come to worship him.

3. When King Herod heard this, he was troubled, and all Hierusalem with him.

4. And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne.

5. And they said vnto him, At Bethlehem in Iudea; for so it is written by the Prophet,

6. And thou Bethlehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.

7. Then Herod priuily called the Wise men, and diligently inquired of them the time of the starre that appeared,

8. And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.

9. So when they had found the king, they depaied: and loe, the starre which they had seene in the East, went before them, till it came & stood ouer the place where the babe was.

10. And when they saw the starre, they reioiced with an exceeding great ioy.

11. And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, euen gold, and frankincense, and myrrhe.

12. And after they were warned of God in a dreame, that they should not goe againe to Herod, they returned into their country another way.

And after this, when the birth of the Messias, who is that shall rule and gouerne, for Kinge are called Iudaea and Iherusalem of the people, he a kind of humble and lowly reuerence. The rich and the perfect, which they brought him, he God warned and told them of it, when they asked it not.

As 4. 12. Deliver, and this sheweth, the meaning of this name Iesus.

Eia 7. 14. There is in the Hebrew and Greeke text, an article added, to point out the meaning, and to be fourth plainly, as you would say, that Virgine, or a certaine virgine.

This little word Till, in the Hebrew tongue, signifieth to come, as Michael

in the last Chapter of the world.

Luke 2. 6. Christ a peo- ple child, layd down in a crib, and clothed by by his owne people, to reueale his nobilitie, and to shew that he was borne of a woman, and of his King's estate of Iherusalem, which his owne also would allowe of, although they did not so willingly.

For the word, which is in the title of Zacharias.

He wife and learned men: it is a Person word which they use in that part.

For as much as, for he was a prince, and came to the kingdom by force, and the Iewes were troubled for wickedness, in making him a King.

The chief Priest, that is, such as were of Aarons family, which were divided into foure and twenty orders, a Chron. 24. 1. and a Chron. 24. 14.

They that excommunicate the Law to the people, for the Hebrews take this word of another, which signifies as much as to excommunicate and declare.

Mich. 5. 1. John. 4. 2. Thence thou be a small nation, yet

shall be borne in Iuda, that shall rule and gouerne, for Kinge are called Iudaea and Iherusalem of the people, he a kind of humble and lowly reuerence. The rich and the perfect, which they brought him, he God warned and told them of it, when they asked it not.

Luke 3. 13. Iesus Christ came of Abraham of the tribe of Iuda, and of the house of Dauid, as God promised.

A Rehearsal: At the Hebrews use to speake, as Gen. 5. 1. The booke of the generations.

Of the ancestors of whom Christ came, which Christ is also the sonne of Abraham.

Gen. 11. 12. Gen. 11. 14. Gen. 11. 35.

Chon. 3. 17. Chon. 3. 5. Ruth 4. 18, 19. Ruth 4. 21.

1 Sam. 16. 1. and 17. 12. Sam. 23. 24. 1 King. 11. 43.

Chon. 3. 10, 11. 1 King. 20. 21. And 18. 1. Chon. 13. 14, 15.

1 King. 23. 34. 1 Sam. 16. 2. Chon. 36. 9.

That is, the capti- vity fell in the daies of Iakim and Iechonias, for Iechonias was borne before they carrying away into captiuitie.

1 Chron. 3. 16. 1 Chron. 3. 17. Extra 3. 1. and 3. 2.

All these which are reckoned up in this pedigree of Dauid, shew, that they begate one another orderly in their degrees.

Christ is the true Iesus Emmanuel, & therefore, Iesus (that is, Saviour) is conceived in the Virgine by the holy Ghost, as it was foretold by the Prophets.

Luke 1. 7. 2. Dract. 4. 1. Receiving her at her parents and kins-folks hands.

Which was pre-mised, and made sure to be the wife.

Of the mother substance by the holy Ghost.

Christ is borne of the same Virgine which neuer knew man, and is called Iesus of God himselfe, by the Angel.

places mentioned in the four Evangelists

it being yet borne, begin to be crucified, both in him, and also in his people.

13 ¶ After their departure, behold, the Angel of the Lord appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, & flee into Egypt, and be there till I bring thee word: for Herod will seeke the babe to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the Prophet, saying, Out of Egypt have I called my sonne.

16 ¶ Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, & sent forth, and slew all the male children that were in Bethleem, and in all the coastes thereof from two yeere old and vnder, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which is spoken of by the Prophet Ieremias, saying,

18 ¶ In Rama was a voice heard, mourning, and weeping, and great howling: y^e Rachel weeping for her children, and would not be comforted, because they were not.

19 ¶ And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Joseph in Egypt.

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought the babbles life.

21 Then he arose up, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea instead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile.

23 And went and dwelt in a city called Nazareth, that it might be fulfilled, which was spoken by the Prophets, which was, That he should be called a Nazareth.

CHAP. III.

1 John preacheth. 4 His apparition & meate. 5 He baptizeth. 8 The fruits of repentance. 10 The act at the root of the tree. 12 The faine and the chaffe. 13 Christ is baptized.

AN ¶ In a thofe daies, y^e Iohn the Baptist came and preached in the wilderness of Iudea.

2 And said, Repent: for the Kingdom of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Elias, saying, The voice of him that crieth in the wilderness, Prepare ye the way of the Lord: make his pathes straight.

4 ¶ And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes, his meate was also flocunts and wild hony.

5 ¶ Then went out to him y^e Ierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, confessing their finnes.

7 ¶ Now when he saw many of the Pharisees,

and of the Sadducees come to his baptism, he said vnto them, ¶ O generation of vipers, who hath forewarned you to flee from the anger to come?

8 ¶ Bring forth therefore fruit worthy amendment of life.

9 ¶ And I thinke not to say k with your felues, ¶ We haue Abraham to our father: for I say vnto you, that God is able vnto of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the root of the trees: ¶ therefore euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

11 ¶ Indeed I baptize you with water to amendment of life, but he that cometh after me is mightier then I, whose shoes I am not worthy to beare, he will baptize you with the holy Ghost, and with fire.

12 ¶ Which hath his fanne in his hand, and will make cleane his floor, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ¶ Then came Iesus from Galilee to Iordan vnto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue need to be baptized of thee, and comest thou to mee?

15 Then Iesus answering said to him, Let be now: for thus it becometh vs to fulfill all righteoufnesse. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a dove, and lightning vpon him.

17 ¶ And loe, a voyce came from heauen, saying, ¶ This is my beloved Sonne, in whom I am well pleased.

we are ingrafted into Christ, where by our old man dieth, and the new man riseth vp. Rom. 6. 6 The triumph of the wicked shall end in everlasting torment. We shall drinke it thoroughly, and make a full riddance. ¶ Mar. 1. 9. Luk. 3. 21. 9 Christ sanctified our baptism in himself. ¶ Ad. 13. 31. as it hath appointed vs to be baptized. ¶ To Iohn ¶ Christ full consecration and anointing in the office of the mediocrity, is showed by the fathers own voyce, and a visible signe of the holy Ghost. ¶ Cal. 1. 13. ¶ Pet. 1. 17. ¶ The Greeke word takeneth a thing of great account, and such as highly pleases a man. So then the Father saith, that Christ only is the man whom when he beholds, hee looketh vpon him he had conceived of vs, hee layeth it close in affe.

CHAP. I V.

1 Christ is tempted. 4 Hee vanquisheth the deuill with scripture. 12 The Angels minister vnto him. 12 He preacheth repentance, and that his life is com. 13 The calling of Peter, Andrew, James and Iohn. 15 He preacheth the Gospel, and healeth the diseased.

Then ¶ was Iesus led aside of the Spirit into the wilderness, to be tempted of the deuill.

2 And when he had fasted forty daies, and forty nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.

4 But he answering, said, It is written, ¶ Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy city, and set him on a pinnacle of the Temple,

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, ¶ That he will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, leat at any time thou shouldest dash thy foot against a stone.

7 Iesus said vnto him, It is written againe, ¶ Thou shalt not tempt the Lord thy God.

8 Againe,

¶ Cha. 1. 13. 3 True repentance is an inward thing which hath its feate in the mind & heart. ¶ The faith of the fathers susteineth the beleueing children nothing at all: and yet for all that God playeth not the liar, nor dealeth vnfaithfully in his league which hee maketh with the holy fathers.

I thinke not that you haue any cause to be proud of Abraham.

In your hearts. ¶ Iohn 8. 39. Acts 1. 26.

¶ Cha. 7. 19. ¶ Marke 1. 8. Luke 5. 16. Ioh. 1. 36. Mat. 11. 5, and 1. 4. and 5. 17, and 19. 4.

We may neither dwell vpon the signes which God hath bestowed as meane to leade vs vnto our saluation, neither vpon them: but we must clime vp to the matter it selfe, that is, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.

The outward signe putteth vs in minde of this, that we must be ingrafted into Christ, and become better, as by a scale, that

the new man riseth vp. Rom. 6. 6 The triumph of the wicked shall end in everlasting torment. We shall drinke it thoroughly, and make a full riddance. ¶ Mar. 1. 9. Luk. 3. 21. 9 Christ sanctified our baptism in himself. ¶ Ad. 13. 31. as it hath appointed vs to be baptized. ¶ To Iohn ¶ Christ full consecration and anointing in the office of the mediocrity, is showed by the fathers own voyce, and a visible signe of the holy Ghost. ¶ Cal. 1. 13. ¶ Pet. 1. 17. ¶ The Greeke word takeneth a thing of great account, and such as highly pleases a man. So then the Father saith, that Christ only is the man whom when he beholds, hee looketh vpon him he had conceived of vs, hee layeth it close in affe.

¶ Marke 1. 12. Luke 4. 1. ¶ Christ was tempted all manner of wayes, and still overcome, that we also through his vertue may overcome.

A full forty daies. ¶ Dent. 8. 3.

The battlements wherewith the flat roof of the temple was compassed about, that no man might fall downe: as was appointed by the Law. Dent. 22. 8. ¶ Psal. 9. 11.

¶ Dent. 16. 16. ¶ We for words, Thou shalt not get on foot in tempting.

¶ Hof. 11. 2.

¶ For God speaketh by the mouth of his Prophet.

¶ Ier. 31. 15. m A voyce of lamenting, weeping, and howling.

¶ That is, in 113. All that can compasse about Bethleem, for Rachel Jacobs wife, who did in childbed, was buried in the way that leadeth to that towne, which is also called Ephraim, because of the fruitfulness of the soile, and plenty of corne.

¶ Christ is brought vp in Nazareth, after the death of the tyrant by Gods providence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazareth.

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¶ Mar. 1. 1. Luk. 3. 3. ¶ At what time Ioseph went to dwell at Nazareth, but a great while after, about the date of 13 yeeres: for in the 30 yeeres of his age was Iesus baptized of Iohn: therefore by these daies is meant, as at that time that

he was baptized as yet an infant of the scene of Nazareth.

¶ Iohn, who through his singular holiness and rare austere life of life caused all men to cast their eyes vpon him, prepareth the way for Christ

following him on his heels, as the Prophet Elia foretold, and deliuereth the fame of the Gospel, which in short space after should be deliuered more fully.

¶ In an hilly country, which was notwithstanding inhabited, for Zacharie dwelt there. Luke 1. 40. and there was Iohns house. 1 Kings 2. 36 and besides these, Ierobam maketh mention of sixe towncs that were in the wilderness, cha. 15. 31. ¶ The word in the Greeke tongue signifieth a changing of our minds and heart from euill to better. ¶ The Kingdom of Iesus, whose government shall be heavenly, an vnto us heavenly. ¶ 2. 26. 3. Mar. 2. 3. Luk. 3. 1. Iohn 1. 31.

¶ Make him a plaine and straight way. ¶ Mar. 6. f. Iesus was a kind of meate which ceruise of the East people of, where they were called deuourers of Iosephs. Euit in Od. 9. ¶ Mar. 5. 5. Luk. 1. 7. ¶ The people of Ierusalem. ¶ Acknowledging that they were fawed only by their carnallism and forgiuenesse of their finnes. ¶ There is nothing that Iosephs vp the way of mercy and saluation against vs so much as the opinion of our owne righteousness doeth.

elleße,
fitions.

3 A true summe
and summe of all
Christian prayers.
4 Luke 11. 27.
d That, that is
meet for our
nature for our day's
food, or such as may
suffice our nature
and complexion.
e Chap. 13. 19.
f From the Devil
or from all aduer-
sities.
g Marke 11. 25.
h They that forgive
wrongs, to their
fines are forgiving,
but reuenge is
prepared for them
that reuenge.
i Against such as
bust after a name of
holiness, by fasting.
j They suffer not
their first love to be
seene, that is to say,
they marre the
natural colour of
their faces, that
they may seeme
leane and pale
faced.
k Those men la-
bours are shewed to
be vaine which
passe not for the
assured treasure of
euerslasting life,
but spend their
lines in scraping
together fraile and
vaine riches.
l Luke 12. 33.
m 1. Tim. 6. 19.
n Luke 11. 34.
o Men doe milio-
cloudily and vni-
thedly pur our euen
the little light of
nature that is in
them.
p The iudgment
of the mind: that as
the body is with the
eyes, so our whole
life may be ruled
with right reason,
that is to say, with
the spirit of God
wherein we are
lightened.
q Luke 16. 13.
r God will be
worshiped of the
whole man,
h Which be at
iare together, for
of two agree, they
are at one.
s This word is a
Syrian word, and
signifieth all things
that belongeth to money.
t Luke 12. 22.
u Philp. 4. 6.
v 1. Tim. 6. 8.
w 1. Peter 5. 3.
x Philp. 15. 32.
y The forward
carking carelesse
for things of this
life is contemned in
the children of
God by an exorbit
carking vpon the
providence of God.
z Almost this word
Haurim is taken for the ayre, I He speaketh of care which
is reined with thought of mind, and hath for the most part distrust iake with
it, in 2. Iohannis.

Father knoweth whereof ye haue need, before ye
aske of him.
9 After this manner therefore pray ye, & Our
father which art in heauen, hallowed be thy name.
10 Thy kingdome come. Thy will be done
euen in earth as it is in heauen.
11 Giue vs this day our dailie bread.
12 And forgive vs our debts, as we also forgive
our debtors.
13 And leade vs not into temptation, but deli-
uer vs & from euill: for thine is the kingdome,
and the power, and the glory for euer. Amen.
14 For if ye doe forgive men their trespasses,
your heauenlie Father will also forgive you.
15 But if yeec doe not forgive men their tres-
passes, no more will your father forgive you your
trespasses.
16 Moreover, when ye fast, looke not fowre
as the hypocrites: for they disfigure their faces,
that they might seeme vnto men to fast. Verely I
say vnto you that they haue their reward.
17 But when thou fastest, anoint thine head,
and wash thy face,
18 That thou seeme not vnto men to fast, but
vnto thy Father which is in secret: and thy Father
which seeth in secret, will reward thee openly.
19 Lay not vp treasures for yourselues vpon
the earth, where the mothe and canker corrupt, &
where thees digge through and beale.
20 But lay vp treasures for your selues in
heauen, where neither the mothe nor canker cor-
rupteth, and where thees neither digge through
nor beale.
21 For where your treasure is, there will your
heart be also.
22 The light of the body is the eye: if then
thine eye be single, thy whole body shall be light.
23 But if thine eye be wicked, then all thy body
shall be darke. Wherefore if the light that is in thee,
be darkened, how great is that darkenesse?
24 No man can serue two masters: for either
he shall hate the one, and loue the other, or els he
shall loue to the one, and despise the other. Yee
cannot serue God and riches.
25 Therefore I say vnto you, be not care-
full for your life, what ye shall eat, or what ye shall
drinke: nor yet for your bodie, what ye shall put
on. Is not the life more worth than meat? and the
bodie then raiment?
26 Behold the fowles of the heauen: for they
sowe not, neither reape, nor carry into the barnes,
yet your heauenly Father feedeth them. Are yee
not much better than they?
27 Which of you by taking care is able to
add one cubite vnto his stature?
28 And why care ye for raiment? Learneth
the Lilies of the field doe growe: they are not
wearing, neither spin:
29 Yet I say vnto you, that euen Salomon in all
his glory was not arrayed like one of these.
30 Wherefore if God so cloathe the graske of
the field which is to daie, and to morrow is cast
into the oven, shall he not doe much more vnto you,
O ye of little faith?
31 Therefore take no thought, saying, What
shall we eat? or what shall we drinke? or where-

with shall we be clothed?
32 (For after all these things seeke the Gen-
tiles) for your heauenlie Father knoweth that ye
haue need of all these things.
33 But seeke ye first the kingdome of God, and
his righteousnesse, and all these things shall be mi-
nistrd vnto you.
34 Care not then for the morrow, for the mor-
row shall care for itselfe: the day hath enough
with his owne griefe.
CHAP. VII.
We may not geneiuesment of our neighbours, 6 Nor
cast that which buy vnto digge. 13 The broad and
strait way. 11 False prophetes. 15 The tree and fruit.
14 The bushe built vpon a rocke, 16 and on the sand.
17 Voe is not, that ye be not iudged.
18 For with what a iudgement ye iudge, ye shall
be iudged, and with what a measure ye mete, it
shall be measured vnto you againe.
19 And why seekest thou the mote, that is in thy
brothers eye, and perceiuest not the beame that is
in thine owne eye?
20 Or how saiest thou to thy brother, Suffer mee
to cast out the mote out of thine eye, and behold,
a beame is in thine owne eye?
21 Hypocrite, first cast out that beame out of
thine owne eye: and then shalt thou see clearely to
cast out the mote out of thy brothers eye.
22 Giue ye not that which is holy to dogges,
neither call ye your pearles before swine, lest
they tread them vnder their feet, and turning a-
gaine, all to rent you.
23 Aske, and it shall be giuen you: seeke,
and ye shall find: knocke, and it shall be opened
vnto you.
24 For whosoever asketh, receiueeth: and he that
seeketh, findeth: and to him that knocketh, it
shall be opened.
25 For what man is there among you, which if
his sonne aske him bread, would giue him a stone?
26 Or if he aske fish, will he giue him a serpent?
27 If ye then, which are euill, can giue to your
children good gifts, how much more shall your
Father which is in heauen, giue good things to
them that aske him?
28 Therefore whosoener yee would that
men should doe to you: euen so doe ye to them:
for this is the Law and the Prophetes.
29 Enter in at the strait gate: for it is the
wide gate, and broad way that leadeth to destruction,
and many there be which goe in therat.
30 Because the gate is strait, and the way nar-
row that leaeth vnto life, and few there be that
finde it.
31 Beware of false prophetes, which come
to you in sheeps clothing, but inwardly they are
rauening wolves.
32 Ye shall know them by their fruits. Doe
men gather grapes of thornes, or figs of thistles?
33 So euery good tree bringeth forth good
fruit, and a corrupt tree bringeth forth euill
fruit.
34 A good tree cannot bring forth euill fruit,
neither can a corrupt tree bring forth good fruit.
35 Euery tree that bringeth not forth good
kaur, is hewen downe, and cast into the fire.
36 Therefore by their fruits yee shall know
them.

1 We ought to
find fault one with
another, but we
must beware wee
doe not without
cause, or to seeme
holier then they,
or to hatred of
them.
2 Luke 6. 37, 38.
3 1. Cor. 4. 1.
4 Marke 4. 24.
5 Luke 6. 38.
6 The distracted
and stubborne
enemies of the
Gospel are vnuolun-
tarily to haue it
preached vnto
them.
7 A pearle hath
his name among the
Greekes, for the
orient brightnesse
that is in it: and a
pearle was in ancie-
ent times a great
estimation among
the Latines: for a
pearle that Cleopa-
tra had, was val-
ued at two hun-
dred and fifty
thousand crownes,
and the word is
nowe brought from
that, to signifie the
most precious
heavenly doctrine.
8 Chap. 11. 22.
9 Mt 11. 14.
10 Mt 11. 12.
11 Mt 11. 13.
12 Mt 11. 14.
13 Mt 11. 15.
14 Mt 11. 16.
15 Mt 11. 17.
16 Mt 11. 18.
17 Mt 11. 19.
18 Mt 11. 20.
19 Mt 11. 21.
20 Mt 11. 22.
21 Mt 11. 23.
22 Mt 11. 24.
23 Mt 11. 25.
24 Mt 11. 26.
25 Mt 11. 27.
26 Mt 11. 28.
27 Mt 11. 29.
28 Mt 11. 30.
29 Mt 11. 31.
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31 Mt 11. 33.
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94 Mt 11. 96.
95 Mt 11. 97.
96 Mt 11. 98.
97 Mt 11. 99.
98 Mt 11. 100.
99 Mt 11. 101.
100 Mt 11. 102.

Of the ayre, or that liue in the ayre: for in all tongues
Haurim is taken for the ayre, I He speaketh of care which
is reined with thought of mind, and hath for the most part distrust iake with
it, in 2. Iohannis.

thanked, and so enter into life. 6 False teachers must be hated
and they are known by false doctrine and euill liuing.
Chap. 3. 12.

7 The way is
strait and narrow:
we must passe
through this rough
way, and suffer and
endure, and be
blessed. Luke 14. 30.

7 Euen the best
fish that are are
nothing without
goodwill.
* Rom 1.13.
James 1.12.
d By Name here
means that mighty
working power of
God, which curie
me weirs off, that
saileth upon him.
e Properly power.
f Now these excel-
lent works
wroughts are called
Power, by reason
of these things
which they bring in
passe, for by them
we understand,
how mightie the
power of God is.
f Luke 13.17.
g Thus not of sig-
natures, but because
he will cast them
away.
h Psal 6.5.
i Two that are
giuen is all kind
of wickedness, and
seemeth to be an
act of fauour.
k True godliues
relieth onely vpon
Christ, and there-
fore alwayes re-
maineth inuicible.
* Luke 6.47.48.
* Mat 4.23.
Luke 4.32.

21 ¶ 7 Not enery one that faith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but hee that doeth my Fathers will which is in heauen.

22 * Many will say to me in that day, Lord, Lord, & haue we not by thy d Name prophesied, and thou haue not sayd out deuilz? and by thy name done many great workes?

23 And then will I professe to them, I neuer knew you, * depart from me ye that worke iniquitie.

24 s Whosoever then heareth of mee these words, * and doth the same, I will liken him to a wife man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the winds blew, and beate vpon that house, and it fell not: for it was grounded on a rocke,

26 But whosoever heareth these my wordes, and doeth them not, * shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the winds blew, and beate vpon that house, and it fell, and the fall thereof was great.

28 ¶ * And it came to passe, when Iesus had ended these wordes, the people were adonied at his doctrine.

29 For he taught them as one hauing authority, and not as the Scribes.

CHAP. VIII.

1 The Leper cleansed. 2 The Centurions faith. 3 The calling of the Gentiles, 4 and casting out of the Iewes. 5 Peter's motion in law healed. 6 A Scabie deficius to follow Christ. 7 The tempest in the sea. 8 Two possessed with deuils cured. 9 The deuils got into swine.

Now when he was come down from the mountaine, great multitudes followed him.

2 ¶ 1 And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell no man, but goe, and shew thy selfe vnto the Priest, and offer the gift that * Moses commanded, for a witness to them.

5 ¶ 2 When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him.

6 And said, Master, my seruant lieth sicke at home of the palsey, and is grievously pained.

7 And Iesus said vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come vnder my roofo: but speake the word onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Goe, and hee goeth: and to another, Come, and hee cometh: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard that, hee marueiled, and said to them that followed him, Verely I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob, in the kingdome

of heauen.

12 And the children of the kingdome shall be cast out into vnter, & darkenesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleeged, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ 3 And when Iesus came to Peters house, he saw his wifes mother laid downe, and sicke of a fever.

15 And he touched her hand, and the fever left her: so the arse, and ministrated vnto them.

16 ¶ 7 When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, & healed all that were sicke,

17 That it might be fulfilled, which was spoken by * Eiaias the Prophet, saying, Hee tooke our infirmities, and bare our sickneses.

18 ¶ * And when Iesus saw great multitudes of people about him, he commanded them to goe a ouer the water.

19 4 Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoever thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes: but the Sonne of man hath not wheron to rest his head.

21 ¶ 5 And another of his disciples said vnto him, Master, suffer mee first to goe, and burie my father.

22 But Iesus said vnto him, Follow me, and let the dead burie the dead.

23 ¶ * 6 And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with waves: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, sleepe vs: we perishe.

26 And hee said vnto them, Why are ye fearefull, O ye of little faith? Then he arofe, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him?

28 ¶ 7 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils which came out of the graues very fierce, so that no man might goe by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before y time?

30 Now there was rafare off from them, a great herde of swine feeding.

31 And the deuils besought him, saying, If thou cast us out, suffer vs to go into the herde of swine.

32 And he said vnto them, Goe. So they went out and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the cite, they told all things, and what was become of them that were possessed with the deuils.

34 And behold, all the cite came out to meet Iesus: and when they saw him, they besought him to depart out of their coasts.

b Which are without
into the kingdome.
For in the kingdome
is light, and without
into the kingdome
darkenesse.

* Chap. 22. 13.
* Marke 1.29.
* Luke 4.38.

3 Christ, in healing
diseases, sheweth that
hee was sent of his Fa-
ther, that in him
only we should
seeke remedie in
all our miseries.

* Marke 1.32.
* Luke 4.40.

e Of all sorts.
* Psal 133.4.
* 2 Tim 2.24.

* Luke 9.57.58.

d Per Capernaum
was famous for
the lake of Thetis.

4 The true disci-
ples of Christ must
prepare themselves
to all kind of mi-
series.

e Word for word,
bodies made with
boughes.

5 When God
requirerth our labour,
we must leaue off
all duties to mee.

* Marke 4.37.
* Luke 8.33.

6 Some of the Christ
seemeth often-
times to neglect
his, euen in most
extreme danger,
yet in time conue-
nient be allwaies
all tempests, and
bringeth them to
the haue.

* Marke 5.12.
* Luke 6.27.

7 Christ came to
deliuer me from
all miserable
bondage of Sa-
tan: but the world
had rather lacke
Christ, then the
vilest and least of
their commodities.

8 Out of an hill,
the windes and Lake
winde: New
Gadara as Ioseph
recounteth beeth 17.
chap. 13. liued after
the order of the
Greeken, & there-
fore we may not
marueile if there
were swine there.

* Marke 5.12.
* Luke 6.27.

9 Christ came to
deliuer me from
all miserable
bondage of Sa-
tan: but the world
had rather lacke
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the order of the
Greeken, & there-
fore we may not
marueile if there
were swine there.

* Marke 5.12.
* Luke 6.27.

7 Christ came to
deliuer me from
all miserable
bondage of Sa-
tan: but the world
had rather lacke
Christ, then the
vilest and least of
their commodities.

8 Out of an hill,
the windes and Lake
winde: New
Gadara as Ioseph
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* Marke 5.12.
* Luke 6.27.

* Mar 4.40.
* Luke 5.12.
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with the touching
of his hand, shew-
eth that hee abor-
reth no filthies
that come vnto
him, be they neuer
so vncleane.

* Luc 1.13.4.
* Luc 7.1.

2 Christ by setting
before them the
example of the
vncircumcised
Cenotour, and yet
of an excellent
faith, prooueth
the leuier reuma-
tion, and toge-
ther forwardness
stem of their ca-
singing off, and
the calling of the
Gentiles.

* Mar 4.40.
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CHAP. IX.

One sicke of the palsey is healed. 5 Remission of sinnes. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 22 Two blind men by faith receive sight. 32 A dumbe man possessed is healed. 37 The harvest and workmen.

Then he entered into a ship, and passed over, and came into his own city.

2 And a loe, they brought to him a man sicke of the palsey layed on a bed. And Iesus seeing their faith, said to the sicke of the palsey, Sonne be of good comfort: thy sinnes are forgiven thee.

3 And behold, certaine of the Scribes said with themselves, This man is blasphemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgive sinnes (then said he vnto the sicke of the palsey,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authority to men.

9 ¶ And as Iesus passed forth from thence, he saw a man sitting at the a custome, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sat at meate in his house, behold, many Publicanes & sinners that came thither, sat down at the table with Iesus and his disciples.

11 And when the Pharises saw that, they said to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole need not the Physician, but they that are sicke.

13 But go ye and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and they eate fleshe and drinke wine?

15 And Iesus said vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a piece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ While he thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased: but come & lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelue yeeres) came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 ¶ Now when Iesus came into the rulers house, and saw the multitude and the multitude making noise,

24 He said vnto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put soorth, he went in and took her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 ¶ And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleuee ye that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame thorowout all that land.

32 ¶ And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, ¶ He casteth out deuils, through the prince of deuils.

35 ¶ And Iesus went about all cities and townes, teaching in their Synagogues, and preaching euery sicknesse and euery disease among the people.

36 ¶ But when he saw the multitude, he had compassion vpon them, because they were dispersed, and scanned abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, ¶ Surely the harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

CHAP. X.

¶ The gift of healing giuen to the Apostles. ¶ They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 15 Affliction. 16 Acknowledgement to the Father. 17 Flying from persecution. 18 Peace. 19 Two parables. 20 Harvest of our bread. 21 To acknowledge Christ. 22 Peace and the sword. 23 Variance. 24 Love of parents. 25 The cross. 26 To life the life. 40 To receive a Preacher.

And I called his twelue disciples vnto him, and gaue them power against vnclane spirits, to cast them out, and to heale euery sicknesse, and euery disease.

2 Now the names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother, James the sonne of Zebedeus, and Iohn his brother.

¶ Even death is said to giue place to the power of Christ. It is apperpreh that they used minstrels at their mourning.

¶ By healing thesa two blind, Christ sheweth that he is the light of the world.

¶ Luke 11, 14. ¶ An example of that power that Christ hath ouer the deuill.

¶ Chap. 1, 24. ¶ Marke 3, 22. ¶ Luke 11, 15. ¶ Marke 6, 5. ¶ Luke 13, 22.

¶ Although the ordi- nary pastors cease, yet Christ must use all of the care of his Church.

¶ Marke 6, 34. ¶ Luke 10, 41. ¶ If we would call them out: for men are very slow in so- bely a work.

¶ The Apostles are sent to preach the Gospel to Israel.

¶ Marke 3, 14, 15. ¶ Luke 9, 1. ¶ A Theophilist faith that Peter and Andrew are called the first, because they were first called.

14. * Luke 6, 40. John 13, 16. and 15, 20. † Chap. 12, 24, of the *Asconies*, which we call the god of flies.

5 The blinde receiue light, and the halt doe walke: the lepers are cleansed, and the deafe heare.

100

5 The blinde receiue light, and the halt doe

and preached in the
It was the idle o

¶ Ezech. 4. 6.
 Luke 4. 18.
 a What agreement, and what difference, is betwixt the ministry of the Prophets, the preaching of Iohn, and the Gospel, which Christ hath brought.
 ¶ Mathe. 3. 7.
 Luke 7. 38.
 c In the new state of the Church vnto the true glory of Gods service, the persons are not compared together, but the kinds of ministries, the preaching of Iohn with the Law and the Prophets, and against the more cleare preaching of the Gospel with Iohns.
 ¶ Luke 16. 16.
 d They prophesied of things to come, which are now present and clearly and plainly to see.
 ¶ Mathe. 23. 3.
 ¶ Luke 7. 37.
 e There are none more stout and stubborn enemies of the Gospel, then they to whom it ought to be most acceptable.
 f He blamed the forwardnesse of this age, by a proverbe, in that they could be moued neither with rage, nor gentle deuyng.
 g That which the most part refuse, the elect and chosen embrace.
 h Wisemen doe acknowledge the wisdom of the Gospel, when they receive it.
 i The proud reject the Gospel offered vnto them, to their great hurt and sinne, which turneth to the confusion of the simple.
 ¶ Luke 10. 12.
 ¶ Luke 10. 11.
 j Through the ministry of Christ, who openeth the truth of all things pertaining to God.
 k This word sheweth, that he conuerteth himselfe in his fathers counsell.
 l Gods will is the only rule of righteousnesse.
 ¶ Iohn 3. 35.
 m There is no true knowledge of God, nor outward gifts of mind, but euely in Ceritall alone.
 ¶ Iohn 6. 45.

16 And blessed is he that shall not be offended in me.
 7 And as they departed, Iesus beganne to speake vnto the multitude of Iohn. What went ye out into the wilderness to see? a reede shaken with the wind?
 8 But what went ye out to see? A man clothed in soft raiment? Behold they that weare soft clothing, are in kings houses.
 9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.
 10 For this is he of whom it is written, & Behold, I send my messenger before thy face, which shall prepare thy way before thee.
 11 Verely I say vnto you, Among them which are begotten of women, arofe there not a greater then Iohn Baptist, notwithstanding, he that is the least in the kingdom of heauen, is greater then he.
 12 And from the time of Iohn Baptist hitherto, the kingdom of God suffereth violence, and the violent take it by force.
 13 For all the Prophets and the Law prophesied vnto Iohn.
 14 And if ye will receiue it, this is that Elias, which was to come.
 15 He that hath eares to heare let him heare.
 16 * But wherevnto shall I liken this generation? It is like vnto little children which sit in the markets, and say vnto their fellows,
 17 And say, We haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.
 18 For Iohn came neither eating nor drinking: and they say, He hath a deuill.
 19 The Son of men came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes and sinners: a but wildefome is iustified of her children.
 20 ¶ * Then began he to vpbraid the cities, wherein most of his great workes were done, because they repented not.
 21 Woe be to thee Chorazin: Woe be to thee Bethsaida: for if the great workes which were done in you, had beene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.
 22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.
 23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue beene done in thee, had beene done among them of Sodome, they had remained vnto this day.
 24 But I say vnto you, that it shall be easier for them of the land of Sodome in the day of iudgement, then for thee.
 25 ¶ At that time Iesus answered and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast opened them vnto babes.
 26 It is so, O Father, because thy good pleasure was such.
 27 ¶ All things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale him.
 28 Come vnto mee, all ye that are weary and laden, and I will ease you.

9 Take my yoke on you, and ye shall finde that I am meake and lowly in heart: and ye shall finde & rest vnto your foules.
 30 ¶ For my yoke is ealie, and my burden light.

CHAP. XII.

1 The disciples plucke the eares of corn. 2 Mercy, sacrifice, to the wehered hand is healed. 3 We must doe good on the Sabbath. 4 The possessed is healed. 5 A kingdom diuided. 6 Sinne blasphemy. 7 The good is will tree. 8 Vipers. 9 The Ninuites. 10 The Queene of Saba. 11 The true master and brother of Christ.
 ¶ At that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eat.
 2 And when the Pharises saw it, they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath.
 3 But he said vnto them, * Haue ye not read what Dauid did when he was an hungred, and they that were with him?
 4 How he went into the house of God, and did eate the shewbread, which was not lawfull for him to eat, neither for them which were with him, but for the Priests?
 5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple breake the Sabbath, and are blamelesse?
 6 But I say vnto you, that here is one greater then the Temple.
 7 Wherefore if ye knew what this is, I will haue mercy and not sacrifice, yee would not haue condemned the innocents.
 8 For the sonne of man is Lord, euen of the Sabbath.
 9 ¶ And he departed thence, and went into their Synagogue.
 10 And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.
 11 And he said vnto them, What man shall there be among you, yath a sheep & if it fall on a Sabbath day into a pit, doth not take it & lift it out?
 12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.
 13 Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.
 14 ¶ Then the Pharises went out, and consulted against him, how they might destroy him.
 15 But when Iesus knew it, he departed thence, & great multitudes followed him, & he healed the all.
 16 And charged them in threatening wise, that they should not make him knowne.
 17 That it might be fulfilled which was spoken by Elias the Prophet, saying,
 18 ¶ Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit in him, and he shall shew c iudgement to the Gentiles.
 19 He shall not strine, nor cry, neither shall any man heare his voyce in the streets.
 20 A bruised reede shall he not breake, and smoking flax shall he not quench, till hee d bring forth iudgement vnto victory.
 21 And in his Name shall the Gentiles trust.
 22 ¶ ¶ 4 Then was brought to him one possessed with a deuill, both blind and dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.

¶ Ier. 1. 16.
 ¶ Iohn 7. 3.
 ¶ Many eapies be borne. E. si his commandments are not grieuous for all that is borne of God outcometh the world, 1 Iohn 5. 4.
 ¶ Of the true faith, fying of the Sabbath, and the abrogating of it.
 ¶ Marke 2. 28.
 ¶ Luke 6. 2.
 ¶ Deut. 33. 17.
 ¶ 2 Sam. 21. 6.
 ¶ The Pharisees call it bread of faces, because it should be before the Lord all the weeke vpon the golden table appointed to that seruice, Levitic. 24. 6.
 ¶ Ier. 10. 33. Levitic. 17. 11. and 24. 9.
 ¶ Num. 28. 9.
 ¶ When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much less doth the Lord of the Sabbath breake the Sabbath.
 ¶ Ier. 6. 7.
 ¶ Ier. 13.
 ¶ Marke 3. 4.
 ¶ Luke 6. 6.
 ¶ The ceremonies of the Law are not against the love of our neighbours.
 ¶ How farre and in what respect we may giue place to the vbridled rage of the wicked.
 ¶ Ier. 4. 1.
 ¶ By iudgement is meant a strict iudice, because Christ was to publish true religion among the Gentiles, and to call out superstition, which thing, where Iesus first came, the Lord is said to reigne and iudge here, that is to say, to gouerne and rule masters.
 ¶ He shall pronounce sentence and iudgement vnto the people of the world, and Satan, and shew himselfe conquerour ouer all his enemies.
 ¶ Luke 11. 14.
 ¶ A truth be it or no, so much is the flauour of the wicked: yet notwithstanding they ought to be auouched Rousers.

23 And all the people were amazed, and said, Is not this that sonne of David?

24 But when the Pharisees heard it, they said, * This man casteth the devils no otherwise out but through Beelzebub the prince of devils.

25 But Iesus knew their thoughts, and said to them, Every kingdome divided against it selfe, is brought to nought, and every city or house divided against it selfe shall not stand.

26 So if Satan cast out Satan, hee is divided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out devils, by whom do your children cast them out? Therefore they shalbe your iudges.

28 But if I cast out devils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except hee first binde the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathered not with me, scattereth.

31 ¶ Wherefore I say vnto you, Every sinne and blasphemy shalbe forgiven vnto men: but the blasphemy against the holy Ghost shall not be forgiven vnto men.

32 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: * but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree euill, and his fruit euill: for the tree is known by the fruit.

34 ¶ O generations of vipers, how can you speake good things when ye are euill? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: * and an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of euery * euill word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be iustified, and by thy words thou shalt be condemned.

38 ¶ ¶ Then answered certaine of the Scribes and of the Pharisees, saying, Master, we wolde see a signe of thee.

39 But he answered and said vnto them, An euill and adulterous generation seeketh a signe, but no signe shall giue vnto it, save that signe of the Prophet Ionas.

40 ¶ For as Ionas was three daies and three nights in the whales belly: so shall the sonne of man be three daies and three nights in the heart of the earth.

41 ¶ The men of Ninive shall rise in iudgement with this generation, and condemn it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 ¶ The Queene of the South shall rise in iudgement with this generation, and shall condemn it: for she came from the * remotest parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ ¶ Now when the vnclense spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee saith, I will returne into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him * seven other spirits worse then himselfe, and they enter in, and dwell there: * and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ ¶ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother, & who are my brethren? and he stretched forth his hand toward his disciples & said, Behold my mother, & my brethren.

50 For whosoever shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Iesus spake in parables. 18 The explication of the parable. 24 The parable of the tares. 31 Of the mustards seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the pearle. 47 Of the draw net cast into the sea. 53 Christ is not returned of his country men the Nazarenes.

¶ The same: * day went Iesus out of the house, and saie by the sea side.

2 And great multitudes resorted vnto him, so that he went into a ship, and saie downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp, and choaked them.

8 And some againe fell in good ground, and brought forth fruit, one came an hundred fold, some sixty fold, and another thirty fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 ¶ And he answered and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

12 ¶ For whosoever hath, to him shall be giuen, and he shall haue abundance: but whosoever hath not, from him shall be take away euen that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophecy of Esaias, which prophecy saith, * By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, least they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 ¶ But blessed are your eyes, for they see: and your eares, for they heare.

17 ¶ ¶ For verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, & haue not seen them, and to heare those things, which ye heare, and haue not heard them.

* Heb. 6. 4, 5
and 10. 26.
* Pet. 2. 20.
10 Christ teacheth by his owne example, how that all things ought to be set apart in respect of Gods glory.
* Mark 3. 31.
Luke 8. 20.

11 None are more pure vnto vs, than they that are of the bouthold of faith.

* Mark 4. 1.
Luke 8. 25.
10 Christ teacheth in parables, for hee is the parable of the Sower, that the seed of life which is sown in the world, can arise not so well as it is in others, and the reason is, for that men for the most part either doe not receive it, or suffer it not to ripen.

2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.
* Chap. 35. 19.

* Esai. 6.
* Mark 4. 12.
Luke 8. 10. John 12. 40. Acts 13. 26.
Rom. 11. 8.

3 The condition of the Church vnder the Lawe, and since Christ, is better then it was in the time of the Lawe, vnder the Lawe.
* Luke 10. 24.

* Chap. 9. 34.
* Mark 3. 21.
* Luke 11. 15.
5 The kingdome of Christ, and the kingdome of the deuill cannot coexist together.

* Mark 3. 28, 29.
* Luke 12. 10.
* John 5. 16.

6 Of blasphemy against the holy Ghost.

7 Hypocrites at the length be eery themselves euen by their owne mouth.
* Luke 6. 45.
8 Vaine and vnpromisable trifles which the most part of men spend their liues in.
9 Against forward desire of miracles.
* Chap. 16. 1.
* Luke 1. 22.
* 1 Cor. 1. 29.
10 Bassard which fell from Abraham faith, or forsake the true worship of God.

* Iona. 1. 17.
9 Christ teacheth by the sorrowfull example of the Iewes, that there are none more miserable then they which put out the light of the Gospell which was kindled in them.
* Iona. 2. 5.
* 1 Kings 10. 24.
10 He meaneth the Queene of Saba: whose country is South in respect of the land of Israel.
* Kings 10.
11 For Saba is situated in the remotest part of happy Arabia: upon the mouth of the Arabian Sea.
* Luke 11. 24.

4 Mar. 4. 30.
Luke 8. 11.

*a Though there be
ments is made of
the heart, yet this
sewing is referred
to hearing without
understanding. For
whether the seed be
received in the heart
or no, yet he that
soweth, soweth to
the heart.*

*4 Christ sheweth
in another parable
of the euill seed
mixt with the good,
that the Church
shall neuer be free
and quite from of-
fences, both in do-
ctrine and manners,
vntill the day ap-
pointed for the re-
storing of all things
to come, and there-
fore the faithfull
haue to arme
themselues with
patience and
conflagry.*

4 Marks 4. 30.
Luke 13. 19.

*5 God begetteth
his kingdome with
very small begin-
nings, to the end
that by the grow-
ing on of it, he kee-
pe the expectation
and hope of all men,
his mighty power
and working may
be more fully
forth.*

6 Luke 23. 31.
7 Mat. 4. 33-34.

8 Psal. 98. 2.

*9 He expoundeth
the former parable
of the good
and euill seed,*

13 ¶ *a* Hear ye therefore the parable of the Sower.

19 Whensoever any man heareth the word of that kingdome, and understandeth it not, that euill one cometh; and catcheth away that which was sown in his heart: and this is hee which hath received the seed by the way side.

20 And hee that receiued seede in the stony ground, is he which heareth the word, and incontinently with ioy receiueith it.

21 Yet hath he no roote in himselfe, and dureth but a season: for assoone as tribulation or persecution cometh because of the word, by and by he is offended.

22 And he that receiued the seed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulness of riches choke the word, and he is made vnfiruitfull.

23 But he that receiued the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

24 ¶ *4* Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayde vnto him, Master, sowedst thou not good seede in thy field? from whence then hath it tares?

28 And he sayd vnto them, Some enuious man hath done this. Then the seruants sayd vnto him, Wilt thou then that we go and gather them vp?

29 But he sayd, Nay, leaue while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ *5* Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ *6* Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leavened.

34 ¶ *4* All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in parables, and will utter the things which haue beene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 ¶ *6* Then answered he, and sayd to them, See that sowerth the good seed, is the sonne of man.

38 And the tares are the children of the kingdome, and the tares are the chilren of that wicked one.

39 And the enemy that sowed them, is the deuill, and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity.

42 And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

44 ¶ *7* Again, the kingdome of heauen is like vnto a treasure hid in the field, in which thereof a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ *9* Again, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had and bought it.

47 ¶ *8* Again, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust.

50 And shall cast them into a furnace of fire there shall be wailing and gnashing of teeth.

51 ¶ *9* Iesus sayd vnto them, Understand ye all these things? They sayd vnto him, Yea, Lord.

52 Then sayd hee vnto them, There fore euery Scribe which is taught vnto the kingdome of heauen, is like vnto a householder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 ¶ *10* And came into his owne countrey, and taught them in their Synagogue, so that they were astonished, and sayd, Whence cometh this wisdom, and great workes vnto this man?

55 Is not this the carpenter's sonne? Is not his mother called Marie, and his brethren James and Ioses, and Simon, and Judas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him, Then Iesus sayd to them, * A Prophet is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbelieues sake.

CHAP. XIII.

1 Herods indgement of Christ. 2 Wherefore Iohn was bann'd, 30 and beheaded. 13 Iesus departeth. 19 Of the four leuites. &c. 23 Christ prayeth. 34 The Apostles resist with the want. 37 Faith. 38 Peter in temptation. 39 The hymne of Christ's garment.

*A*T * 1 that time Herod the Tetrarch heard of the fame of Iesus,

an example of an irreuocable course, which all faithfull Ministers of God's word ought to follow: In Herod, an example of a vicious vanitie, pride and cruelty, and to be short, of a earthly conscience, and of other miserable humors, which haue in a greivous manner one pleasure: as Herod's and hee caught by an example of whereunto he was conuicted, and was able to crucifie.

2. And

¶ Ies. 3. 13.
Reuel. 14. 13.

¶ Dan. 8. 13.

*7 Few men vnder-
stand how great
the riches of the
kingdome of heauen
are, and no
man can be partaker
of them, but he
that redemeth
themselves with
the losse of all his
goods.*

*8 There are many
in the Church,
which notwithstanding
standing are not
of the Church, and
therefore at length
shall be cast out:
but the full and
perfect cleansing
of them is delayed
to the last day.*

*9 They ought to
be diligent, which
haue not onely to
be wise for them-
selves, but to dis-
pense the wisdom
of God to others.*

¶ Marke 6. 2.
Luke 4. 6.

*10 Men do not
use any time of igno-
rance, but also
wittingly and wil-
lingly lay stumbling
blocks in their
owne wayes, that
when God shall
visit them, they may
not obey, and so
moe plainly
destroy and cast
away themselves.*

¶ Iohn 4. 42.
¶ Marke 6. 4.
Luke 4. 24.
Iohn 9. 44.

¶ Marke 6. 14.
Luke 9. 7.

¶ Here is to Iohn

a By works he
mouneth that force
and power, whereby
works are wrought,
and not the works,
as is seen of be-
fore.
+ Marke 6. 17.
+ Marke 9. 19.
+ Levit. 18. 16.
and 20. 17.
+ Chap. 11. 36.

b There were three
broods: the first of
them was Antipa-
ters sonne, who is
also called Acha-
nus, in whose
veigne Christ was
borne, and hee it
was that caused the
children to be slain.
The second was cal-
led Antipas,
Magenus his sonne,
whose mothers
name was Malba-
na or Mariaca, and
this was called Te-
trarch, by reason of
enlarging his domi-
nion, when Archel-
us was banished to
Vienne in France.
The third was A-
grippa, Magens his
nephew by Antipa-
ters daughter, & hee it was
that slew Iesus.
+ Marke 9. 31.
+ Luke 9. 10.
c Christ refresheth
a great multitude
with fise loaves
and two litle fishes,
throwing the fishes,
that they shall
want nothing,
which layeth
things aside & seeks
the kingdom of
heaven.
+ Marke 6. 35.
+ Luke 9. 16.
+ Luke 9. 17.

* Mark. 6. 45. 46. 47.
+ John 6. 16. 17. 18.
3 We hath laie
unto thovve
mighty tempests,
and Cicilie will
now forsake vs,
to what we goe whi-
ther he hath com-
manded vs.
c By the fourth
watch is meant the
time neere to day
break, for in all
some they divided
the night into four
watches, in which
they counted.
d A spirit, as it is
here laien, is that
which a man in-
veneth in himselfe
secretly in his mind,
persuading himselfe
that he seeth some
thing, and seeth
nothing.

is that Iohn
aid, and there-
fore great

3 + For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn layd vnto him, It is not ³ for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a ⁴ seer Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased ⁵ Herod.

7 Wherefore hee promised with an oath, that he would giue her whatsoever she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was foryeuertheles, because of the oath, and them that fate with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went and told Iesus.

13 * And when Iesus heard it, hee departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 a And Iesus went forth and saw a great multitude, and was moued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, ^a his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them victuals.

16 But Iesus sayd to them, They haue no need to go away: giue ye them to eat.

17 Then sayd they vnto him, Wee haue here but fise loaves, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commanded the multitude to sit downe on the grasse, and tooke the fise loaves, and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fise thousand men, beside women and litle children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And asfoone as he had sent the multitude away, he went vp into a mountaine alone to pray: and * when the evening was come, hee was there alone.

24 3 And the ship was now in the mids of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the fourth watch of the night, Iesus went vnto them walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a ^d spirit, and cried out for feare,

aying, Be of good comfort, it is I: be not afraid.

28 + Then Peter answered him and sayd, Master, if it be thou, bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, hee walked on the water to goe to Iesus.

30 * But when he saw a mightie winde, he was afraid: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and sayd to him, O thou of litle faith, wherefore diddest thou doubt.

32 And asfoone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ + And when they were come ouer, they came into the land of Gennezaret.

35 ¶ And when the men of that place knew him, they sent out into all that country round about, and brought vnto him all that were sicke.

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commandments and traditions of men. 11 Offences. 12 The plants which is rooted vp. 14 Blind led the blind. 18 The heart. 21 The woman of Canane. 26 The childrens bread: whelpes. 28 Faith. 31 A quene madd. 36 Thanksgiuing.

T HEN came to Iesus the Scribes and Pharisees, which were of Ierusalem, sayng,

2 ¶ Why doe thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eate bread.

3 But he answered and sayd vnto them, Why doe yee also transgresse the commandement of God by your tradition?

4 ¶ For God hath commanded, saying, b Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, c Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest haue profit,

6 Though hee honour not his father, or his mother, shall be free: thus haue ye made the commandement of God of no ^d authoritie by your tradition.

7 3 O hypocrites, Elias prophesied well of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 + Then hee called the multitude vnto him and said to them, Heare and vnderstand.

4 By faith we tread
vnder fecte
euen the tempests
ourselues, but
yet by the vertue of
Christ, which hel-
peth their veru-
which hee of his
mercy hath giuen.
+ Marke 6. 5.
+ This Gennezareth
was a lake nigh to
Capernaum, which
they call the sea
of Galilee, and Tiberias, so that the
country it selfe
grew to be called
by that name.
5 so that that
Christ cleanse the
nake, we are giuen
to vnderstand that
we may seeke re-
medy for spiritual
diseases at his
hand: and that
we are bound our
ouely to run to
Iesus, but also to
bring others to
him.

1 None commonly
are more bold
countenances of Gods
children, than those
God appointeth
keepers of his law.
+ Marke 7. 5.
a Which they re-
ceiued of their an-
cesters from hand
to hand, or their el-
ders assured, which
were the gouernors
of the Church.
2 Their wicked
boldnesse, in con-
trarying the com-
mandement of
God, and that vpon
pretence of godli-
nesse, and vspurning
authoritie to make
lawes, is here re-
prooued.
+ Exo. 10. 12. deut.
5. 16. Ephes. 6. 2.
b By honour is
meant all kinde of
duty which chil-
dren owe to their
parents.
+ Exod. 21. 17.
+ Ier. 10. 9. psal. 10. 10.
c The meaning is
that they who say
I believe vpon thee

Temple, is to say profit, for it is as good as if I gaue it thee, for (as the Pharisees of our time say) it shall be meritorious for thee: for out of this colour of religion, they vnkid all to themselves, as though that had caused any thing to the Temple, had done the duties of a child. d To make it of no power and authoritie as much as lay in you: for otherwise the commandments of God stand fast in the Church of God, in despite of the world and Satan. 3 The same men are condemned for hypocrite and superstition, because they made the kingdom of God to stand in outward things. + Eph. 29. 13. 4 Christ teacheth vs that hypocrite of false teachers, which deceive our soule, is not to be borne withall, no not in indifferent matters, and there is no reason why their ordinary vocation should blind our eyes: otherwise we are like to perill with them.

11 which goeth into if mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharisees are offended in hearing this saying?

13 But he answered and sayd, ¶ Euery plant which mine heavenly Father hath not planted, shall be rooted vp.

14 Let them alone, they be the blinde leaders of the blind; and if the blind leade the blind, both shall fall into the ditch.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then sayd Iesus, Areye yet without vnderstanding?

17 Perceiue yee not yet, that whatsoever enueth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart, come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, & banders.

20 These are the things which defile a man: but to eat with vnclean hands, defileth not the man.

21 ¶ And Iesus went thence, and departed into the coasts of Tyrus and Sidor.

22 And beholde, a woman a Cananite came out of the same coasts, & cried, saying vnto him, Haue mercy on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 ¶ But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and sayd, I am not sent, but vnto the lost sheepe of the house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But the sayd, True, Lord: yet indeede the whelps eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and sayd vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus went awy from thence, and came neere vnto the sea of Galilee, and went vp into a mountaine and fard downe there.

30 And great multitudes came to him, having with them halfe blind, dumme, & maimed, and many other, and cast them downe at Iesus feet, and he healed them.

31 In so much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: & they glorified the God of Israel.

32 ¶ Then Iesus called his disciples vnto him, and sayd, I haue compassion on this multitude, because they haue continued with me already three dayes, and I haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples sayd vnto him, Whence should wee get so much bread in the wilderness, as should suffice to great a multitude?

34 And Iesus said vnto them, How many loaves haue ye? And they said, Seven, & a few little fishes.

35 Then hee commanded the multitude to sit downe on the ground.

36 And tooke the seven loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were satisfied, & there tooke vp of the fragments that remained, seven lvsaf keis full.

38 And they that had eaten, were foure thousand men, besides women, and little children.

39 Then Iesus sent away the multitude that tooke ship, and came into the parts of Bithala.

CHAPTER XVI.

1 The signe of Ionas. 2 The leauen of the Pharisees. 3 The disciples. 4 The people opinion of Christ. 5 The leuen of the Pharisees. 6 The leuen of the Pharisees. 7 The leuen of the Pharisees. 8 The leuen of the Pharisees. 9 The leuen of the Pharisees. 10 The leuen of the Pharisees. 11 The leuen of the Pharisees. 12 The leuen of the Pharisees. 13 The leuen of the Pharisees. 14 The leuen of the Pharisees. 15 The leuen of the Pharisees. 16 The leuen of the Pharisees. 17 The leuen of the Pharisees. 18 The leuen of the Pharisees. 19 The leuen of the Pharisees. 20 The leuen of the Pharisees. 21 The leuen of the Pharisees. 22 The leuen of the Pharisees. 23 The leuen of the Pharisees. 24 The leuen of the Pharisees. 25 The leuen of the Pharisees. 26 The leuen of the Pharisees. 27 The leuen of the Pharisees. 28 The leuen of the Pharisees. 29 The leuen of the Pharisees. 30 The leuen of the Pharisees. 31 The leuen of the Pharisees. 32 The leuen of the Pharisees. 33 The leuen of the Pharisees. 34 The leuen of the Pharisees. 35 The leuen of the Pharisees. 36 The leuen of the Pharisees. 37 The leuen of the Pharisees. 38 The leuen of the Pharisees. 39 The leuen of the Pharisees. 40 The leuen of the Pharisees. 41 The leuen of the Pharisees. 42 The leuen of the Pharisees. 43 The leuen of the Pharisees. 44 The leuen of the Pharisees. 45 The leuen of the Pharisees. 46 The leuen of the Pharisees. 47 The leuen of the Pharisees. 48 The leuen of the Pharisees. 49 The leuen of the Pharisees. 50 The leuen of the Pharisees. 51 The leuen of the Pharisees. 52 The leuen of the Pharisees. 53 The leuen of the Pharisees. 54 The leuen of the Pharisees. 55 The leuen of the Pharisees. 56 The leuen of the Pharisees. 57 The leuen of the Pharisees. 58 The leuen of the Pharisees. 59 The leuen of the Pharisees. 60 The leuen of the Pharisees. 61 The leuen of the Pharisees. 62 The leuen of the Pharisees. 63 The leuen of the Pharisees. 64 The leuen of the Pharisees. 65 The leuen of the Pharisees. 66 The leuen of the Pharisees. 67 The leuen of the Pharisees. 68 The leuen of the Pharisees. 69 The leuen of the Pharisees. 70 The leuen of the Pharisees. 71 The leuen of the Pharisees. 72 The leuen of the Pharisees. 73 The leuen of the Pharisees. 74 The leuen of the Pharisees. 75 The leuen of the Pharisees. 76 The leuen of the Pharisees. 77 The leuen of the Pharisees. 78 The leuen of the Pharisees. 79 The leuen of the Pharisees. 80 The leuen of the Pharisees. 81 The leuen of the Pharisees. 82 The leuen of the Pharisees. 83 The leuen of the Pharisees. 84 The leuen of the Pharisees. 85 The leuen of the Pharisees. 86 The leuen of the Pharisees. 87 The leuen of the Pharisees. 88 The leuen of the Pharisees. 89 The leuen of the Pharisees. 90 The leuen of the Pharisees. 91 The leuen of the Pharisees. 92 The leuen of the Pharisees. 93 The leuen of the Pharisees. 94 The leuen of the Pharisees. 95 The leuen of the Pharisees. 96 The leuen of the Pharisees. 97 The leuen of the Pharisees. 98 The leuen of the Pharisees. 99 The leuen of the Pharisees. 100 The leuen of the Pharisees.

Then Iesus came the Pharisees and Sadducees, and did tempt him, desiring him to shewe a signe from heauen.

2 But he answered, & said vnto them, When it is euening, ye say, Faire weather, for the ike is red.

3 ¶ And in the morning ye say, To day shall be a tempest, for the ike is red and lowing. O hypocrites, ye can discern the face of the ike, and can ye not discern the signes of the times?

4 The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but that signe of the Prophet a Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus sayd vnto them, Take heede and beware of the leauen of the Pharisees & Sadducees.

7 And they reasoned among themselves, saying, It is because we haue brought no bread.

8 But Iesus knowing it, sayd vnto them, O ye of little faith, why reason ye thus among your selves, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the foue loaves, when there were foue thousand men, and how many baskets tooke ye vp?

10 Neither the seven loaves when there were foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue ye not that I sayd not vnto you concerning bread, that yee should beware of the leauen of the Pharisees, and Sadducees?

12 Then vnderstoode they that he had not sayd that they should beware of the leauen of bread, but of the doctrine of the Pharisees, and Sadducees.

13 ¶ ¶ Now when Iesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I, the sonne of man, am?

14 And they sayd, Some say, Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd vnto them, But whom say yee that I am?

16 Then Simon Peter answered, & said, Thou art that Christ, the sonne of the liuing God.

17 ¶ And Iesus answered, and sayd to him, question ioynd with admiration. ¶ Sayd for commandment.

¶ These are Iudgements and opinions of Christ, who himselfe bee is knowen of his alone, & there were two Cesars, the one called Soter, the other was Cesarea Philippi, which heere the great the Tetrarches house by Cleopatra built in the house of Tiberius: the first of Lebanon, Isid. 15, 16. As heere thought, 20, 69. 4. Forth is of grace, not of nature.

720

vato you, except ye forgive from your hearts, each one to his brother their trespasses.

CHAP. XIX.

2 The sickle are healed, 3 and 7 A bill of divorcement. 12 Eunuchs. 13 Children brought to Christ. 17 Gladly goeth. The Commandments must be kept. 21 A perfect man. 23 A rich man. 26 Salvation is of God. 27 To leave all and follow Christ.

AND it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 Then came vnto him the Pharisees tempting him and saying to him, Is it lawful for a man to be put away his wife upon every occasion?

4 And he answered and said vnto them, Have ye not read, that he which made them at the beginning, made them male and female,

5 And saide, For this cause, shall a man leave father and mother, and cleave vnto his wife, and they which were 2 two, shall be one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They said to him, Why did then Moses command to give a bill of divorcement, and to put her away?

8 He sayd vnto them, Moses because of the hardness of your heart, suffered you to put away your wives: but from the beginning it was not so.

9 I say therefore vnto you, that whosoever shall put away his wife, except it be for whoredome, & marry another, committeth adultery: and whosoever marrieth her which is divorced, doeth commit adultery.

10 Then said his disciples to him, If the matter be so between man & wife, it is not good to marry.

11 But he said vnto them, All men cannot receive this thing, save they to whom it is given.

12 For there are some I eunuchs, which were so borne of their mothers belly: and there be some eunuchs, which be gelded by men: and there be some eunuchs, which have gelded themselves for the kingdome of heauen. He that is able to receive this, let him receive it.

13 ¶ Then were brought vnto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer little children, and forbid them not to come to mee: for of such is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ And beholde, one came and said vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandments.

18 He said vnto him, Which? And Iesus said, These, Thou shalt not kill: Thou shalt not com-

mit adultery: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father, and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The young man said vnto him, I haue observed all these things from my youth. What lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22 And when the young man heard that saying, hee went away sorrowfull, for hee had great possessions.

23 ¶ Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

28 ¶ And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed mee in the regeneration, I shall sit also vpon twelve thrones, and iudge the twelve tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundred fold more, and shall inherite euertlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

31 To him that begun well, not to continue vnto the end, he shall be cast away. ¶ Chap. 20. Mar. 10. 13. Luke 13. 30.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The enuill eye. 17 Hee foretelleth his passion. 20 Zebedee's sonnes. 22 The cap. 23 Christ is our minister. 30 Two blinde men.

FOR the kingdome of heauen is like vnto a certaine husbandholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penny a day, and sent them into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market place,

4 And said vnto them, Goe ye also into my vineyard, and whatsoever is right, I will giue you: and they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

7 They said vnto him, Because no man hath hired vs. Hee said to them, Goe ye also into my vineyard, and whatsoever is right, that shall ye receive.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call the labourers, & giue them their hire, beginning at the last till thou come to the first.

9 And they which were hired about the eleuenth houre,

n The young man did not answer truly in saying that he had kept all the commandments: and therefore he layeth out an example of true charity by telling him, to whom the disciples that day lurking in his mind.

6 Rich men haue need of a singular gift of God, to escape out of the furnace of Satan.

9 Word for word, it is of Iacobi's labour, p Throphylus's note, that by this word is meant a cable rope, but Caninius all together out of the Thalmudists.

17 It is a proverb, and the word Gamme, signifieth the beall's selfe.

¶ Mar. 10. 18. Luke 13. 30. 7 It is not lost, that is neglected for Gods sake.

9 The regeneration, I take in for that day, wherein the earth shall begin to haue a new life, that is to say, when they shall enjoy the heavenly inheritance, both in body and soule.

¶ Luke 21. 29. 10 To him that begun well, not to continue vnto the end, he shall not only be pros- trated, but also hurled very much. ¶ Chap. 20. Mar. 10. 13. Luke 13. 30.

15 The enuill eye, 17 Hee foretelleth his passion. 20 Zebedee's sonnes. 22 The cap. 23 Christ is our minister. 30 Two blinde men.

¶ God is bound to no man, and therefore be callest whomsoever and whensoever he listeth. This only euen man ought to take heed of, so that he may follow his whole endeavour, that he goe forward and come to the marke without all stopping or flagging, & not easily to examine other men's doings, or the iudgements of God.

a Word for word, fell in time: it is a kind of speech taken from long.

b The last hour: for the day was twine houre long, and the first houre began at the sunne's rising.

c The last hour: for the day was twine houre long, and the first houre began at the sunne's rising.

d The last hour: for the day was twine houre long, and the first houre began at the sunne's rising.

e The last hour: for the day was twine houre long, and the first houre began at the sunne's rising.

f The last hour: for the day was twine houre long, and the first houre began at the sunne's rising.

¶ Mir. 10. 1. a Puffed out the water out of Galilee, into the borders of Iudea.

b The band of marriage thought not of the wicked, & was left: it is for fornication.

c To lend her a booke of divorcement, afore, cap. 1. 10.

d Mir. 10. 1. 6 Gen. 2. 14. 10. 6, 16. Ebr. 5. 31.

e The Greek word imported to be glorified vnto, where by is signified that great knot, which is between man and wife, as though they were glorified together.

f They which were doted, become as it were one: and this word itself is by a figure taken for the whole man, or the body after the manner of the Hebrews.

g Hath made them like fellows, as the marriage it self is by a borrowed kinde of speech called a yoke.

h Because politike Lawes are constrained to heare with some things, it followeth not by and by that God alloweth them.

i Deut. 24. 1. f Being occasioned by reason of the hardness of your hearts.

g By a politike law, not by the moral law: for this law is a perpetual law of Gods iustice, the other boweth and bendeth as the carpenters Bevel.

¶ Chap. 5. 33. Mar. 10. 11. Luke 10. 18. 2 cor. 7. 11.

h Therefore shee Lawes that the Lawes that were made against adulterers were not regarded: for they should haue needed a divorcement, if marriage had bene out against with punishment by death.

i If the matter stand between man and wife, or in marriage. 3 The gift of continencie is peculiar, and therefore no man can be a Law to himselfe of perpetual continencie. k Receiue and admit, by transgression not say, that a strait & narrow place is not able to receive many things. l The word Eunuch is a general word, and hath diuers kinde of vnderstanding, as is related moe and often times. m As infants and little children are contained in the Covenant of God. ¶ Mir. 10. 13. Luke 9. 5. chap. 18. 2. 5 They neither know the statutes nor the Law, therefore to be saved by the Law. ¶ Mar. 10. 13. Luke 18. 18. ¶ Exod. 20. 13. Deut. 5. 16. 19. 17. 13. 9.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues only, and sayd to it, Neuer fruit grow on thee henceforward. And anon the figtree withered.

20 And when his disciples saw it, they marvelled, saying, How soone is the figtree withered!

21 ¶ And Iesus answered, and sayd vnto them, Verely I say vnto you, if ye haue faith, & I doubt not, ye shall not onely do that, which I haue done to the figtree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 ¶ And whatsoever ye shall aske in prayer, if ye beleue, ye shall receive it.

23 ¶ And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and sayd, By what authority doest thou these things: and who gaue thee this authority?

24 Then Iesus answered, and said vnto them, I also will aske of you I a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.

25 The baptism of Iohn, whence was it? from heaven, or of men? Then they reasoned among themselves, saying, If we shall say, From heaven, hee will say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we feare the multitude, for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, We can not tell. And hee sayd vnto them, Neither tell I you by what authority I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus sayd vnto them, Verely I say vnto you, that the publicanes and the harlots beleue him, and ye, though ye saw it, were not moued with repentance afterward, that ye might beleue him.

32 For Iohn came vnto you in the way of righteousness, and yee beleue him not: but the Publicanes and the harlots beleue him, and ye, though ye saw it, were not moued with repentance afterward, that ye might beleue him.

33 ¶ Heare another parable. There was a certaine householder, which planted a vineyard, and hedged it round about, and made a winepresse therein, and built a tower, & let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruit thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Again he sent other seruants, more then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselves, * This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and flew him.

40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They said vnto him, He will: cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus sayd vnto them, Reade ye neuer in the Scriptures, * The stone which the builders refused, the same is made the head of the corner? * This was the Lords doing, and it is maruelous in our eyes.

43 Therefore I say vnto you, The kingdome of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruits thereof.

44 ¶ And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will b dash him in pieces.

45 And when the chiefe Priests and Pharisees had heard his parables, they perceived that hee spake of them.

46 ¶ And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

¶ Efa 8, 14. b A chaffe offer to be scattered with the wind, which signifieth properly, to scatter the chaffe from the corn: with winnowing, and to scatter it abroad. c The wicked can doe nothing, but wth God will.

CHAP. XXII.

2 The parable of the marriage, 9 The calling of the Gentiles, 11 The wedding garments, faith. 16 Of Cafars tribute.

21 They question with Christ touching the resurrection. 31 Gods will of the iung. 36 The greatest commandment. 37 To loue God. 39 To loue our neighbour. 42 Iesus reasoneth with the Pharisees touching the Millias.

Then ¶ Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which married his sonne.

3 And sent forth his seruants to call them that were bidde to the wedding, but they would not come.

4 Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 But when the king heard it, he was wroth, and sent forth his warriors, and destroyed those murderers, and burnt vp their citie.

8 Then sayd hee to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

9 ¶ Goe ye therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

10 So those seruants went out into the high wayes, and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

11 ¶ Then the king came in, to see the guests,

¶ Luke 14. 16. reu. 19. 17. Not all the whole company of them that are called by the voyce of the Gospel, are the true church before God: for the most part of them had rather follow the commodities of this life: and some doe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth. a The word here used is commonly used in sacrifices, and as by its institution used for other things also: for feasts and banquets were wont to be begun with sacrifices. b A dreadfull destruction of them that contemne Christ. c The marriage feast. d God doth first choose, when we thinke nothing of it. e The generally calling offereth the Gospel to all men: but their life is examined that enter in. 4. In the small number which come to this calling, there are some callwayes which doe not confirme their faith with newe worke of life.

¶ How great the force of faith is. 4. Chap. 17. 20.

¶ The Greeke word signifieth a sticking or wauering of mind, so that we cannot tell which way to take. 5. Chap. 7. ich. 15. 7. ich. 1. 14.

¶ Mat. 11. 21. Luke 10. 1. 2.

¶ Against them which ouerspreading the doctrine, binde the calling and vocation to an ordinance succession, going about: by that false pretext, to stoppe Chritts mouth. R. Or, I what power.

¶ One word, that is to say, I will aske you, I one word, Iohn his preaching is called by a figure, discipline, because he preached the baptism of repentance. Or, Mat. 11. 4. 17. 19. 3. From God, and so it is plainly scene how these are set one against another.

¶ Beat their heads about it: & misde, to layd their heads together.

¶ Chap. 14. 5. marke 6. 20.

¶ It is no new thing to fee them to be the worth of all men, which ought to see the way of godlinesse to others.

¶ They make haste to the kingdome of God, and you shake: so that at leastwise you should haue followed them.

¶ Marke then that this word (see before) is improperly taken in this place, whereas no man followeth.

¶ Living uprightly, being of a good and simple conversation: For the Hebrews vsed this word Way, for life, for seruice, for maners.

¶ Those men often times are the cruellest enemies of true Church: to whose fidelity it is committed: But the vocation of God, is not binded to time, place, nor person.

¶ Efa 3. 1. ierem. 23. 17. marke 12. 1.

¶ Made the place strong: For a tower is the strongest place of a wall. 5. Chap. 46. 2. 6. 4. 27. 1. John 11. 13. 5. Word for word, let vs hold us fast.

¶ A kind of pro-uocuer, stirring what and the wicked are worthy of. 4. Plal. 118. 22. act. 4. 11. rom. 9. 33. u. Master builders, which are chiefe builders of the house, that is, of the Church.

¶ This is to be. 7 The chiefe stone in the corner is called the head of the corner, which becometh up the couplings or joints of the whole building.

¶ The matter (in that the stone which was cast away, is made the head) is the Lords doing, which we beheld, and greatly maruile at.

¶ They bring forth the fruits of the kingdome of God, which bring forth the fruits of the spirit, and not of the flesh. Gal. 5.

¶ Iesus sayd a word which signifieth properly, to scatter the chaffe from the corn: with winnowing, and to scatter it abroad.

¶ The wicked can doe nothing, but wth God will.

¶ Luke 14. 16. reu. 19. 17.

¶ Not all the whole company of them that are called by the voyce of the Gospel, are the true church before God: for the most part of them had rather follow the commodities of this life: and some doe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.

¶ The word here used is commonly used in sacrifices, and as by its institution used for other things also: for feasts and banquets were wont to be begun with sacrifices.

¶ A dreadfull destruction of them that contemne Christ.

¶ The marriage feast.

¶ God doth first choose, when we thinke nothing of it.

¶ The generally calling offereth the Gospel to all men: but their life is examined that enter in.

¶ In the small number which come to this calling, there are some callwayes which doe not confirme their faith with newe worke of life.

18 ¶ But be not ye called Rabbis: for ye are ye also: for outward ye appear
is your doctour, to wit, Christ, and all ye are full of hy-
pocrites.

19 And I call no man your father vpon the
earth: for there is but one, your father which is in
heauen.

20 Be not called Rabbis: for one is your
doctour vnto Christ.

21 But he that is greatest among you, let him
be your seruant.

22 ¶ For whosoever will exalt himselfe, shall
be brought low: and whosoever will humble
himselfe, shall be exalted.

23 ¶ I Woe therefore be vnto you, Scribes
and Pharisees, because ye shut vp the
kingdome of heauen before men: for yee your
selues goe not in, neither suffer yee them that
would enter, to come in.

24 ¶ Woe be vnto you, Scribes and Pharisees,
hypocrites: for ye deuoure widows houses, euen
vnder a colour of long prayers: wherefore yee
shall receive the greater damnation.

25 Woe be vnto you Scribes and Pharisees, hy-
pocrites: for ye compass sea and land to make
one of your profession: and when he is made, yee
make him two fold more the child of hell, then
you your selues.

26 Woe be vnto you blinde guides, which say,
Whosoever sweareth by the Temple, it is nothing:
but whosoever sweareth by the gold of the Tem-
ple, he is offendeth.

27 Ye fooles and blind, whether is greater, the
gold, or the Temple that is sanctified the gold?

28 And whosoever sweareth by the altar, it is
nothing: but whosoever sweareth by the offering
that is vpon it, offendeth.

29 Ye fooles and blinde, whether is greater,
the offering, or the altar which sanctifieth the
offering?

30 Whosoever therefore sweareth by the altar,
sweareth by it, and by all things thereon.

31 ¶ And whosoever sweareth by the Temple,
sweareth by it, and by him that dwelleth therein.

32 ¶ And he that sweareth by heauen, swea-
reth by the throne of God, and by him that sit-
teth thereon.

33 ¶ Woe be to you, Scribes and Pharisees,
hypocrites: for ye tithe mynt, & annise, and cum-
min, and leaue the weightier matters of the law, as
iudgement, and mercy, and fidelitie. I hefe ought
ye to haue done, and not to haue left the other.

34 Ye blinde guides, which straine out a gnat,
and swallow a camel.

35 ¶ Woe be to you Scribes and Pharisees,
hypocrites: for yee make cleane the vtter side of
the cup, and of the platter: but within they are full
of briberie and exesse.

36 Thou blinde Pharisee, cleanse first the inside
of the cuppe and platter, that the outside of them
may be cleane also.

37 Woe be to you, Scribes and Pharisees, hy-
pocrites: for yee are like vnto whitened tombes,
which appeare beautifull outward, but are within full of
dead mens bones and all filthinesse.

38 ¶ Woe be to you, Scribes and Pharisees, hy-
pocrites: for ye build the tombes of the Pro-
phets, and garnish the f-pulchres of the righteous.

39 And say, If we had bene in the dayes of our
fathers, we would not haue bene partners with
them in the blood of the Prophets.

40 So then ye be witnesses vnto your selues,
that yee are the children of them that murdered the
Prophets.

41 ¶ Fulfill ye also the measure of your fathers.

42 O serpents, the generation of vipers, how
should ye escape the damnation of hell?

43 ¶ Wherefore behold, I send vnto you Pro-
phets, and wise men, and Scribes, and of them yee
shall kill & crucifie: and of them shall ye scourge
in your Synagogues, and persecute from cite to
cite.

44 ¶ That vpon you may come all the righte-
ous blood that was shed vpon the earth, & from
the blood of Abel the righteous, vnto the blood of
Zacharias the sonne of Barachias, & whom ye
slew betwene the Temple and the altar.

45 Verely I say vnto you, all these things shall
come vpon this generation.

46 ¶ Hierusalem, Hierusalem, which killest
the Prophets, and stonest them which are sent to
thee, how often would I haue gathered thy child-
ren together, as the henne gathereth her chickens
vnder her wings, and ye would not?

47 Behold, your habitation shall be left vnto
you desolate.

48 For I say vnto you, yee shall not see mee
henceforth till that ye lay, Blessed is he that com-
meth in the Name of the Lord.

CHAP. XXIV.

¶ The destruction of the Temple. 4 The signes of Christs
coming. 23 Iniquitie. 23 False Christs. 23 The signes of
the end of the world. 31 The Angels. 31 The first
dayes of Noe. 42 We must watch. 42 The tremeat.

¶ And Iesus went out, and departed from the
Temple, and his disciples came to him, to
shew him the building of the Temple.

2 ¶ And Iesus said vnto them, See yee not all
these things? Verely I say vnto you, & there shall
not be here left a stone vpon a stone, that shall not
be cast downe.

3 And as hee fate vpon the mount of Olives,
his disciples came vnto him apart, saying, Tell vs
when these things shall be, and what signe shall be
of thy coming, and of the end of the world.

4 ¶ And Iesus answered, and said vnto them,
¶ Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I
am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours
of warres: see that yee be not troubled: for all
these things must come to passe, but the end is
not yet.

7 For nation shall rise against nation, and
realme against realme, and there shall be fa-
mine, and pestilence, and earthquakes in diuers
places.

8 All these are but the beginning of sor-
rowes:

9 ¶ Then shall they deliuer you vp to be af-
flicted,

3 Hypocrites
when they goe
about to con-
uer their wicked-
nesse, then do they
by the iudgement
of God
blame themselves,
¶ A pious
word of the Law,
which hath this
meaning, See ye en-
ally & follow your
ancestors, that at
length your wicked-
nesse may be come
to the full.

¶ Luke Chap. 5.
vers 22.
10 Hypocrites be
cruell.

11 The end of
them which per-
secute the Gospel,
vnder the pre-
text of zeale.

¶ Gen. 4. 9.
¶ Of Iudas, who
was also called Ba-
nachab, that is,
the son of the hand.
2 Chron. 24. 21.

12 Where the
mercy of God was
greater, there was
greater wicked-
nesse and rebellion,
and at length the
most sharpe iudge-
ments of God.

¶ Luke 13. 34.
¶ He shaketh of
the outward mini-
ster, and as he
was promised for
the saving of this
people, so he
was careful for it,
even from the time
that the promise
was made to
Abraham.

¶ Mark 13. 1.
Luke 21. 5, 6.

¶ The destruction
of the Temple,
and of the
Temple is fore-
told.

¶ Luke 19. 44.
¶ The Church
shall haue a conti-
nual conflict with
infinite miseries
and afflictions,
and that more is,
with false profes-
sors, vntill the day
of victorie and tri-
umphant cometh.

¶ Eph 5. 6. col. 2. 12.
¶ That is, when
those that are
falsest, yet the end
shall not come.

¶ Every where
Word for word,
of great torment,
like unto women
in travail.

¶ Chap. 10. 17.
Luke 21. 1. 16th
13, 10, and 16, 24

And shall kill you, and ye shall be like
all nations for my Names sake.

1. Thee, 3. 13.
2. Tim. 2. 5.
3. The Gospel
shall spread
abroad, & the
devil shall be
much; and they
constantly beleue,
shall be saved.
4. Joyfull tidings
of the Kingdom
of heauen.
5. Through all
that part that is
deserted in.
6. The kingdom
of Christ is not
be troubled when
the cite of Ieru-
salem is utterly
destroyed, but
shall be blessed
out even to the
end of the
world.
7. Maite 13. 14.
Luke 1. 30.
8. The abomina-
tion of desolation,
that is to say,
which all
men detest and
cannot abide,
by reason
of the sinne
and shamefull
filthines of
it, and he speak-
eth of the idola-
try that were
for up in the
Temple, or as
either think, or
he meant the mar-
ring of the doctrine
in the Church.
9. Dan 9. 17.
10. This betokeneth
the great feare
that shall be
fall.
11. Acts 1. 12.
12. It was not law-
full to take a iour-
ney on the Sabbath
day, Iosaph. book 3.
13. These things
which befell the
people of the Iewes,
in the 34. yeeres,
when as the whole
land was wasted,
and at length
the cite of Ieru-
salem, and both
the Temple
destroyed, are mixed
with those that
shall come to
pass before the last
comming of our
Lord.
14. The whole nation
shall utterly be
destroyed; and this
word is his by a
figure taken for
man, as the He-
brews use to speak.
15. Mark 13. 31.
16. Luk. 13. 31.
17. I shall openly lay
forth great sayes
for men to behold.

And shall kill you, and ye shall be like
all nations for my Names sake.
10 And then shall many be offended, & shall
betray one another, and shall hate one.
11 And many false prophets shall arise, & shall
deceive many.
12 And because iniquitie shall be increased, the
love of many shall be cold.
13 ¶ But he that endureth to the end, he shall
be saved.
14 And this Gospel of the kingdom shall be
preached through the whole world for a witness
unto all nations, and then shall the end come.
15 ¶ When ye therefore shall see the abomi-
nation of desolation spoken of by Daniel the
Prophet, set in the holy place (let him that readeth
consider it)
16 Then let them which be in Iudea, flee into
the mountains.
17 Let him which is in the house top, not come
downe to fetch any thing out of his house.
18 And hee that is in the field, let not him re-
turne backe to fetch his clothes.
19 And woe shall be to them that are with child,
and to them that give sucke in those dayes.
20 But pray that your flight be not in the Win-
ter, neither on the Sabbath day.
21 For then shall be great tribulation, such as
was not from the beginning of the world to this
time, nor shall be.
22 And except it be shortened, those dayes shall be
shortened, there shall no man be saved; but for the
elects sake those dayes shall be shortened.
23 ¶ Then if any shall say vnto you, Lo, here
is Christ, or there, beleue it not.
24 For there shall arise false Christs, & false pro-
phets, & shall shew great signes & wonders, so if
it were possible, they should deceive very elect.
25 Behold, I haue told you before.
26 Wherefore if they shall say vnto you, Behold,
he is in the desert, goe not forth: Behold, he
is in the secret places, beleue it not.
27 For as the lightening cometh out of the
East, and is seene into the West, so shall also the
comming of the Sonne of man be.
28 ¶ For wheresoeuer a carkele is cast
thither will the Eagles be gathered together,
29 ¶ And immediately after the tribulations
of those dayes, shall the sunne be darkened, and the
moone shall not give her light, and the starres shall
fall from heauen, and the powers of heauen shall
be shaken.
30 And then shall appeare the signes of the
Sonne of man in heauen: and then shall all the
kindreds of the earth mourne, & they shall
see the Sonne of man come in the clouds of hea-
uen with power and great glory.
31 ¶ And he shall send his Angels with a great
found of a trumpet, and they shall gather together
his elect, from the foure windes, and from the

the crop of the heauens vnto the other.
which say Now learne the parable of the figge tree:
leaves, ye know that sommer is neere.
33 So likewise ye, when ye see all these things,
know that the kingdom of God is neere, even at
the dores.
34 Verely I say vnto you, this generation shall
not passe, till all these things be done.
35 ¶ Heauen and earth shall passe away: but
my wordes shall not passe away.
36 ¶ But of that day & houre knoweth no man,
no not the Angels of heauen, but my father only.
37 But as the dayes of Noe were, so likewise
shall the comming of the Sonne of man be.
38 ¶ For as in the dayes before the flood, they
did eate and drinke, marrie, and giue in marriage,
vnto the day that Noe entred into the Arke,
39 And knew nothing till the flood came, and
tooke them all away, so shall also the comming of
the Sonne of man be.
40 ¶ Then two shall be in the fields, the one
shall be receiued, and the other shall be refused.
41 ¶ Two women shall be grinding at a mill: the
one shall be receiued, and the other shall be refused.
42 ¶ Watch therefore: for ye knowe not
what houre your master will come.
43 ¶ Of this be sure, that if the good pain of
the house knewe at what watch the thief would
come, hee would surely watch, and not suffer his
house to be digged through.
44 Therefore be ye also ready: for in the houre
that ye thinke not, will the Sonne of man come.
45 ¶ Who then is a faithfull seruant and wise,
whom his master hath made ruler over his house-
hold, to give them meat in season?
46 Blessed is that seruant, whom his master
when he cometh, shall find so doing.
47 Verely I say vnto you, hee shall make him
ruler over all his goods.
48 But if that cuill seruant shall say in his heart,
My master doth deferre his comming,
49 And begin to smite his fellowes, and to eat
and to drinke with the drunken,
50 That seruants master will come in a day,
when hee looketh not for him, and in an houre that
he is not ware of,
51 And will cut him off, and giue him his por-
tion with hypocrites: 4 there shall be weeping
and gnashing of teeth.
52 Against them that persecute themselves that God will be mercifull
to all men, and doe by that means give ouer themselues to liue, that they may
in the meane while liue in pleasure vnder all care. Luke 7. 36. ¶ The Greeke
women and the Barbarians did drinke and bake. Plut. beke Prob. 11. An ex-
ample of the carlelesse of men in those things whereof they ought to be
most careful. ¶ Mar. 13. 37. ¶ Luke 13. 39. ¶ I will cast him into the sea, which
was a moile kind of punishment, wherewith as Iustine Martyr witnesseth,
Esay the Prophet was executed by the Iewes: the like kind of punishment
we read of, 1. Sam. 15. 33. and Dan. 3. 30. ¶ Chap. 13. 42. and 35. 30.

If God hath pre-
sented a creature
order to nature,
much more hath
be done for to his
eternal iudge-
ments, but the
wedded vnderland
is not, or rather
it is made as it
is: but the good
doe make it,
and wait for it.
¶ When his tender-
ness sheweth that
the sinner which is
the life of the tree,
is come from the
root into the berke.
1 This age; this
word generation
or Age, being used
for the men of this
time.
¶ Mark 13. 31.
¶ The Lord doeth
now begin the
iudgement, which
he will make an
end of in the later
day.
¶ It is sufficient
for vs to know
that God hath ap-
pointed a latter
day for the rebui-
ding of all things,
but when it shall
be, it is hidden
from vs all, for our
profit, that we may
be so much the
more watchfull,
that we be not
taken as they were
in old time in the
flood.
¶ Luke 17. 36.
Gen 7. 1 per 320.
¶ The word which
the Evangelist us-
eth, expresseth the
master more fully
then our auth: for
it is a word which
is proper to brute
creatures, and his mean-
ing is, that in
these dayes men shall
be given to their
belies like unto
beasts: but for
otherwise it is no
fault to eat and
drinke.
¶ To agiofin them that persecute themselves that God will be mercifull
to all men, and doe by that means give ouer themselues to liue, that they may
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CHAP. XXV.

The virgins looking for the Bridegroom. 13. ¶ The
watch. 14. The talents delivered vnto the seruants. 24.
The euill seruant. 30. ¶ After what sort the last iudge-
ment shall be. 41. ¶ Thereof.

¶ We must desire
through at Gods
hand, which may
serue vs as a torch:
but we must be
through this
darknesse, to bring vs to our desired end: otherwise if we become slothfull
and negligent, as wrenie of our paines and travail, we shall be shut out of the
dores. A pompe of bride-ales was wrought for the most part to be kept in the
night season, and thus by damself.

3 The foot ^{Other lamps, but} ^{the came}
no oyle with them.

4 But the wife tooke oyle in their vessels ^{for}
their lamps.

5 Now while the bridegrome taried long, all
b slumbered and slept.

6 And at midnight there was a crie made, Be-
hold, the bridegrome cometh: goe out to meet
him.

7 Then all those virgines arose and trimmed
their lamps.

8 And the foolish said to the wife, Giue vs of
your oyle, for our lamps are out.

9 But the wife answered, saying, *Not so*, least
there will not be ynough for vs and you: but goe
ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome
came; and they that were readie, went in with him
to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, say-
ing, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vn-
to you, I know you not.

13 * Watch therefore: for ye know neither the day,
nor the houre, when the son of man will come.

14 * For the kingdom of heauen is as a man
that going into a strange countrey, called his ser-
uants, and deliuered to them his goods.

15 And vnto one he gaue five talents, &c to an-
other two, and to another one, to euery man after
his owne ability: & straightway went from home.

16 Then hee that had receiued the five talents,
went and occupied with them, and gained other
five talents.

17 Likewise also he that receiued two, hee also
gained other two.

18 But hee that receiued that one, went and dig-
ged it in the earth, and hid his masters money.

19 But after a long season, the master of those
seruants came, and reckoned with them.

20 Then came hee that had receiued five tal-
ents, and brought other five talents, saying, Master,
thou deliueredst vnto mee five talents: behold, I
haue gained with them other five talents.

21 Then his master saide vnto him, It is well
done: good seruant and faithfull, Thou hast beene
faithfull in little, I will make thee ruler ouer much:
d enter into thy masters joy.

22 Also he that had receiued two talents, came,
and saide, Master, thou deliueredst vnto mee two
talents: behold, I haue gained two other talents
more.

23 His Master saide vnto him, It is well done
good seruant, and faithfull, Thou hast beene faith-
full in little, I will make thee ruler ouer much: en-
ter into thy masters joy.

24 Then hee that had receiued the one talent,
came, and saide, Master, I knewe that thou wast an
hard man, which reapest where thou sowedst not,
and gathered where thou hast sowed not:

25 I was therefore afraid, and went, and hid thy
talent in the earth: behold, thou hast thine owne.

26 And his master answered, and saide vnto him,
Thou evil seruant, and slothfull, thou knewest that
I reape where I sowed not, and gather where I
strawed not.

27 Thou oughtest therefore to haue put my
money to the exchangers, & then at my coming
should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and

no him which hath ten talents.

For vnto euery man that hath, it shall be

40 given, and he shall haue abundance, and from him
that receiueth, euen that he hath shalbe taken away.

30 Cyt therefore that vnprouisable seruant in-
to viter & darkenesse: there shall be weeping and
gnashing of teethe.

31 * And when the Sonne of man cometh in
his glorie, and all the holy Angels with him, then
shall he sit vpon the throne of his glorie,

32 And before him shall be gathered all na-
tions, and hee shall separate them one from another
as a shepheard separateth the sheepe from the
goates.

33 And he shall set the sheepe on his right hand,
and the goats on the left.

34 Then shall the king say to them on his right
hand, Come ye blessed of my father: take the in-
heritance of the kingdom prepared for you from
the foundation of the world.

35 * For I was an hungred, & ye gaue me meat:
I thirsted, and ye gaue me drinke: I was a stranger,
and ye tooke me in vnto you.

36 I was naked, and yee clothed mee: I was
sicke, and yee visited me: I was in prison, and yee
came vnto mee.

37 Then shall the righteous answer him, say-
ing, Lord, when saw wee thee an hungred, and fed
thee? or athirst, and gaue thee drinke?

38 And when saw wee thee a stranger, and tooke
thee in vnto vs? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and
came vnto thee?

40 And the king shall answer, and say vnto
them, Verely I say vnto you, in as much as ye haue
done it vnto one of the least of these my brethren,
ye haue done it to me.

41 Then shall he say to them on the left hand,
* Depart from mee ye cursed, into euertlasting fire,
which is prepared for the deuil and his angels.

42 For I was an hungred, and ye gaue mee no
meat: I thirsted, and ye gaue mee no drinke:

43 I was a stranger, and ye tooke mee not in vn-
to you: I was naked, and ye clothed mee not, sicke,
and in prison, and ye visited me not.

44 Then shall they also answer him, saying,
Lord, when saw wee thee an hungred, or athirst, or
a stranger, or naked, or sicke, or in prison, and did
not minister vnto thee?

45 Then shall he answer them, and say, Verely
I say vnto you, in as much as ye did it not to one
of the least of these, ye did it not to me.

46 * And these shall goe into euertlasting paine,
and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His
feet are anointed. 15 Iudas selleth him. 16 The
institution of the supper. 34 and 36 Peters denieth
Christ is beateified. 47 He is betrayed with a kisse.
47 He is led to Caiaphas. 64 He confesseth himselfe
to be Christ. 65 They spit at him.

A ND * it came to passe, when Iesus had fini-
shed all these sayings, hee saide vnto his disci-
ples,

2 * Ye know that after two dayes is the Pass-
ouer, and the Sonne of man shall be deliuered to
be crucified.

3 * Then assembled together the chiefe Priests,
and the Scribes, and the Elders of the people into
the hall of the high Priest called Caiaphas:

printed the time that Christ should be crucified in. *John*
11. 47.

* Chap. 13. 22,
marke 4. 25.
Iude 5. 18.
and 19. 16.

* Chap. 8. 12,
and 22. 13.

3 A liuely setting
forth of the euerlast-
ing iudgement
which is to come.

f Blessed and hap-
py, upon whom my
Father hath most
abundantly be-
stowed his benefices:
* Esaus. 57.
ezech. 25. 7.

* Eccles. 7. 35.

* Psal. 6. 5.
Chap. 7. 25.
Iude 13. 27.

* Mat. 12. 5,
Iohn. 5. 29.

* Marke. 14. 2.
Iude. 22. 14.
3 Christ witnesseth
by his voluntarie
going to
death, that he will
make full satisfac-
tion for the sinne
of Adam, by his
obedience.
4 God himselfe
and not man, *John*
11. 47.

b Their eyes being
cleane with sleepe.

* Chap. 24. 42.
marke 13. 35.

* Luke 19. 12. 13.

c Christ witnesseth
that there shall
be a long time be-
tweene his depar-
ture to his father,
and his coming
again to vs, but
ye need not bilan-
cing that, he will
at that day take
account not onely
of the rebellious
and obdinate, but
they haue bestow-
ed that which
they receiued of
him, but also of his
household seruants,
which haue not
through slothful-
nesse employed
those gifts which
he bestowed vpon
them.

d According to
the wisdom and
skill in dealings
which was giuen
them.

e Came, and recei-
ued the fruit of
goodnesse, now the
Lord is to be
blessed. *Iohn* 15. 11.

f In any day may
remaine in you, and
your joy be fulfill-
ed.

e Table mates
which beate their
Opposites, or in-
uerses set abroad,
whereby let out
thy to vantage.

111

Seeing this prophesie is in Zach. 12. it can not be denied, but Ieremias name crept into the text, either through the Printer's fault, or from others ignorance; may be also that it came out of the margin, by reason of the abbreviation of the letters, the one being like the other, in such sort as not much unlike, but in the Syriack text the Prophet's name is not set down at all. * Zach. 12. 10. If the Euzan gift dish not follow the Prophet's words, but his meaning, it will be found to be fulfilled. 2. Christ holdeth his peace when he is accused, that we may not be accused, acknowledging our guiltiness, and therefore will bail his owne innocency. * Mark 15. 1. Luke 23. 10. 18. 33. 3. Christ is first quieted of the same Judge, before he be condemned, that we might see how the iust died for the vniuers. * Mark 15. 1. Luke 23. 18. 19. 40. 43. 5. 14. 4. Christ being quiet by the testimony of the Judge himselfe, is notwithstanding condemned by the same, to quit vs before God. 5. It was a manner in old time, when any man was murdered, and in other places, to wash their hands in water, to declare themselves guiltlesse. Of the murder, an Hebrew kinde of speech, if there be any offence committed in slaying him, let vs and our posterity smart for it. * Marke 15. 16. 20. 22. 6. Christ satisfieth that reproach which was due to our finnes, notwithstanding in the meane time by the secret prouidence of God, he is exalted King by them that despised him, and reproach.

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7. They call a cloake about him, and wrapped it about him, for it lacked sleeves. Ithin and Marke make mention of a purple robe, which is also very pleasant to see. But these pretious and many part saues soldiers clad Iesus in this way to see. * Marke 15. 13. Luke 23. 16. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

to care his croffe. 33. * And when they came vnto the place called Golgotha (is to say, the place of dead mens skulls) 34. They gaue him vinegar to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke. 35. * And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet. 36. They diuided my garments among them, and vpon my vesture did cast lots. 37. And they fate and watched him there. 38. * They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWEES. 39. * And there were two thieves crucified with him, one on the right hand, & another on the left. 40. And they that passed by, reviled him, wagging their heads, 41. And saying, Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Son of God, come down from the croffe. 42. Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharisees, sayd, 43. He saved others, but hee cannot save himselfe: if he be the King of Israel, let him now come downe from the croffe: and we will beleue in him. 44. * Hee trusted in God, let him deliuer him now, if he will haue him: for he sayd, I am the Sonne of God. 45. The selfe same thing also the Phariſees which crucified with him, said in his teeth. 46. * Now from the sixth houre was there darkness ouer all the land, vnto the ninth houre. 47. And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lama, sabachthani: that is, My God, my God, why hast thou forsaken mee? 48. And some of them that stood there, when they heard it, sayd, This man calleth Elias. 49. And straightway one of them ran, and tooke a sponge and filled it with vinegar, and put it on a reed, and gaue him to drinke. 50. Other sayd, Let be: let vs see if Elias come to saue him. 51. * Then Iesus cried againe with a loud voyce, and yielded vp the ghost. 52. And behold, the quaille of the Temple was rent in twaine, from the toppes to the bottome, and the earth did quake, & the stones were cleaued. 53. And the graves did open themselves, and many bodies of the Saints, which slept, arose. 54. And came out of the graves after his resurrection, and went into the holy citie, and appeared vnto many. 55. When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God. 56. * And many women were there, beholding his affaie, which had followed Iesus from Galilee, standing vnto him. 57. Among whom was Marie Magdalene, and

31. Ieremias name crept into the text, either through the Printer's fault, or from others ignorance; may be also that it came out of the margin, by reason of the abbreviation of the letters, the one being like the other, in such sort as not much unlike, but in the Syriack text the Prophet's name is not set down at all. * Zach. 12. 10. If the Euzan gift dish not follow the Prophet's words, but his meaning, it will be found to be fulfilled. 2. Christ holdeth his peace when he is accused, that we may not be accused, acknowledging our guiltiness, and therefore will bail his owne innocency. * Mark 15. 1. Luke 23. 10. 18. 33. 3. Christ is first quieted of the same Judge, before he be condemned, that we might see how the iust died for the vniuers. * Mark 15. 1. Luke 23. 18. 19. 40. 43. 5. 14. 4. Christ being quiet by the testimony of the Judge himselfe, is notwithstanding condemned by the same, to quit vs before God. 5. It was a manner in old time, when any man was murdered, and in other places, to wash their hands in water, to declare themselves guiltlesse. Of the murder, an Hebrew kinde of speech, if there be any offence committed in slaying him, let vs and our posterity smart for it. * Marke 15. 16. 20. 22. 6. Christ satisfieth that reproach which was due to our finnes, notwithstanding in the meane time by the secret prouidence of God, he is exalted King by them that despised him, and reproach.

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f Word for word,
pat themselves, or
out of their wits.
g The Gospel of
seceder the proud,
and faueth the
humble.
h Matt. 9. 9.
Iuke 5. 27.
i Matthew
other name.

bed, and went forth before them all, in so much
that they were all amazed, and glorified God, say-
ing, We neuer saw such a thing.

13 ¶ Then he went forth againe toward the
sea, and all the people resorted vnto him, and hee
taught them.

14 ¶ And as Iesus passed by, he saw a Leuit the
sonne of Alphaeus sit at the receipt of custome, and
said vnto him, Follow me. And he arose and fol-
lowed him.

15 ¶ And it came to passe, as Iesus sat at table
in his house, many Publicanes and sinners sat at
table with Iesus, and his disciples: for there
were many that followed him.

16 And when the Scribes and Pharisees saw him
eate with the Publicanes and sinners, they said vnto
his disciples, How is it, that he eateth and drinketh
with Publicanes and sinners?

17 Now when Iesus heard it, hee saide vnto
them, The whole haue no neede of the Physician,
but the sicke. ¶ I came not to call the righteous, but
the sinners to repentance.

18 ¶ And the disciples of Iohn, and the Phari-
sees did saie, and came and said vnto him, Why do
the disciples of Iohn, and of the Pharisees saie, and
thy disciples fast not?

19 And Iesus said vnto them, Can the children
of the marriage chamber fast, whiles the bridegome
is with them as long as they haue the bridegome
with them, they cannot fast.

20 But the dayes will come, when the bride-
gome shalbe taken from them, and then shall they
fast in those dayes.

21 Also no man seweth a piece of new cloth in
an olde garment: for els the new piece that is filled
it wth taketh away somewhat from the olde, and the
breach is worse.

22 Likewise, no man putteth new wine into old
vessels: for els the new wine braketh the vessels,
and the wine runneth out, and the vessels are ruined:
but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went
through the corne on the Sabbath day, that his
disciples, as they went on their way, began to pluck
the eares of corne.

24 And the Pharisees sayd vnto him, Behelde,
why doe they on the Sabbath day, that which is
not lawfull?

25 And he said to them, Haue yee neuer read
what David did when hee had need, and was an
hungred, both he, and they that were with him?

26 How hee went into the house of God, in the
dayes of Abiathar the high Priest, and did eate the
Shewbread, which were not lawfull to eate, but for
the Priests, and gaue also to them which were
with him?

27 And he said to them, The Sabbath was made
for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen
of the Sabbath.

CHAP. III.

1 The withered hand is healed, 2 The Pharisees consult with
the Herodians. 30 Many are healed by touching Christ.

11 At his sight the deuis fall down before him. 14 The
twoe Ayles, 15 The King in diuine against his iustice.

16 A blasphemie against the holy Ghost 33 Christ's parents.

34 ¶ ¶ hee entered againe into Synagoge, &c

¶ there was a man which had a withered hand.

2 And they watched him, whether he would
heale him on the Sabbath day, that they might
accuse him.

3 Then hee saide vnto the man which had the
withered hand Arise: stand forth in the middes.

4 And hee saide to them, Is it lawfull to doe a
good dede on the Sabbath day, or to doe euill? to
saue the life, or to kill? but they held their peace.

5 Then hee looked round about on them a-
ngerly, mourning also for the hardness of their
hearts, and saide to the man, stretch forth thine
hand. And he stretched it out: and his hand was
restored, as whole as the other.

6 ¶ And the Pharisees departed, and straight-
way gathered a councell with the Herodians a-
gainst him, that they might destroy him.

7 But Iesus answered with his disciples to the
sea: and a great multitude followed him from Ga-
lilee, and from Iudea,

8 And from Ierusalem, and from Idumea, and
beyond Iordan: and they that dwelled about Ty-
rus and Sidon, when they had heard what great
things hee did, came vnto him in great number.

9 And hee commanded his disciples, that a little
ship should wait for him, because of the multi-
tude, lest they should throng him.

10 For hee had healed many, in so much that
they pressed vpon him to touch him, as many as
had plagues.

11 And when the vncleane spirits saw him,
they fell downe before him, and cried, saying,
Thou art the Sonne of God.

12 And he sharply rebuked them, to the end
they should not vnder him.

13 ¶ Then hee went vp into a mountaine,
and called vnto him whom hee would, and they
came vnto him.

14 ¶ And hee appointed twelue, that they
should be with him, and that he might send them
to preach,

15 And that they might haue power to heale
sickenes, and to cast out deuils.

16 And the first was Simon, and he named Si-
mon, Peter,

17 Then James the sonne of Zebedee, & Iohn
James Brother (and furnished them Boanerges,
which is, The sonnes of thunder.)

18 And Andrew, and Philip, and Bartemew, and
Matthew, and Thomas, and James the sonne of
Alphaeus, and Thaddeus, and Simon the Cana-
natie,

19 And Iudas Iscariot, who also betrayed him;
and they came to home.

20 And the multitude assembled againe, so that
they could not so much as eate & read.

21 ¶ And when his kindefolks heard of it, they
went out to lay hold on him: for they sayd that he
was beside himselfe.

22 ¶ And the Scribes which came down from
Hierusalem, said, He hath Beelzebub, and it through
the prince of the deuils he casteth out deuils.

23 But he called them vnto him, and sayd vnto
them in parables, How can Satan drine out Satan?

24 For if a kingdome be diuided against it selfe,
that kingdome cannot stand.

25 Or if a house be diuided against it selfe, it
house cannot continue.

26 So if Satan make insurrection against
himselfe, and be diuided, he cannot endure, but is
at an end.

b A figurati-
speech, by the figure
Synecdoche. For
this kinde of sayinge
to saue the life, is
as much, as to saue
the man.
c Men, when they
haue wrong done
vnto them, are an-
gry, but not with-
out cause: but Christ
is angry without
cause, neither is he
angry so much for
the sinners, as that
hee should haue
done to his owne
people, as for their
wickednesse: and
therefore hee had
pity vpon them,
and for that cause
is hee said to haue
mourned.

d Although their
heart had bene so
close & up, yet grow-
ing together, that whole
some doctrine could
preuaile so much
with them.

e The more the
truth is kept vn-
der, the more it
cometh out.

f Luke 11. 22, 26,
f Which Iohⁿ ph^{il}
calbeth stonie or
rocke.

g Should alwayes
be ready for him.
h Disciples whome
with God, consubstan-
tial men as it were with
himselfe.

i In them whom
they had miste in-
to: or by the figure
called Metonymia,
for them which were
filled with vn-
cleane spirits.

k Chap. 6. 7. mat.
10. Iuke 9. 1.
l The twelve A-
postles are set
apart to be trained
vp to the office of
the Apostleship.

m Christ's appoint-
ment to be fami-
liar & consubstan-
tial with him.

n Whom Luke also
calbeth Iudas: and
for difference sake,
the other Iudas is
called Ierusalem.

o The disciples wth
Christ had taken to
be of his traine and
to line with him,
come home to his
house, to be with
him alwayes after.

p These are vnto
us, the twelve Apo-
stles, in that they
least caught.

q Word for word,
they that were if
him, that is, his
kindefolks: for they
that were his kinde,
were kinne to
him kinne.

r Mat. 9. 34. and
12. 24. Iuke 11. 15.
o Sat: is imps or
band.

low: and they awoke him, and sayd to him, Master, carest thou not that we perishe?

39 And hee arose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he sayd vnto them, Why are yee so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him?

CHAP. V.

a One possessed is bound: The devil acknowledgeth Christ.
A Legion of devils 13 casteth out Iesus, 22 Iesus daughter, as A woman is a body of a stocke vsed as Physicians 34 Faith. 39 Sleeps.

And they came ouer to the other side of the sea into the country of the Gadarens.

2 And when hee was come out of the shippes, there met him incontinently out of the graues, a man which had an vnclane spirit:

3 Who had his abiding among the graues, and no man could bind him, nor with chaines:

4 Because that when he was often bound with fetters &c chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and strooke himselfe with thones.

6 And when he saw Iesus asafar off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and sayd, What haue I to doe with thee, Iesus the Sonne of the most High God? I c will that thou sweare to me by God, that thou torment me not.

8 (For hee sayd vnto him, Come out of the man, thou vnclane spirit.)

9 And hee asked him, What is thy name? and he answered, saying, My name is Legion: for wee are many.

10 And hee prayed him instantly, that hee would not send them away out of the country.

11 Now there was there in the mountaines a great heard of swine feeding.

12 And all the devils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently, Iesus gave them leave. Then the vnclane spirits went out & entered into the swine, and the heard ranne headlong from the hill backe into the sea, (&c there were about two thousand swine) &c they were cloaked vp in the sea.

14 And the swineherds fled, and told it in the citie, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both cloaked, and in his right minde: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd vnto him, Go thy way home to thy friends, and shewe them what great things the Lord hath doppe vnto thee, and how hee hath had

compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did maruaile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was nere vnto the sea.

22 ¶ And he beholde, there came one of the rulers of the Synagoge, whose name was Iairus: and when he saw him, he fell downe at his feete,

23 And he sought him instantly, saying, My little daughter lieth at point of death: I pray thee, that thou wouldest come and lay thine hands on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 ¶ And there was a certaine woman, which was afflicted with an illue of blood twelue yeeres,

26 And had suffered many things of many Physicians, and had spent all that shee had, and it availed her nothing, but she became more wofe.

27 When shee had heard of Iesus, shee came in the presse behind, and touched his garment.

28 For she sayd, if I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried vp, and shee felt in her body, that shee was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the presse, and sayd, Who hath touched my clothes?

31 And his disciples sayd vnto him, Thou seekest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him. &c told him the whole truth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.

35 While hee yet spake, there came from the same ruler of the Synagogs house certaine which sayd, Thy daughter is dead: why dost thou trouble the master any farther?

36 As Iesus heard that word spoken, hee sayd vnto the ruler of the Synagoge, Be not afraid: onely beleue.

37 And he suffered no man to follow him save Peter and James, and Iohn the brother of James.

38 So hee came vnto the house of the ruler of the Synagoge, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and sayd vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepech.

40 ¶ And they laugh him to scorne: but hee put them all out, and toke the father, and the mother of the child, and them that were with him, and entered in where the child lay.

41 And tooke the child by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee arise.

42 And straightway the mayden arose, &c walked: for she was of the age of twelue yeeres, and they were astonied out of measure.

¶ Mat. 9. 18.
Iairus 1. 21.
¶ The whole company assembled together disorderly, but Iesus came into the Synagoge, there were certaine men which governed the people.

a Iesus being touched with true faith although it be but weeke, doth heale vs by his vertue.

3 Fathers approved by faith the promises of life even for their children.

4 Such as mocke and scorne Christ, are unworthy to be witnesses of his good deeds.
5 The three disciples.

How crimeth it to passe that you haue no faith?

¶ Mat. 9. 23.
Iuke 8. 16.
¶ Many true the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue.

a Luke 8. 30.
¶ Word for word, an vnclane spirit: now they are said to be in the spirit, because the spirit holdeth them fast lock & up, and as it were blind.

a That is, assure with an oath, that thou wilt not weare vs.

a That deuill that played the messenger for his fellows.
¶ The whole country is for the greater part of it very holy, for the mountaines of Galaad ranne through it.

f Strabo in the sixteenth booke saith that in Gadaria there is a flauing pool of very na ghastly water, which if hee taste of, they speed abent haire, nailes, & bones, &c bones.

43 And hee charged them straitly that no man should knowe of it, and commanded to giue her meate.

CHAP. VI.

a Christ preaching in his country, his owne contemne him. *9* The vnbeliefe of the Nazarenes. *7* The Apostles are sent. *13* They call out dunce whery any where the sicke with oyle. *14* Herodes opinion of Christ. *18* The cause of Iohns imprisonment. *22* Dauncing. *27* Iohn behaued. *28* Herod. *30* The Apostles returne for preachi. *34* Christ teacheth in the desert. *37* He feedeth the people with foue loaves. *43* The Apostles are trusted on the sea. *50* The sicke that touch Christs garment, are healed.

ANd *a* he departed thence, and came into his owne country, & his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagoge, and many that heard him, were astonied, and saide, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euen such great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames & Ioses, and of Iuda and Simon? and are not his *b* sisters here with vs? And they were offended in him.

4 And Iesus saide vnto them, *a* & Prophet is not without *c* honour, but in his owne country, and among his owne kintred, and in his owne house.

5 And he *d* could there doe no great works, saue that he laid his hands vpon a few sicke folke, and healed them.

6 And hee marvelled at their vnbeliefe, *e* and went about by the townes on euery day, teaching.

7 ¶ *a* And hee called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits.

8 ¶ And commaunded them that they should take nothing for their journey, saue a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with *f* sandals, and that they should not put on *g* two coates.

10 And hee said vnto them, Wherefoeuer yee shall enter into an house, *h* there abide till yee depart thence.

11 ¶ And whofoeuer shall not receiue you, nor heare you, when ye depart thence, *i* shake off the dust that is vnder your feete, for a witness vnto them. Verely I say vnto you, It shall be easier for Sodom, or Gomorrah at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, *k* that men should amend their liues.

13 And they cast out many many deuils: and they *l* annoyed many that were sicke, with oyle, and healed them.

14 ¶ Then King Herod heard of him (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great works are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of those Prophets.

16 ¶ So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent Iohn, and had taken Iohn, and bound him in prison: for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, ¶ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias *m* laid wait against him, and would haue killed him, but she could not.

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerend him, and when he heard him, hee did many things, and heard him *n* gladly.

21 But the time being conuenient, when Herod on his birth-day made a banquet to his princes and captaines, and chiefe officers of Gallilee:

22 And the daughter *o* of the same Herodias came in, and danced, and pleased Herod, and them that sate at table together, the King saide vnto the maide, Aske of me what thou wilt, and I will giue it thee.

23 And hee swore vnto her, Whatsoeuer thou shalt aske of mee, I will giue it thee, *p* euen vnto the halfe of my kingdome.

24 ¶ So she went forth, & said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with her vnto the King, and asked, saying, I would that thou shouldst giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was very fory: yet for his oathes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediately the King sent *q* his hangman, and gaue charge that his head should be brought in. So he went and beheaded him in the prison.

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke up his body, and put it in a tombe.

30 ¶ And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 ¶ And hee saide vnto them, Come ye apart into the wilderness: & rest a while: for there were many commers & goers, that they had not leasure to eate.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people sawe them when they departed, and many knew him, and ranne: soore thither out of all cities, and came thither before them and assembled vnto him.

34 ¶ Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard. ¶ And he began to teach them many things.

35 ¶ And when the day was now farre spent, his disciples came vnto him, saying, ¶ This is a desert place, and now the day is farre passed.

36 Let them depart, that they may goe into the country and townes about, and buy them bread: for they haue nothing to eate.

37 But hee answered, and said vnto them, Giue ye them to eate. And they said vnto him, Shall we goe, and buy two hundred peny worth of bread, and giue them to eate?

¶ Luke 19. 1. Commend. d. to be beleaued

¶ Luke 13. 16. m. Singht all men to see him here.

n. The want was very weil commnt to beare sentence pronounced among him, but the ed. vnto them they places.

o. Which the same Herodias had not by Herod. Antioch, but by Philip, and Iosaphat, called her Salome.

¶ Mat. 14. 3. p. For yee must not be in at table with men.

q. The word signifieth on that beareth with a dart, and the King gaue so: as called, because they did beare darts.

¶ Luke 10. 10.

r. Such as follow Christ shall haue nothing, no notia the wilderness, but shall haue abundance. And howe much a thing is to goe to looke for this tract in life at his hands, who giue euery thing life?

¶ Mat. 14. 13. Luke 9. 10.

¶ Mat. 9. 36. and 14. 1.

¶ Luke 9. 17. ¶ Mat. 14. 15.

¶ This is a k. ed. of demaund not considering, nor without a prouide mecke, which means comming of ye, when beginning tole in a some they day to doo. ny thing. ¶ Which is about 2000. c. estent, which is five pound.

¶ Mat. 19. 14. Luke 4. 16.

1. The half life word doeth no whit at all diminish the verue of Christ, but wittingly and willingly daye rich in himselfe of the efficacy of it, being offered vnto them in the word signifieth powers, or vertues, to hereby are meant things wonderful workes that Christ did, which flowed and forth the vertue and power of his Godhead to all the world. Mat. 7. 22.

b. After the manner of the Herodians, who by brethren and sisters, and retained all their kinshipes.

¶ Mat. 13. 57. John 4. 44.

c. Not only that hath that honour which of right is due to him taken from him, but also could speak of and misrepresed.

d. That is, he would not, for we must needs haue faith, if we will receive the workes of God.

¶ Mat. 4. 23. Luke 13. 12.

¶ Chap. 3. 14. Mat. 10. 1.

¶ Luke 9. 1. The disciples are prepared to that general Apostleship, by a peculiar leading forth.

k. Faithfull Pastours ought not to haue their mindes set, nor on things that are neessary for this life, if they may be an hinderance vnto them, but to ouer to little.

¶ Mat. 11. 3. ¶ The word signifieth properly womens shoes. ¶ That is, they should take no charge of agment with them, that they might be lighter for this journey, and make no specke. ¶ That is, charge not your Innet in this short journey. ¶ Mat. 10. 14. Luke 9. 5. ¶ The Lord is a most foure reuerend of is returnes. ¶ Act. 13. 51. and 16. ¶ Iames 5. 14. ¶ Hee eat was a man, and a sign of his marvellous vertue, and seeing that the gift of healing is a gift of God while fine, the ceremony which is yet retained of some, is to no purpose. ¶ Mat. 14. 1. Luke 9. 7. ¶ The Gospel confirmeth the goodly, and the wicked. ¶ The word signifieth Powers, whereby it means the power King miracles. ¶ Of the end Prophets.

4 *Mat. 15. 12.*
6 That which the
proud do select
when it is offered
vnto them, that
came doe the mod-
est and humble
sinner as it were
violently vying out
1 Into the other
most coasts of Pa-
lestina, which were
next to Tyras and
Sidon.
2 By profession,
pharisee.
3 In Neighbour or
wre to Damascus
4 Hee with this
word Whelpes ra-
ther then the word
Dages, that hee may
seeme to speake
more conueniently
5 As if he said, it
is as thou sayest
Lord, for it is
enough for the
whelpes, if they can
but gather up the
crummes that are
vnder the table:
therefore I reuere the
crummes, and not
the childrens bread.
7 As the Father
created vnto this
life in the begin-
ning in his onely
Sonne, so doth he
also in him alone
renew vs vnto
euertlasting life.
8 It was a little
country, and is cal-
led of ten cities,
which the four
gouernments doe run
betwene and com-
pass, Plinie, book
3. chap. 8.
9 *Gen. 31.*
scale. 39. 11.

24 ¶ And from thence he arose, and went into the borders of Tyras and Sidon, and entred into an house, and would that no man should haue known: but he could not be hid.

25 For a certaine woman, whose little daughter had an vnclene spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a Greeke, a Syrophenician by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus sayd vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then shee enuersed, and sayd vnto him, P Truth, Lord: yet indeede the whelpes eate vnder the table of the childrens crummes.

29 Then he sayd vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyras and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe and stumbled in his speech, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, and said vnto him, Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: but howe much soeuer hee forbade them, the more a great deale they published it.

37 And were beyond measure aitoined, saying, ¶ He hath done all things well: hee maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

1 The miracle of the seven loaves. 2 The Iewes seeke signes. 3 To beware of the leauen of the Pharisees. 4 A blinde man healed. 5 The peoples sundry opinions of Christ. 6 The Apostles acknowledge Christ. 7 He foretelleth his death. 8 Peter, Satan. 9 To Ioue and lose the life. 10 To be asloof of Christ.

¶ In those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd vnto them,

1 I haue compassion on the multitude, because they haue nowe continued with mee three dayes, and haue nothing to eate.

2 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

3 Then his disciples answered him, Whence can a man satisfie these with bread here in the wilderness?

4 And hee asked them, How many loaves haue ye? And they sayd, Seuen.

5 Then hee commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes: and when hee had giuen thanks, he commanded them also to beset before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anon he entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee signed deeply in his spirit, and sayd, Why doeth this generation seecke a signe? Verely I say vnto you, a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 ¶ And he charged them, saying, Take heede and beware of the leauen of the Pharisees, and of the leauen of Herod.

16 ¶ And they reasoned among themselves, saying, It is because we haue no bread.

17 And when Iesus knew it, he sayd vnto them, Why reason you thus, because ye haue no bread? perceiue ye not, neither vnderstand? haue yee your hearts yet hardened?

18 Haue ye eyes, and see not? and haue yee eares, and heare not? and doe ye not remember?

19 ¶ When I brake the five loaves among five thousand, how many baskets full of broken meate tooke ye vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets full of leauings of broken meate tooke ye vp? And they sayd, Seuen.

21 Then hee sayd vnto them, ¶ How is it that ye vnderstand not?

22 ¶ And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then hee tooke the blinde by the hand, and led him out of the towne, and spar in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him to looke againe. And hee was refores to his sight, and saw euery man as faste off clearly.

26 ¶ And he sent him home to his house, saying, Neither goe into the towne, nor tell to any in the towne.

27 ¶ ¶ And Iesus went out, and his disciples into the towne of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom saye that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

30 ¶ And he sharply charged them, that concerning him they should tell no man.

4 *Mat. 15. 39.*
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8 Christ offered all that he suffered for vs, not unwillingly neither unawares, but foreknowing it, and willingly.
9 None are able mlt then they that are wife before the word of God.
10 This is not godly, but worldly wisdom.

10 The disciples of Christ must beare thout what burden foerer the Lord layeth vpon them, and subdue the afflictions of the flesh.
11 Mat. 12, 38 and 13, 14 Luke 9, 43 and 14, 27
12 Mat. 16, 29 and 25, 25 Luke 9, 34 and 17, 33
13 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

14 Mat. 10, 33 Luke 9, 26 and 12, 30
15 Christ transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 12 The puffed is healed. 13 Earth can doe all things. 14 Christ foretelleth his death. 15 Who is greater among the Apostles. 16 Christ taketh a child in his armes. 17 To offend. 18 Salt, Peace.

31 Then bee began to teach them that the sonne of man must suffer many things, and should be reprooved of the Elders, and of the chief Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.
33 Then he turned backe & looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou be understandest not the things that are of God, but the things that are of men.

34 And hee called the people vnto him with his disciples, and sayd vnto them, Whosoever will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoever will & save his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall save it.

36 For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 Of what exchange shall a man give for his soule?

38 For whosoever shall be ashamed of mee, and of my wordes among this adulterous and sinful generation, of him shall the Sonne of man be ashamed also, when hee cometh in the glory of his Father with the holy Angles.

CHAP. IX.

1 Christ's transfiguration. 2 Christ must be heard. 11 Of Elias and Iohn Baptist. 12 The puffed is healed. 13 Earth can doe all things. 14 Christ foretelleth his death. 15 Who is greater among the Apostles. 16 Christ taketh a child in his armes. 17 To offend. 18 Salt, Peace.

And hee sayd vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they have seene the ^kingdome of God come with power.

* And sixe dayes after, Iesus taketh vnto him Peter, and James, and Iohn, and carieth them vp into an his mountaine out of the way alone, & his shape was changed before them.

3 And his raiment did shine, and was very white as snowe, so white as no fuller can make vp on the earth.

4 And there appeared vnto them Elias with Moises, and they were talking with Iesus.

5 Then Peter answered, and sayd to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moises, and one for Elias.

6 Yet bee knew not what they sayd: for they were afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloud, saying, * This is my beloved Sonne: I heare him.

8 And suddenly they looked round about, and saw no more any man face Iesus onely with them.

9 And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, and demanded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, that Elias must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and restore all things: and as it is written of the Sonne of man, hee must suffer many things, and be set at naught.

13 But I say vnto you, that Elias is come, (and they have done vnto him whatsoeuer they would) as it is written of him.

14 And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selves?

17 And one of the companie answered, and sayd, Master, I have brought my sonne vnto thee, which hath a dumbe spirit:

18 And whosoever he taketh him, he teareth him, and be someth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you? how long now shall I suffer you? I bring him vnto me.

20 So they brought him vnto him: and as soone as the spirit saw him, he tare him, and hee fell downe on the ground wallowing and foaming.

21 Then he asked his father, how long time is it since it hath bene thus? And he said, Of a child.

22 And oft times hee catcheth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If thou canst beleeue, all things are possible to him y^e beleeueth.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleeue: help my vn-beliefe.

25 When Iesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou dumbe and deaf spirit, I charge thee come out of him, & enter no more into him.

26 So then the spirit cried, and rent him selfe, and came out, and he was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 And when he was come into the house, his disciples asked him secretly, Why could not wee cast him out?

29 And he said vnto them, This kind can by no other meane come forth, but by prayer & fasting.

30 * And they departed thence, and went together thorough Galilee, and bee would not that any should haue knowne it.

31 For he taught his disciples, and said vnto them, The Sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they understood not that saying, and were afraid to aske him.

33 * After, he came to Capernaum: and when he was in the ^k house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefe.

35 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

28, 17, 34

Mat. 17, 14

Inke 9, 3

4 Christ sheweth by a miracle euen to heuoworthy, that he is come to bridle the rage of Satan.

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refeth to doe.

28 So same as Iesus

and looked vpon

the boy that was

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manner.

17 There is nothing

but Christ can and

will doe it, for them

that beleeue in him.

17 The nearer that

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is, the more ouer-

signiously doth Satan

rage.

6 We haue neede

of Iesus, and there

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possession.

28 Mat. 17, 21

Luke 9, 22

18 He and his disci-

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28 Mat. 8, 1

Luke 9, 46

30 Only humility

doth exalt.

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same shall be left of fall, and servant unto all.

36 And he took a little child, and set him in the middes of them, and took him in his armes, and said unto them,

37 Whosoever will receive one of such little children in my Name, receiveth me: and whosoever receiveth mee, receiveth not mee, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we have one casting out devils by thy Name, which followeth not vs, and we torbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ¶ And whosoever shall offende one of these little ones that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore, if thine hand cause thee to offend, cut it off, it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where thine worne dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee cast into hell, into the fire that neuer shall be quenched.

46 Where thine worne dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdom of God with one eye, then hauing two eyes, to be cast into hell fire.

48 Where thine worne dieth not, and the fire neuer goeth out.

49 ¶ For every man shalbe salted with fire: and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be insauoury, where with shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

¶ The wife, onely for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, how he may possesse eternall life. 23 The Apostles saye all things for Christs sake. 33 Christ foretold his death. 35 Zebedeus his sonnes request. 46 Blind Bartimeus healed.

And he was a nole from them, and went into the coastes of Iudea by y^e farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

1 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And hee answered, and saide vnto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and saide vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation God made them male and female:

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And hee saide vnto them, ¶ Whosoever shall put away his wife and marry another, committeth adulterie against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ Then they brought little children to him, if at he should receiue them, and his disciples rebuked those that brought them.

14 But when Iesus saue it, hee was displeased, & saide to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdom of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdom of God as a little child, he shall not enter therein.

16 And hee took them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus saide to him, Why callest thou mee good? there is none good but one, euen God.

19 Then knoweth the commandments, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hate no man. Honour thy father and mother.

20 Then hee answered, and saide to him, Master, all these things haue I observed from my y^{ou}th.

21 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But he was sad at that saying, and went away forowfull: for he had great possessions.

23 And Iesus looked round about, & saide vnto his disciples, How hardly doe they that haue riches, enter into the kingdom of God?

24 And his disciples were afraid at his words. But Iesus answered againe, and saide vnto them, Children, how hard it is for them that trust in riches, to enter into the kingdom of God?

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Iesus looked vpon them, and saide, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ ¶ Then Petes began to say vnto him, Lo, we haue forsaken all, and haue folowed thee.

29 Iesus answered, and saide, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But hee shall receive an hundred fold, now

Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24,

f Euen in the mid
of persecutions.

¶ Mat. 19. 30.
Luce 13. 30.

¶ Mat. 30. 17.
Luce 18. 31.

The disciples
are againe prepa-
red to patience,
not in be ouer-
come by the fore-
telling vnto the
end of his death,
which
was at hand,
and therewithall
of life which should
most certainly
follow.

¶ Mat. 20. 20.
¶ We must first
strive, before we
reioyce.
¶ We pray thee.

¶ The Magi rates
according to Gods
appointment, rule
ouer their subjects:
but the Pastors are
not called to rule,
but to serue, accord-
ing to the exam-
ple of the Sonne
of God himselfe,
who went before
us for so much
as he also was a
Minister of his Fa-
thers will.
¶ Luke 22. 25.
¶ They to whom
it is decreed and
appointed.
¶ Mat. 20. 19.
Luce 18. 35.
¶ Christ only,
being called vpon
By faith, beareth
our blindnesse.

at this present, house, and brethren, and sisters, and
mothers, and children, and landes with perfec-
tions, and in the world to come, eternall life.

31 ¶ But many that are first, shall be last, and
the last, first.

32 ¶ And they were in the way going vp
to Hierusalem, and Iesus went before them, and
they were troubled, and as they followed, they
were afraid, and Iesus tooke the twelue againe,
and began to tell them what things should come
vnto him,

33 Saying, Beholde, we goe vp to Ierusalem,
and the Sonne of man shall be deliuered vnto the
bie Priests, and to the Scribes, and they shall con-
demne him to death, and shall deliuer him to the
Gentiles,

34 And they shall mocke him, and scourge him,
and spit vpon him, and kill him: but the third day
he shall rise againe.

35 ¶ Then Iames & Iohn the sonnes of Ze-
bedeus came vnto him, saying, Master, w^e would
that thou shouldst doe for vs that we desire.

36 And he said vnto them, What would yee I
should doe for you?

37 And they said vnto him, Graunt vnto vs, that
we may sit, one at thy right hand, and the other at
thy left hand in thy glory.

38 But Iesus saide vnto them, Yee knowe not
what ye aske. Can ye drinke of the cup that I shall
drinke of, and be baptized with the baptisme that
I shall be baptized with?

39 And they said vnto him, We can. But Iesus
said vnto them, Ye shall drinke indeede of the
cup that I shall drinke of, and be baptized with
the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left,
is not mine to giue, but it shall be giuen to them for
whom it is prepared.

41 And when the ten heard that, they began
to disfaune at Iames and Iohn

42 ¶ But Iesus called them vnto him, and said
to them, ¶ Ye knowe that they which are princes
among the Gentiles, haue domination ouer them,
and they that be great among them, exercise au-
thoritie ouer them.

43 But it shall not be so among you: but who-
soeuer will be great among you, shall be your ser-
uant.

44 And whosoever will be chiefe of you, shall
be the seruant of all.

45 For euen the Sonne of man came not to be
serued, but to serue, and to giue his life for the ran-
some of many.

46 ¶ Then they came to Iericho: and as he
went out of Iericho with his disciples, and a
great multitude, Bartimeus the sonne of Timeus
a blinde man, sat by the way side, begging.

47 And when he heard that it was Iesus of Na-
zareth, he began to cry, and to say, Iesus the Sonne
of Dauid, haue mercie on me.

48 And many rebuked him, because he should
hold his peace: but he cryed much more, O Sonne
of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him
to be called: and they called the blinde, saying vnto
him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloake, and rose, and
came to Iesus.

51 And Iesus answered, & said vnto him, What
wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy
faith hath saued thee. And by and by he receiued
his sight, and followed Iesus in the way.

CHAP. XI.

¶ Christ enreth into Hierusalem riding on an asse. ¶ The
fruitlesse figge tree is cursed. ¶ Sellers and buyers are
cast out of the Temple. ¶ The force of faith. ¶ Faith in
prayer. ¶ The brothers offences must be pardoned. ¶ The
Priests ask by what authoritie he wrought these things
that he did. ¶ Whence Iohns baptisme was.

¶ And ¶ when they came neere to Hierusalem,
to Bethpage and Bethania vnto the mount
of Oliues, he sent fourth two of his disciples,

2 And said vnto them, Goe your wayes into
that towne that is ouer against you, and asloone
as ye shall enter into it, yee shall finde a colt tied,
whereon neuer man saie: loose him, and bring
him.

3 And if any man say vnto you, Why doe ye
this? Say that the Lord hath neede of him, and
straightway he will send him thither.

4 And they went their way, and found a colt,
tied by the doore without, in a place where two
wayes met, and they loosed him,

5 Then certaine of them, that stode there,
said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had com-
manded them: So they let him goe.

7 ¶ And they brought the colt to Iesus, and
cast their garments on him, and he sat vpon him.

8 And many spread their garments in the way:
other cut downe branches off the trees, & strayed
them in the way.

9 And they that went before, and they that
followed, cried, saying, Hosanna: ¶ a blessed be he
that cometh in the Name of the Lord.

10 ¶ Blessed be the kingdome that cometh
in the Name of the Lord of our father Dauid:
Hosanna, ¶ O they which art in the highest hea-
uens.

11 ¶ So Iesus entered into Hierusalem, and into
the Temple: and when he had looked about on
all things, and now it was euening, he went forth
vnto Bethania with the twelue.

12 ¶ And on the morrowe when they were
come out from Bethania, he was hungry.

13 ¶ And seeing a figge tree a farse off, that
had leaues, he went to see if he might finde any
thing thereon: but when he came vnto it, he
found nothing, but leaues: for the time of figges
was not yet.

14 Then Iesus answered and said to it, Neuer
man eate fruite of thee hereafter while the world
standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus
went into the Temple, and began to cast out
them that sold and bought in the Temple, and
ouerthrew the tables of the money changers,
and the seates of them that sold doves.

16 Neither would he suffer that any man
should carry a vessel through the Temple,

17 And he taught, saying vnto them, Is it not
written, ¶ Mine house shall be called the house of
prayer vnto all nations? ¶ but you haue made it a
denne of theues.

18 And the Scribes and hie Priests heard it, and
sought how to destroy him: for they feared him,
because the whole multitude was astonished at his
doctrine.

19 But when euen was come, Iesus went out
of the citie.

¶ Mat. 23. 13.
Luce 13. 3.
¶ A liuely image
of the spirituall
kingdome of Christ
on earth.

¶ Iohn 19. 14.

¶ Well be it to him
that cometh to vs
from God, or that
is sent of God.
¶ Happy and
prosperous.
¶ Mat. 21. 10.
Luce 19. 45.

¶ Mat. 21. 19.

¶ An example of
that vengeance
which hangeth
ouer the heads of
hypocrites.

¶ Christ sheweth
indeede, that he is
the true King and
hig Priest, and
therefore the re-
uenger of the di-
uine seruice of the
Temple.
¶ That is, any pro-
phane instrument,
of which these fel-
lowes had a com-
mon, that made the
court of the Temple
a market place.
¶ Iohn 6. 7.
¶ Shall openly be
accused and
taken.
¶ Ier. 7. 11.

4. *Leuit. 19. 18.*
mat. 23. 39.
rom. 13. 9.
gal. 5. 14.
1 ier. 18. 4.
Mat. 22. 41.
luke 20. 41.

5 *Christ proueth his*
Godhead enen
out of Dauid him-
selfe, of whom
he came according
to the flesh.

6 *Word for word,*
in the holy Ghost,
and there is a great
euill in the kind of
speech, whereby
meane that it was
not Iames D. viid.
at the holy Ghost
that spake, who did
in a manner per-
fecte Dauid.

7 *Mat. 10. 1.*
Mat. 13. 6.
luke 11. 43.
and 10. 43.

8 *The masters of*
ministers are not
ready to be fol-
lowed as an ex-
ample.

9 *Wishes he taught*
them.
he word is a
flie, which is a
kind of woman
garment, long en-
down to the knees,
and is taken ge-
nerally for any gar-
ment made for
conuolence, but in
this place it ser-
ues to signifye that
great garmen in
men's eyes.

10 *Mat. 13. 14.*
luke 20. 47.

11 *The doing of*
our duties, which
God alloweth, is
not esteemed
according to the
 outward value,
but to the inward
affection of the heart.

12 *Luke 11. 1.*
Money of any kind of metall,
as the Romans used, who in
the beginning did stamp or coine
brasse, and after of silver for
current money.

30 Thou shalt therefore loue the Lord thy God
with all thine heart, and with all thy soule, & with
all thy minde, and with all thy strength: this is the
first commandment

31 And the second is like, that is, Thou shalt
loue thy neighbour as thy selfe. These are thoue
cother commandment greater then these.

32 Then that Scribe said vnto him, Well, Mas-
ter, thou hast said the truth, that there is one God,
and that there is none but he,

33 And to loue him with all the heart, and with
all the vnderstanding, and with a'l the soule, and
with all the strength, and to loue his neighbour as
him selfe, is more then all whole burnt offerings and
sacrifices.

34 Then when Iesus saw that he answered dif-
ferently, he said vnto him, Thou art not farre from
the kingdom of God. And no man after that durst
ask him any question.

35 ¶ And Iesus answered & tolde teaching
in the Temple. How say the Scribes that Christ is
the sonne of Dauid?

36 For Dauid himselfe said by the holy Ghost,
The Lord said to my Lord, Sit at my right hand,
till I make thine enemies thy footstool.

37 These Dauid himselfe calleth him Lord: by
what meanes is he then his sonne? and much peo-
ple heard him gladly.

38 ¶ Moreover he said vnto them in his do-
ctrine, Beware of the Scribes which loue to goe in
long robes, and loue salutations in the markets,

39 And the chiefe seats in the Synagogues, and
the high rooms at feasts,

40 Which ex decaure widowes houses, euen vnder
a colour of long prayers. Theie shall receiue
the greater damnation.

41 ¶ And as Iesus sat ouer against the trea-
surie, he beheld how the people cast money into
the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and
she threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and
said vnto them, Verely I say vnto you, that this
poore widowe hath cast more in, then all they
which haue cast into the treasure.

44 For they all did cast in of their superfluitie:
but she of her povertie did cast in all that she had,
euen all her liuing.

CHAP. XIII.

1 Of the destruction of Ierusalem. 9 Persecutions for
the Gospel. 10 The Gospel must be preached to all
nations. 16 Of Christ coming in iudgment. 33 We
must watch and pray.

AN ¶ As hee went out of the Temple, one of
his disciples said vnto him, Master, see what
maner stones, and what maner buildings are here.

2 ¶ Then Iesus answered, and saide vnto him,
Seest thou these great buildings? there shall not be
left one stone vpon a stone, that shall not be
throwen downe.

3 And as hee sat on the mount of Oliues, ouer
against the Temple, Peter, and James, and Iohn, and
Andrew asked him secretly,

4 Tell vs, when shall these things bee? and
what shall be the figure when all these things shall
be fulfilled?

5 And Iesus answered them, and began to say,
Take heed least any man deceiue you.

6 For many shall come in my Name, saying, I

am Christ, and shall deceiue many.

7 Furthermore when ye shall heare of warres,
and tumors of warres, be ye not troubled: for such
things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and king-
dome against kingdom, and there shall be earth-
quakes in diuers quarters, and there shall be fasting
and troubles: these are the beginnings of sorowes,

9 But take ye heede to your selues: for they
shall deliuer you vp to the Councils, and to the
Synagogues: yee shall be beaten, and brought be-
fore rulers & king: for my sake, for a testimoniall
vnto them.

10 And the Gospel must be published among
all nations.

11 ¶ But when they lead you, and deliuer you
vp, be not careful before hand, neither vtrac-
tate what ye shall say: but what is giuen you at the same
time, that speake: for it is not you that speake, but
the holy Ghost.

12 Yea, and the brother shall deliuer the brother
to death, and the father the sonne, and the
children shall rise against their parents, and shall
cause them to die.

13 And yee shall be hated of all men for my
Names sake: but whosoever shall endure vnto the
end, hee shall be saved.

14 ¶ Moreover, when yee shall see the abomi-
nation of desolation (spoken of by Daniel the
Prophet) set where it ought not, (let him that
readeth, consider it) then let them that be in Iudea,
flee into the mountaines,

15 And let him that is vpon the house, not come
downe into the house, neither enter therein, to
fetch any thing out of his house.

16 And let him that is in the fildes, not turne
backe againe to take his garment.

17 Then woe shall be to them that are with child,
and to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the
winter.

19 For those dayes shall be such tribulation, as
was not from the beginning of the creation which
God created vnto this time, neither shall be.

20 And except that the Lord had shortened
those dayes, no flesh should be saved: but for the
elects sakes, which he hath chosen, he hath short-
ened those dayes.

21 Then ¶ as if any man say to you, Loe, here is
Christ, or loe, he is here, bekenne it not.

22 For false Christs shall rise, and false pro-
phets, and shall these signes and wonders, to de-
ceiue, if it were possible the very elect.

23 But take ye heede: behold, I haue shewed
you all these before.

24 ¶ Moreover in those dayes after that tribu-
lation, the sunne shall waxe dark: & the moone
shall not giue her light,

25 And the starres of heauen shall fall: and
the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man
coming in the clouds, w great power and glorie.

27 ¶ And hee shall then send his Angels & shall
gather together his elect from the foure winds, and
from the vtmost part of the earth to the vtmost
part of heauen.

28 Now learne a parable of the figge tree,
When her bough is yet tender, and it bringeth
forth leaues, ye know that sommer is neere.

29 So in like manner, when yee see these things
come

11 *The hearing of*
you preaching, shall
be a most euident
manifeste against
them, so that they
shall not be able to
pretend synonimes
¶ Mat. 20. 19.
luke 12. 11.
and 12. 14.

12 *We are not for-*
bidd to shooke ben-
efice hand, but per-
son car-ming the
poverty men in dis-
courage th, in ius-
tice which precedeth
from afirst, and
mean of confidence
and iure hope of
Gods assistance:
that certifyinge
we are vnto be
ware of, Luke
6. 37.

13 *By any kind of*
artificious and cum-
ing kind of tale
what to speake.
¶ For me.
¶ Mat 24. 15.
luke 21. 20.

14 *Dan 9. 37.*
When the hea-
then and prophane
people shall not
enter into the
Temple, and des-
truy it, and the city
shall be desolate
destroy it.

15 *This is a kind of*
speech which the
Hebrewes use, and
is bath a great
force in it, for it
giue them to under-
stand that in all
that time any mis-
erise shall follow
upon another, as if
the time of selfe
were very miserie
it selfe: So the Pro-
phet Amos 5. 10.
saith, that the day
of the Lord shall
be darkness.
¶ Mat. 24. 13.
luke 17. 33.
and 21. 8.

16 *¶ Mat. 24. 16.*
luke 12. 10.
and 21. 8.

17 *¶ Mat. 24. 16.*
luke 12. 10.
and 21. 8.

18 *¶ Mat. 24. 16.*
luke 12. 10.
and 21. 8.

19 *¶ Mat. 24. 16.*
luke 12. 10.
and 21. 8.

20 *¶ Mat. 24. 16.*
luke 12. 10.
and 21. 8.

21 *¶ Mat. 24. 16.*
luke 12. 10.
and 21. 8.

22 *¶ Mat. 24. 16.*
luke 12. 10.
and 21. 8.

23 *¶ Mat. 24. 16.*
luke 12. 10.
and 21. 8.

come to passe, knowe that *the kingdom of God* is neere, *even at the doores.*

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 * But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 * Take heede: watch, and pray: for ye knowe not when the time is.

34 *For the Sonne of man* as a man going into a strange countrey, and leaueh his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye knowe not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in y^e dawning)

36 Lest if hee come: suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIII.

1 *The Priests conference against Christ.* 2 *The woman purging oyle on Christs head.* 3 *The preparing of the Passouer.* 4 *The institution of the Supper.* 5 *Christ instructed into the hands of men.* 6 *Jesus saith betwixt him with a kiss.* 7 *Christ is before Caiaphas.* 8 *Peters denial.*

And * two dayes after followed the feast of the Passouer, and of vnleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast day: lest there be any tumult among the people.

3 * And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a boxe of ointment of spikenard, very costly, and she brake the boxe, and powred it on his head.

4 * Therefore some dissembled among themselves, and sayd, To what end is this waste of ointment?

5 For it might haue bene sold for more then a three hundred pence, and benee giuen vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 * For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 * She hath done that shee could: shee came aforesaid to anoint my body to the burying.

9 Verely I say vnto you, whereofser this Gospel shall be preached throughout the whole world, this also that shee hath done, shall be spoken of in remembrance of her.

10 * * Then Iudas Iscariot, one of the welles, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therfore he sought how he might conveniently betray him.

12 * * Now the first day of vnlavened bread, when they sacrificed the Passouer,

his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passouer?

13 Then he sent forth two of his disciples, and sayd vnto them, Goe ye into the citie, and there shall a man meete you bearing a picher of water: follow him.

14 And whither soeuer he goeth in, say ye to the good man of the house, The Master saith, Where is the lodging where I shall eate the Passouer with my disciples?

15 And he will shew you an upper chamber which is large, tinned and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the citie, and found as he had said vnto them, and made ready the Passouer.

17 * And at euening he came with the twelve.

18 * * And as they sate at table and did eate, Iesus sayd, Verely I say vnto you, that one of you shall betray me, which eatech with me.

19 Then they began to be frowellful and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, It is one of the twelve that I suppech with mee in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: * but wee be to that man, by whom the Sonne of man is betrayed: it had benee good for that man, if hee had neuer benee borne.

22 * And as they did eate, Iesus tooke the bread, and when hee had giuen it akes, hee brake it and gaue it to them, and sayd, Take, eat, this is my body.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

24 And he said vnto them, This is my blood of that new Testament which is shewn many.

25 Verely I say vnto you, I will drinke no more of the fruit of the vine vntill that day, that I drinke it new in the kingdom of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 * * Then Iesus said vnto them, All ye shall be offended by me this night: for it is written, * I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will go into * Galilee before you.

29 * And Peter saide vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verely I sayd vnto thee, in this day, *when* in this night before the cocke crow twice, thou shalt denie me thrise.

31 But he said a more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 * * After, they came into a place named Getsemane: then hee said to his disciples, Sit ye here, till I haue prayed.

33 And hee tooke with him Peter, and Iames, and Iohn, and hee beganne to be troubled, and in great heauinesse,

34 And said vnto them, My soule is verie heauie, *even* vnto the death: tarry here, and watch.

35 So he went forward a litle, and fell down on the ground, and prayed, that if it were possible, that hee might passe from him.

* The latter day is not curiously to be feared, for which the Father alote hoo we be: but let vs rather take heed, that it come not vpon vs vnawares.
* Mat. 24. 13.

* The Greek word signifies that part of the banquets digested from the stomach, to what use it is put, as they used to suppe in that part of the houses, they called it a supper chamber.
* Phil. 4. 10.
* Mat. 26. 30. 32.
* Luke 22. 16.
* Iohn 13. 30.
* The figure of the law, which is by and by to be fulfilled, is abrogated: and in place thereof are brought in the new covenants, which shall continue to the worlds end.
* That offend is not at all with men.
* Acts 1. 16.
* Mat. 16. 28.
* 1 Cor. 15. 38.
* 2 John 14. 32.
* Christ foretold how hee should be forsaken of his disciples, that hee would forsake them.
* Zach. 13. 7.
* Chap. 16. 7.
* Herein is set forth an excellent picture, a most fruitful example of many valiant and weaknesse.
* That doubting words, I set forth the many plaines Peter's vehement affirmation.
* Mat. 26. 36.
* Luke 22. 39.
* Christ suffering for vs in that Beth where hee to be upon him for our sake, the most horrible tortures of the curie of God, receiued the cup at his Fathers hands, which hee drinke, that hee might drinke of the same cup.

60 And all they that heard them, as he *flour* up
 in their hearts, saying, Woe mine eie shall
 this be! and the hand of the Lord was with him.
 67 ¶ Then his father Zacharias was filled with
 the holy Ghost, and prophesied, saying,
 68 Blessed be the Lord God of Israel, because
 he hath *g*uiltyed *4*, and redeemed his people,
 69 *¶* And hath raised up a *h*orne of salu-
 tion vnto vs, in the house of his seruant David,
 70 *¶* As he spake by the mouth of his holy Pro-
 phets, which were since the world began, *sayes*,
 71 *That he would send vs* deliuerance from our
 enemies, and from the hands of all that hate vs.
 72 That he might shew mercy towards our fa-
 thers: and *k* remember his holy couenant,
 73 *¶* And the oath which he sware to our fa-
 ther Abraham,
 74 *Which was*, that hee would giue vnto vs,
 that we being deliuered out of the hands of our
 enemies, should serue him without feare,
 75 All the daies of our life, in *4* holiness and
 righteousness *4* before him.
 76 And thou, *o* babe, shalt be called the Pro-
 phet of the most High: for thou shalt goe before
 the face of the Lord to prepare his waies,
 77 *And to* *g*ieue knowledge of saluation vnto
 his people, by the *o* remission of their finnes,
 78 Through the tender mercy of our God, where-
 by * the *o* day spring from an high hath visited vs,
 79 To giue light to them that sit in darkness,
 and in the shadow of death, and to guide our feete
 into the way of *4* peace.
 80 And the childe grew, and waxed strong in
 spirit, and was in the wildernes, till the day came
 that he should shew himselfe vnto Israel.

18

a So farre as the
Empire of the Ro-
manes did stretch.
b That is, the in-
habitants: of every
citie should have
their names taken,
and their goods in-
dented at a certaine
value, that the
Emperour might un-
derstand. c Which Da-

voice from heauen, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Nann, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliczer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacin,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattathia, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the son of Booz, the sonne of Salomon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thata, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Caiman, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusela, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Caiman,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IV.

¶ Of Christes temptation, and fasting. ¶ He teacheth in Nazareth to the great admiration of all. ¶ A Prophet that teacheth in his owne country is contemned. ¶ One possessed of the deuil is cured. ¶ Peters mother in law is healed. ¶ And diuers sicke persons are restored to health. ¶ The deuil acknowledge Christ.

¶ And Iesus full of y holy Ghost returned from Iordan, and was led by that Spirit into the wilderness.

1 ¶ And was there fourtie dayes tempted of the deuil, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

2 Then the deuil sayd vnto him, If thou be the sonne of God, command this stone, that it be made bread.

3 But Iesus answered him, saying, It is written, ¶ That man shall not liue by bread onely, but by euerie word of God.

4 Then the deuil tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

5 Then the deuil tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

¶ To a vaier confidence of himselfe, ouercometh him thirfe ¶ Deut. 8.3. Mat. 4.

6 And the deuil fayd vnto him, All this power will I giue thee, and the glory of those kingdomes: for that is b deliuered to me: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and sayde, Hence from mee, Satan: for it is written, ¶ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ¶ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is sayd, ¶ Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the temptation, he departed from him for a litle season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues, and was honoured of all men.

16 ¶ And hee came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place, where it was written,

18 ¶ The Spirit of the Lord is vpon mee, because he hath anoynted mee, that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blinde: that I should set at libertie them that are bound:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, & fate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all e bare him witness, and wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye will surely say vnto mee this Prouerbe, Physician, heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne country.

24 And hee sayd, Verely I say vnto you, ¶ No Prophet is accepted in his owne country.

25 But I tell you of a truth, when beauen was shut three yeeres & sixe monethes, when great famine was throughout all the land:

26 But vnto none of them was Elias sent, saue into Sarepta, a ciitie of Sidon, vnto a certaine widowe.

27 Also many lepers were in Iisraell, in the time

thy lips. ¶ Iohn 4.44. ¶ 1. King. 17.9. Iames 5. 17. b Land of a frati, Luke

Mark 8. 33.

a By this word power, are the kingdoms: themselves mean, which haue the power: and so it is spoken by the figure Metonymy.

That is sure, for hee is prince of the world, yet not absolutely: and as the seruenge over it, but by iustification, and way of sentence, and therefore hee saith not, for hee is prince of the world: but hee can give it to whom hee will.

c One of an high place, which had a goodly champion country vnderneath it, hee shewed him the situation of all countries.

¶ Deut. 6. 13. and 10. 10.

¶ Psal. 91. 12.

¶ Deut. 6. 16.

¶ Mat. 13. 14.

¶ Marke 6. 1. Iohn 4. 43.

¶ Who Christ is, and wherefore hee came, be therewith out of the Prophet Esay.

d Their bucker in these dayes were rolled up as scrolls upon a roller: and Christ unrolled, or vnfolded it, which is here called opened.

¶ Esay 61. 1.

e Familiaritie causeth Christ to be contemned, and therefore hee oftentimes goeth to strangers.

f Approoth these things, which hee saith, with common consent and voyce: for the word, witness, signifieth in this place and many other to allow and approve a thing with open confession.

g Not onely the Doctors, but also the common people were present at this conference of the Scriptures: and besides that their hearts were moved, for hee showed the people howe wonderful those present at the same order in the Church at Corinth.

1. Cor. 14.

h Words full of the mightie power of God, which appeared in all his doings in the world, and wrought more marvellous vnto him, Psal. 41. a grace is poured into

Land of a frati, Luke

Mark 8. 33.

of

of 4. Elifues the prophet: yet none of them was made cleane, faying Naaman the Syrian.

28 ¶ Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rofe vp, and thruſt him out of the citie, and led him vnto the edge of the hill, wherein their citie was built, vnto caſt him downe headlong.

30 But he paſſed through the mids of them, and went his way,

31 ¶ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 ¶ And they were aſtonied at his doctrine: for his word was with authoritie.

33 ¶ And in the Synagogue there was a man which had a ſpirit of an vncleane deuil, which cried with a loud voyce,

34 ¶ Saying, Oh, what haue we to doe with thee, thou Ieſus of Nazareth: art thou come to deſtroy vs? I knowe who thou art, *even* the Holy one of God.

35 And Ieſus rebuked him, ſaying, Hold thy peace, &c come out of him. Then the deuil throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they ſpake among themſelves, ſaying, What thing is this: for with authoritie and power hee commaundeth the foule ſpirits, and they come out?

37 And the fame of him ſpread abroad throughout all the places of the country round about.

38 ¶ 7 And he rofe vp, and came out of the Synagogue, and entred into Simons houſe. And Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then he ſtood ouer her, and rebuked the feuer, and it left her, and immediately ſhe aroſe, and miniſtred vnto them.

40 Now at the Sunne ſetting, all they that had ſicke ſoules of diuers diſeaſes, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 ¶ And deuils alſo came out of many, crying, and ſaying, Thou art that Chriſt that Sonne of God: but he rebuked them, and ſuffered them not to ſay that they knew him to be that Chriſt.

42 ¶ And when it was day, he departed, & went forth into a deſart place, and the people ſought him, and came to him, & kept him that he ſhould not depart from them.

43 But hee ſaid vnto them, Surely I muſt alſo preach the kingdom of God to other citieſ: for therefore am I ſent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Chriſt teacheth out of the ſhip, 6 of the draught of fiſh. 12 The Exer, 16 Chriſt prayeth in the deſert. 18 One ſicke of the palſie. 27 Leui the Publicane. 34 The ſayings and afflictions of the Apoſtles after Chriſtes aſcenſion. 36. 37. 38 Feint hearted & weak diſciples alſo likened to old baſtles and warme garments.

¶ Then ¶ it came to paſſe, as the people preaſed vpon him to heare the word of God, that he ſtood by the lake of Geneſareat,

2 And ſawe two ſhips ſtand by the lakes ſide, but the fiſhermen were gone out of them, and were wiſhing their nets.

3 And hee entered into one of the ſhips, which

wits Simons, and requiſed ſaid vnto 1. *For ſake the ſhip, and take a little from the land: and hee fate downe, and taught the people out of the ſhip.*

4 ¶ Now when hee had left ſpeaking, hee ſaide vnto Simon, Lanch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and ſaide vnto him; ¶ Maſter, we haue trauailed fore all night, and haue taken nothing: neuertheleſſe at thy word I will let downe the net.

6 And when they had ſo done, they encloted a great multitude of fiſhes, ſo that their net brake.

7 And they beckened to their partners, which were in the other ſhip, that they ſhould come and helpe them, who came then, and filled both the ſhips, that they did ſinke.

8 Now when Simon Peter ſaw it, hee fell downe at Ieſus knees, ſaying, Lord, goe from mee: for I am a ſinfull man.

9 For hee was utterly aſtonied, and all that were with him, for the draught of fiſhes which they tooke.

10 And ſo was alſo Iames and Iohn the ſonnes of Zebedeus, which were companions with Simon. Then Ieſus ſaide vnto Simon, Feare not: for from henceforth thou ſhalt catch men.

11 And when they had brought the ſhips to land, they ſurlooke al, and followed him.

12 ¶ ¶ Now it came to paſſe, as hee was in a certaine citie, beholde, there was a man full of leproſie, and when hee ſaw Ieſus, hee fell on his face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me cleane.

13 So hee ſtretched forth his hand, and touched him, ſaying, I will be thou cleane. And immediately the leproſie departed from him.

14 And hee commaunded him that he ſhould tell it no man: but, Goe, ſaith he, and ſhew thy ſelfe to the Prieſt, and offer for thy clearing, as ¶ Moſes hath commaunded, for a witneſſe vnto them.

15 But ſo much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their inſirmities.

16 But he kept himſelfe apart in the wildernes, and prayed.

17 ¶ ¶ And it came to paſſe, on a certaine day, as hee was teaching, that the Pharifeſ & doctours of the Law fate by, which were come out of euery towne of Galile, and Iudea, and Hieruſalem, and the power of the Lord ¶ was in him, to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was taken with a palſie, and they fought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, becauſe of the preſſe, they went vp on the houſe, and let him downe through the tiling, bed and all, in the mids before Ieſus.

20 And when hee ſaw their faith, hee ſaid vnto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharifeſ began to reaſon, ſaying, Who is this that ſpeaketh blaſphemies? Who can forgive finnes, but God onely?

22 But when Ieſus perceived their reaſoning, hee answered, and ſaid vnto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy finnes are forgiven thee, or to ſay, Riſe and walke?

¶ The more ſharply the world is rebuked, the more it rageth openly: but the life of the body is not ſimply ſubiect to the pleaſure of the wicked. ¶ Mat. 4. 23. Marke 1. 31.

¶ Mat 7. 29. Marke 1. 22.

¶ Marke 3. 33.

¶ Chriſt aſtoniſheth not onely men, but they neuer fo blockiſh, but euen the deuils alſo, whether they will or no.

¶ Mat. 8. 14. Marke 1. 30. ¶ In that, that Chriſt healeth the diſeaſes of the body with his word onely, hee is prouoche that he is God Almighty, ſee for our ſaluation.

¶ Mathe 1. 33. ¶ Saren, whoſe a continuall enemy to the truth, ought not to be heard, no northern, when he ſpeaketh the truth. ¶ No colour of zeale ought to haue vs in the ſide of our vocation.

¶ Chriſt aduerſeth the foure diſciples, which hee had taken vnto him, of the office of the Apoſtle ſhip, which ſhould hereafter be committed vnto them. ¶ Mat. 4. 18. Marke 1. 16.

¶ Didas it were lie vpon him, ſo deſirous they were to ſee him, and heare him, and therefore he taught them out of a ſhip.

¶ The word ſignifieth him that hath rule ouer any thing.

¶ Theſe 9. ¶ he ¶ of men

¶ Mat 1. 2. Marke 1. 40.

¶ Chriſt by heaſing the leper with his onely touchard, ſencing him to the Prieſt, witneſſeth that it is he, through whom and by whom, apprehended by faith, al we which are vncleane, according to the Lawe, by the witneſſe of God himſelfe, are prouoched to be pure and cleane.

¶ Chriſt had rather to be famous by his doctrine, then by miracles, and therefore hee depaerth from them that ſeeke him, as a phyſician of the body, and not as the author of ſaluation.

¶ Chriſt, in heaſing him that was ſicke of the palſie, ſheweth the cauſe of all diſeaſes, and the remedie.

¶ The mightie power of Chriſtes Godhead, ſheweth it ſelfe in him, at that time.

¶ Mat. 9. 2. Marke 2. 3.

16 But that yee may knowe that the Sonne of man hath authoritie to forgive finnes in earth, (he said vnto the sicke of the palfie) I say to thee, Arise: take vp thy bed, and goe into thine house.
17 And immediately hee rose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praising God.
18 And they were all amazed, & praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

19 ¶ And after that, he went forth and saw a Publicane named Leui, sitting at the receipt of custom, and said vnto him, Follow mee.

20 And he left all, rose vp, and followed him.
21 Then Leui made him a great feast in his owne house, where there was a great company of Publicans, and of other that sat at table with them.

22 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke yee with Publicans and sinners?

23 Then Iesus answered, and saide vnto them, They that are whole, neede not the Physician, but they that are sicke.

24 ¶ I came not to call the righteous, but sinners to repentance.

25 ¶ Then they said vnto him, Why do the disciples of Iohn fast of en, and pray, and the disciples of the Pharises also, but thine eate & drinke?

26 And hee said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

27 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

28 Againe hee spake alfo vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

29 Alfo no man poweth new wine into olde vessels, for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

30 But new wine must be poured into new vessels: so both are preferred.

31 Alfo no man that drinketh old wine, straightway desireth new: for hee saith, The olde is more profitable.

CHAP. VI.

The disciples put the eares of corne in the Sabbath of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 We must love our enemies. 46 With what frunt the word of God is to be heard.

¶ And it came to passe on a second Solemne Sabbath, that he went through y cornfields, and his disciples picked the eares of corne, and did eate, and rub them in their hands.

2 And certaine of the Pharises said vnto them, Why doe ye y which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and said, ¶ Hae yee not read this, that Dauid did when he him selfe was an hungred, and they which were with him,

4 How hee went into the house of God, and

took and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the Scribes onely?

5 And hee said vnto them, The Sonne of man is Lord alfo of the Sabbath day.

6 ¶ It came to passe alfo on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande vp in the middes. And hee arose, and stood vp.

9 Then saide Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to save life, or to destroy?

10 And hee behelde them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, hee called his disciples, and of them hee chose twelue, which alfo hee called Apostles:

14 (Simon whom hee named alfo Peter, and Andrew his brother, James and Iohn, Philip and Bartolomew,

15 Matthew and Thomas, James the sonne of Alphaeus, and Simon called Zelous,

16 Iudas James brother, and Iudas Iscariot, which alfo was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpon his disciples, and said, Blessed be yee poore: for yours is the kingdome of God.

21 ¶ Blessed are yee that hunger now: for yee shall be satisfied: ¶ blessed are yee that weepe now: for yee shall laugh.

22 ¶ Blessed are yee when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce yee in that day, and be glad: for beholde, your reward is great in heauen: for after this manner their fathers did to the Prophets:

24 ¶ But woe be to you that are rich: for yee haue receiued your consolation.

25 ¶ Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall weep and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ But

Exod. 16. 33.
Leuit. 8. 31.
Mat. 23. 9.
Mat. 23. 19.
Mat. 3. 11.
Chabrieus be
tule of all cele-
stionies.

b Woe to be-
not his neighbour
when he can be
killed him.

c In this, that
Christe first ar-
runt & long pray-
in choosing twelue
of his owne com-
pany, to the office
of the Apostles-
hip, hee sheweth
how religiously
we ought to be-
have out select in
the choice of Ec-
clesiasticall persons.

¶ Chap. 9. 1. mat.
10. 1. make 13. 3.
and 6. 7.

d From all the sea
coast, which is called
Syennaticus.

¶ Mat. 5. 3.

e Christe teacheth
against all Philoso-
phers, and especi-
ally the Epicures,
that the chiefest
felicitie of man is
in his place
here in earth, but
in heauen: and that
perfection for
righteousness sake,
is the right way
vnto it.

¶ Eia. 65. 13.
¶ Eia. 65. 13.

f A Caff you out
of their Synagogs,
as Iohn expounded
11. 6. 2. which is
the supple punishment
the Church
hath, for to be the
elders iudge righte-
full, and by the
word of God.

g Leaps (as cattell
doe, which are pro-
uociously pricked)
for exceeding joy.

¶ Amos 8. 1.
¶ That is, you re-
proue them, you re-
proue all the com-
munitie
and blessings you
are euer like to
haue, and therefore
you haue not to
looke for any other
reward. Mat. 6. 2.

¶ Eia. 65. 13.

¶ Mat. 11. 9.
¶ Mat. 2. 2. 1.
¶ The Church is
a company of sin-
ners through the
grace of Christ
repentant, which
banquet with him,
to the great of-
fence of the proud
and enuious
worldlings.

¶ 1. Tim. 1. 15.

¶ Mat. 9. 14.
¶ Marke. 2. 18.

¶ It is the point
of hypocrites and
ignorant men to
put an euillie in
fasting, and in
things indifferent.

¶ Leues generally
made without
any consideration
of circumstances,
for fasting and
other things of like
fort, are not on-
ly tyrannous, but
very hurtfull in the
Church.

¶ Mat. 11. 12.

¶ Marke. 2. 21.

¶ Christe here
against the super-
stitious, who sticke
in every trifles, but
the Law of the
very Sabbath, was
not given to be
kept without ex-
ception: much
lesse that the sal-
uation of man
should consist in
the outward keep-
ing of it.

¶ A Epiphanius noteth
well in his treatise, where hee confuteth Ebion, that the time, when the disciples
picked the eares of corne, was in the feast of vnleued bread. Now, whereas
in those feastes which were kept many dayes together, as the feast of Taber-
nacles, and the Passouer, their first day and their last were of like solemnitie,
Leuit. 23. Leue fifty cattells the last day the second Sabbath, though Theophilus
testifieth that it is of any other of them, shew followeth the first. ¶ 1. 3. 2. 2. 1. 4.

Christ awouche: he
openly his power
ouer death
Nain is the name
of a towne in Ga-
le, which was sit-
uate on the other
side of Kaf:n, which
fallerh into the sea
of Galile.

17 And this rumour of that went to
D/d 3

rowout all Iudea, and thorowout all the region round about.

18 And the disciples of Iohn showed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that shouldest come, or shall we wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that shouldest come, or shall we wait for another?

21 And at that time, he cured many of their sickneses, and pagues, and of euill spirits, and vnto many blind men he gaue sight freely.

22 And Iesus and he said vnto them, Go ye your wayes, and shew Iohn, what things yee haue seene and heard: that the blinde se, the deafe heare, the leprous are cleansed, the deafe heare, the deafe are raised, and the poore receiue the Gospel.

23 And blessed is he that shall not be offended in mee.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went ye out into the wilderness to see? A reed shaken with the wind?

25 But what went ye out to see? A man clothed in soft apparel? behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater than a Prophet.

27 This is he of whom it is written, and behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet than Iohn, among them that are begotten of woman: notwithstanding, he that is the least in the kingdom of God, is greater than he.

29 Then all the people that heard, and the Publicanes certified God, being baptized with the baptism of Iohn.

30 But the Pharisees, and the exponents of the Law despised the counsel of God against themselves, and were not baptized of him.

31 And the Lord said, Wherevnto shall I liken the men of this generation? and what thing att they like vnto?

32 They are like vnto little children sitting in the market place, and crying vnto one another, and saying, We haue piped vnto you, and yee haue not danced: we haue wailed vnto you, and yee haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and yee say, He hath the devil.

34 The Sonne of man is come, and eateth, and drinketh: and yee say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him: and he went into the Pharisees house, and sat downe at table.

37 And behold, a woman in the cite, which was a sinner, when she knew that Iesus sat at table in the Pharisees house, she brought a box of ointment,

38 And shee tooke it at his feet behind him weeping, and began to wash his feet with teares, and did wipe them with the haire of her head.

and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which bare him, saw hee, he spake within himself, saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered and said vnto him, Simon, I haue somewhat to say vnto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgave most. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entered into thine house, and thou gauest me no water to my feet: but these hath washed my feet with teares, and wiped them with the haire of her head,

45 Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say vnto thee, many finnes are forgiven her: for the loued much. To whom a little is forgiven, hee debteth a little.

48 And he said vnto her, Thy finnes are forgiven thee.

49 And they that sat at table with him, began to lay within themselves, Who is this that euergiveth finnes?

50 And he said to the woman, Thy faith hath saved thee: goe in peace.

After this Christ sayth now as the Pharisees said, that sheweth his wisdome that hee knoweth who is forgiven him, and the benefit which hee hath bestowed vnto him.

CHAP. VIII.

1 When hee thenceforth went Christ of his substance, a the people of the tower, 16 The candle, 19 Christ's mother and brethren, 21 He rebuketh the winds, 26 Of Legion, 37 The Galileans reuolt Christ, 41 Christ's daughter healeth, 43 The woman delivered from the issue of blood, 45 Whereof for the dead.

And it came to passe afterward, that he himselfe went through every cite & towne preaching and publishing the kingdom of God, and the twelve were with him,

2 And certaine women, which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven devils,

3 And Ioanna the wife of Chuza Herods steward, and Salome, & many other which ministered vnto him of their substance.

4 Now when many people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the fowles of heaven deuoured it.

6 And some fell on the Stones, and when it was sprung vp, it withered away, because it lacked moisture.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang

John saw Iesus in the citie his disciples to come him followe him be confirmed.

When Iohns disciples came to Christ.

That which the Prophets say of Iohn the Baptist, and of Christ himselfe, in saying vnto vs in the Gospel, but for as much as we are in vain, for that many of us be doing as hee doth, in vaine glory.

He said that he was not, good, faithful, and merciful, to their open hurt.

Mat. 11, 16, 17 What way fostered God followeth in offering vs the Gospel, the most part of men procure it for themselves: yea in a while, and long from Church is gathered together.

Those men despise themselves of the benefits of the presence of Christ, even then when he is at home with them in their houses, which hee humbly and bawle deuor.

Mat. 13, 43, 44 John 20, 11.

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The be
felle
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filled, the
the defiled.
To loue C
is a true, and
perad: with
remission of sin.
That is, faith
in Christ, the
baptism, with a
faith abundantly
and faith in his
remission of sin
of sin.
And
over much, hath
much forgiven him,
that he may have
much more. And
therefore Christ
saying is so plain
by the multitude,
that it is a wonder
to see the enemies
of his truth, and
reke this place
to find out, and
their inuention
to work: for the
eater, some a
man hath forgiven
him, the more he
loath him, that
hath bene forgiven
him. And
the woman in the
issue of blood, of
her, how great the
benefit was fore
had received: and
therefore the cha
ritic that is here
spoken of, is not to
be takn for the
merit, but as a
sinne, but beareth
it. He comforteth

Mat 23, 33
Mat 23, 33
The teile of
Gospele is sown
every where, but
but it is not eate
it: but through
the only fault of
men themselves.

Mat 16, 9

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and bleed and flanch'd.

45 Then Iesus said, Who is it that hath touch'd me? When every man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touch'd me?

46 And Iesus said, Some one hath touch'd me, for I perceiue that vertue is gone out of me.

47 When the woman sawe that: there was not hid, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touch'd him, and how she was healed immediately.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath sued thee: goe in peace.

49 While he yet spake, there came one of the ruler of the Synagogs house, which saide to him, Thy daughter is dead: disleafe not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleue only, and thee shall be saued.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepe.

53 And they laugh't him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cri'd, saying, Maid, arise.

55 And her spirit came againe, and she rose straightaway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles com. 35. 21 To Ioseph the sister. 35 We must haue Christ. 37 The possibill of a first. 46 Streng among the Apostles. 47 The first. 49 One casting out devils in Christes Name. 50 The 5. and 10. are sent. 51 Of three that would follow Christ, but on diuers conditions.

Then I called hee his twelve disciples together, and gaue them power and authoritie ouer all deuils, and to heale th' a.s.

2 And hee sent them forth to preach the kingdome of God, and to care the sicke.

3 And hee said to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor siluer, neither haue two coats a piece.

4 And whateuer house ye enter into, there abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that citie, shake off the yerie dust from your feet for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ Now Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen

from the dead, and was raised againe. And he sought to slay him. When he heard of this, he fled into the desert, and there he dwelt.

¶ And hee sent his servants to seeke him, and they found him in the desert, and they brought him backe to Ierusalem.

again: for the dead: 8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this of whom I heare such things? and hee desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done. ¶ Then hee tookethem to him, and went aside into a solitarie place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and hee receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 ¶ And when the day began to weare away, the twelve came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But hee said vnto them, Giue yeem to eat. And they laide, We haue no more but five loaves and two fishes, except we should goe and buy meate for all this people.

14 For they were about five thousand men, Then hee laide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the five loaves, and the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ ¶ And it came to passe, as hee was alone pray'g, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And hee said vnto them, But whom say ye that I am? Peter answered, and saide, That Christ of God.

21 And he warned and commanded them, that they should tell that to no man.

22 Saying, ¶ The Sonne of man must suffer many things, and be reproboued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ And hee said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse e daily, and follow me.

24 ¶ For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 ¶ For what auantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

26 ¶ For whosoever shall be ashamed of mee, and of my words, of him shill the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

27 ¶ And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

¶ Marke 6, 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ The word signifieth a desert: note this was not in the towne Bethsaida, but part of the fields belonging to the towne.

¶ Mat. 14, 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Hee giue God thanks for the five loaves and fishes, and withal prayed him to feede this great multitude with so small a quantitie, and to be short, that this little basket might be to the glory of God.

¶ Mat. 16, 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Although the world be tossed vp and downe, be- cause of the error of our eyes, we ought not to contempt the truth: but be so much the more desirous to know it, & be more content to confesse it.

¶ Christ himselfe obtained to the heavenly glory by the crosse and inuincible patience.

¶ Mat. 17, 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Even as oneday Iohn denie another, so doth one crosse follow another, and the crosse is by the figure Metonymie, taken for the instrument of his life: for to be hanged, was the sweet and cruell punishment that was amongst the Iewes.

¶ Chap. 9, 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

neighbourhood

9 All they are
comprehended

neighbour, by the
Lawe, whomsoe-
uer we may helpe.

That is, to touch
his righteousness,
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E pray

1 He teacheth his Apostles to pray. 14 The dumbe drinll
drum out. 27 A woman of the companie lieth up her
vayer. 29 The leues require signes. 37 He being feasted
of the Pharise, reprooveth the outward shew of kinnesse.

2 And he said unto them, When ye pray, say,
Our father which art in heauen, hallowed be thy
Name. Thy kingdome come: Let thy will be done,
euen in earth, as it is in heauen:

5 9 Moreover he said unto them, Which of

is, as much
ed full for us
, whereby
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that car-
r. 70h ch
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ained.
E pray
A.

to bee borne, and yee your felues touch not the burdens with one of your fingers.

47 **W**o be to you : for you build the sepulchres of the Prophets, and your fathers killed them.

48 Truly ye beare witness, and allow the deedes of your fathers : for they killed them, and ye build their sepulchres.

49 Therefore sayd the wisdome of God, I will send them Prophets and Apostles, and of them they shall slay and I persecute away.

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of **A**bel, vnto the blood of Zacharias, which was slaine betwene the altar and the Temple : verely I say vnto you, it shall be required of this generation.

52 **W**o be to you, Lawyers : for ye haue taken away the key of knowledge : ye entered not in your felues, and them that came in, ye forbad.

53 And as hee sayd these things vnto them, the Scribes and Pharisees began to vrge him sore, and to prouoke him to speake of many things.

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

CHAP. XII.

The leauen of the Pharisees. **Y**ho to be feared. **S**o confesse Christ. **T**he parable of the rich man whose land was very fertile. **N**ot to care for earthly things. **T**o seeke the Kingdom of God. **T**he thief in the night. **D**ebate for the Gospels sake.

Now in the meane time, there gathered together an innumerable multitude of people, so they trode one another : and he began to say vnto his disciples first, Take heede to your felues of the leauen of the Pharisees, which is hypocrisie.

2 **F**or there is nothing couered, that shall not be reuealed : neither hidde, that shall not be known.

3 Wherefore whatsoever yee haue spoken in darkenesse, it shall be heard in the light : and that which ye haue spoken in the eare, in secret places, shall be preached on the houles.

4 **A**nd I say vnto you, my friends, be not afraid of them that kill the bodie, and after that are not able to doe any more.

5 But I will beforewarne you, who ye shall feare : feare him which after he hath killed, hath power to cast into hell : yea, I say vnto you, him feare.

6 Are not two sparrows bought for two farthings, and yet not one of them is forgotten before God ?

7 **Y**ea, and all the haire of your head are numbered, feare not therefore : ye are more of value than many sparrows.

8 **A**llo I say vnto you, Whosoever shall

confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 **A**nd whosoever shall speake a worde against the Sonne of man, it shall be forgiven him : but vnto him that shall blasphem the holy Ghost, it shall not be forgiven.

11 **A**nd when they shall bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye shall answer, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 **A**nd one of the company said vnto him, Master, bid my brother diuide the inheritance with me.

14 And he said vnto him, Man, who made mee a iudge, or a diuider ouer you ?

15 Wherefore hee said vnto them, Take heed, and beware of concupiscentie : for though a man haue abundance, yet his felicitie standeth not in his riches.

16 **A**nd he put forth a parable vnto them, saying, The ground of a certaine rich man brought forth fruit plentifully.

17 Therefore hee thought with himselfe, saying, What shall I doe, because I haue no roome where I may lay vp my fruites ?

18 And he said, This will I do, I will pull down my barnes, and build greater, and therein will I gather all my fruites, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laid vp for many yeeres : lye at ease, eate, drinke, and idly take thy pastime.

20 But God said vnto him, O foole, this night will they fetch away thy soule froe thee : then whose shall those things be which thou hast prouided ?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 **A**nd hee spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eat : neither for your bodie, what ye shall put on.

23 The life is more then meat : and the body more then the rayment.

24 Consider the rauen : for they neither sowe nor reape : which neither haue storehouse nor barn, and yet God feedeth them : how much more are ye better then fowles ?

25 And which of you by way taking thought, can add to his stature one cubite ?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant ?

27 Consider the lilies how they grow : they labour not, neither spin they : yet I say vnto you, that Salomon in all his glorye was not clothed like one of these.

28 If then God so cloath the grasse which is to day in the field, and to morrow is cast into the oven, how much more will he cloath you, O yee of little faith ?

29 Therefore aske not what yee shall eate, or what ye shall drinke, neither hang you in suspence.

30 For all such things the people of the world seeke for : and your Father knoweth that ye haue need of these things.

* Mat. 12, 31.
marke 3, 28.
1. iohn 5, 15.
* Mat. 10, 19.
marke 13, 11.

4 It is a great and hard conflict to confesse the truth, yet he that can doe all things, and is almightie, will not be wanting to the weakest which strive and contend in his appointed time.

5 Christ would not for three causes be a iudge to diuide an inheritance. First, for that he would not be Master vp and cleerly the finally opinion that the Iewes had of Messias : Secondly, for that he would discourage the ciuill gouernance, for the Ecclesiasticall : Thirdly, to teach vs to beware of them which abuse the flesh of the Gospel, and also the name of ministers, to their owne priuate commodities.

6 By concupiscentie is meant, that great desire to get, commonly with other mens hurt.

7 Ged is the author and preserver of mans life, goods are not.

8 There are none more mad, then rich men which hang upon their riches.

9 Or rather countray, for here is set forth a man that is possessed not of a piece of ground onely, but an whole countray, as they are, which lye idle to house, and field to field, Elias, 8.

10 Made his reckoning with himselfe, which is the property of cautious churiches that spend their life in those trifles.

11 Bomey & make his cheare.

12 Caring for himselfe, and for himselfe, & manding to trust in himselfe.

13 An earnest binning for the prouidence of God, is a preserue remedie against a most foolish and proud carelesness of men.

14 Metaphor taken of things that hang in the ayre, for they are carefull for their worldly life, and hang upon the arme of man, haue always wauering and doubtful minds, standing sometimes this way, and sometimes that way.

8 Hypocrites haue those gains when they are dead, whom they must eternally persecute, when they were alive.

* Mat. 23, 29.
8 When you persecute Gods seruants, taken as mortuaries as your fathers did, though you call it with a pretence of Gods iustice, yet withwillingly, in that you braust the sepulchres of the Prophets, what do you do, but glory in your fathers inuention, and set up monuments (as it were) in glory and triumph of it ?

1 They shall be worse than them that trouble them, that though they shall banish them, yet they shall be called to an account for it, yea, and be punished for the shedding of that blood of the Prophet **S** Gen. 4, 8. **1** Chron. 26, 11.

16 They haue the knowledge of God, which ought to be the doctores of the Church, yet you haue hidden and taken away, so that it cannot be found any where.

17 The more the world is reprobated, the worse it is, and yet must wee not betray the truth. They proposed many questions to him, to draw some thing out of his mouth, which they might trustfully carpe at.

* Mat. 16, 5.
marke 16, 7.

1 The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heed of them, which corrupt the puritie of doctrine with goodly fables, and also take paines through the helpe of God, to set forth sincere doctrine, openly and without feare.

2 A word for word, thousands of people, a certaine number for an certaine.

* Mat. 10, 26.
4, 12.

10 23. 10 23.

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they shall be
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 are called for
 the glory of
 the Lord
 of heaven
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31 But rather seeke ye after the kingdome of
 God, and all these things shall be cast vnto you.
 32 Feare not, little flocke: for it is your Fa-
 thers pleasure to giue you the kingdome.
 33 Sell that ye haue, and giue it almes:
 make you bagges which waxe not olde: a treasure
 that can neuer faile in heauen, where no thiefe
 commeth, neither moth corrupteth.
 34 For where your treasure is, there will your
 hearts be also.
 35 Let your loines be girded about, and your
 lightes burning.
 36 And ye your selues like vnto men that wait
 for their master, when hee will returne from the
 wedding, that when hee commeth and knocketh,
 they may open vnto him immediately.
 37 Blessed are those seruants, whom the Lord
 when hee commeth shall finde waking: verely I
 say vnto you, hee will gird himselfe about, and
 make them to sit downe at table, and will come
 forth, and serue them.
 38 And if hee come in the second watch, or
 come in the third watch, and shall finde them so,
 blessed are those seruants.
 39 Now vnderstand this, that if the good man
 of the house had knowne at what houre the thiefe
 would haue come, he would haue watched, and
 would not haue suffered his house to be digged
 thorow.
 40 Be yee also prepared therefore: for the
 Sonne of man will come at an houre when yee
 thinke not.
 41 Then Peter sayd vnto him, Master, tellest
 thou this parable vnto vs, or euen to all?
 42 And the Lord sayd, Who is a faithfull stew-
 ard and wise, whom the master shall make ruler
 ouer his household, to giue them their portion
 of meat in season?
 43 Blessed is that seruant, whom his master when
 hee commeth, shall finde so doing.
 44 Of a truth, I say vnto you, that hee will
 make him ruler ouer all that he hath.
 45 But if that seruant say in his heart, My master
 doth deferre his coming, and his heart begin to smite
 the seruants, and maidens, and to eat and drinke,
 and to be drunken.
 46 The master of that seruant will come in a day
 when hee thinketh not, and at an houre when he is
 not ware of, and will cut him off, and giue him his
 portion with the vnbeleeuers.
 47 And that seruant that knew his masters
 will and prepared not himselfe, neither did accord-
 ing to his will, shall be beaten with many stripes.
 48 But he that knew it not, and yet did commit
 things worthe of stripes, shall be beaten with few
 stripes: for vnto whom is set much is giuen, of
 him shall be much required, and to whom men
 much commit, the more of him will they aske.
 49 I am come to purifie oue the earth and
 what is my desire, if it be already kindled?
 50 Norwithstanding I must be baptized with a
 baptisme, and how am I grieved till it be ended?
 51 Think ye that I am come to giue peace
 on earth? I tell you, nay, but rather debate.
 52 For from henceforth there shall be fire in
 one house diuided, three against two, and two
 against three.
 53 The father shall be diuided against the sonne,
 and the sonne against the father: the mother a-
 gainst the daughter, and the daughter against the

mother.
 54 Then sayd he to the people, When
 ye see a cloud arise out of the West, straightway
 ye say, A shower commeth: and so it is.
 55 And when ye see the South wind blow, ye
 say, that it will be hote: and it commeth to passe.
 56 Likewise yee can discerne the face of the
 earth, and of the skie: but why discerne ye not this
 time?
 57 Yea, and why iudge ye not of your selues
 what is right?
 58 While thou goest with thine aunesarie
 to the ruler, as thou art in the way, giue diligence
 in the way, that thou mayest be deliuered from
 him, leaue he draw thee to the iudge, and the iudge
 deliuer thee to the iayler, and the iayler cast thee
 into prison.
 59 I tell thee, thou shalt not depart thence, till
 thou hast paid the very last mite.
 60 And hee said vnto them, that had wronge
 against any man, that they should goe and be reconciled
 vnto him, before they come hither, lest they be
 brought with you into prison, and ye shall
 not be able to get out thence.
 61 And hee said vnto them, that had a wife
 against any man, that they should goe and be
 reconciled vnto him, before they come hither, lest
 they be brought with you into prison, and ye
 shall not be able to get out thence.
 62 And hee said vnto them, that had a
 garment against any man, that they should goe
 and be reconciled vnto him, before they come
 hither, lest they be brought with you into prison,
 and ye shall not be able to get out thence.
 63 And hee said vnto them, that had a
 moneie against any man, that they should goe
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 hither, lest they be brought with you into prison,
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CHAP. XIII.

1 Of the Galileans, 4 And those that were faine and v
 Salom. 6 The figge tree that beare no fruit. 11 The wo-
 man vexed with the spirit of infirmity, that is, with a
 disease brought on her by Satans heuie. 19 The pa-
 rable of the graue of many seed. 21 Of leuen. 23 How
 few shall be saued. 31 Herod that killeth.
 T Here were certaine men present at the same
 season, that showed him of the Galileans,
 whose blood I pilate had mingled with their sa-
 crifices.
 2 And Iesus answered, and sayd vnto them,
 Suppose ye, that these Galileans were greater sin-
 ners then all the other Galileans, because they haue
 suffered such things?
 3 I tell you, nay: but except yee amend your
 liues, ye shall all likewise perish.
 4 Or thinke ye that those eighteen, vpon
 whom the tower in Silsam fell, and slew them,
 were sinners aboue all men that dwell in Hierusalem?
 5 I tell you, nay: but except yee amend your
 liues, ye shall all likewise perish.
 6 He spake also this parable, A certaine man
 had a figge tree, planted in his vineyard: and hee
 came and sought fruit thereon, and found none.
 7 Then sayd he to the dresser of his vineyard,
 Beholde, this three yeeres haue I come and sought
 fruit of this figge tree, and finde none: cut it downe:
 why keepeth it also the ground barren?
 8 And he answered, and sayd vnto him, Lord,
 lett it alone this yeere also, till I digge round about
 it, and dang it.
 9 And if it beare fruit, well: if not, then after
 thou shalt cut it downe.
 10 And he taught in one of the Synagogues
 on the Sabbath day.
 11 And beholde, there was a woman which had
 a spirit of infirmity eighteen yeeres, and was
 bowed together, and could not lift vp her selfe in
 any wise.
 12 When Iesus saw her, hee called her to him,
 and sayd to her, Woman, thou art loosed from
 thy disease.
 13 And he layed his hands on her, and imme-
 diately she was made straight, inasmuch that she
 had beene bent double for eighteen yeeres.
 14 And when Iesus saw that she was straightened,
 he sayd vnto her, Daughter, be comforted: thy
 disease is gone.
 15 And she answered, saying, O Lord, I
 have beene afflicted with this disease for
 eighteen yeeres, and was not able to
 touch the hem of his garment.
 16 For as much as I touched the hem of
 his garment, I was made whole.
 17 And he sayd vnto her, Daughter, be
 comforted: thy disease is gone.
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 53 And he sayd vnto her, Daughter, be
 comforted: thy disease is gone.
 54 And she answered, saying, O Lord, I
 have beene afflicted with this disease for
 eighteen yeeres, and was not able to
 touch the hem of his garment.
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God.

4. A lively image of hypocrite, and reward thereof.
5. One of the rulers of the Synagogue, forth appearing by Mark 11. 21. and Acts 13. 15. that there were many rulers of the Synagogue.
6. Mat. 13. 31.
7. Mat. 23. 12.
8. God beginneth his kingdom with small beginnings, that the volucries for proceeding of it may better be forth his power.
9. Mat. 13. 33.
10. Mat. 9. 35.
11. Agnisk them which had rather erre with many, then goe right with few; and by that means through their own doowlesse, are shut out of the kingdom of God.
12. Mat. 7. 13.
13. His is vaine in the Church, which is not of the Church, which doing the cleauces of life sheweth.
14. Mat. 7. 23. and 23. 13. plal. 6. 8.
15. The calling off of the Gentiles, & the calling of the Gentiles is foretold.
16. From all the quarters of the world, and these are foure of the chiefest.
17. Mat. 19. 30. and 26. 10.
18. Wee must goe forward in the case of our calling, through the midst of tedious, whether they be true or fained.
19. That deceitfull & encherous man.
20. That is, a small one, and Theophyl. sayth, it is a promise to els, by T. say, we may understand the time that is, and by T. morrow, the time to come, meaning thereby all the time of his ministry and office.
21. To wit, when the sacrifice for sinne is ended.
22. There are no more cruel enemies of the god, then they which within the Sanctuary and Church, but God is it, and will in time haue account of it.
23. 23. 37.

14. * And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd vnto the people, There are sixe dayes in which men ought to worke : in them therefore come and be healed, and not on the Sabbath day.

15. Then answered him the Lord, and sayd, Hypocrite, doth not ech one of you on the Sabbath day loose his oxe or his asse from the stall, and lead him away to the water ?

16. And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeeres, be loosed from this bond on the Sabbath day ?

17. And when he sayd these things, all his aduersaries were ashamed : but all the people reioyced at all the excellent things that were done by him.

18. * Then sayd he, What is the kingdom of God like ? or whereto shall I compare it ?

19. * It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nests in the branches thereof.

20. * And againe he sayd, Wherevnto shall I liken the kingdom of God ?

21. It is like leauen, which a woman tooke, and hid in three pecks of flour, till all was leavened.

22. * And hee went thorow all cities and townes, teaching, and journeying towards Hierusalem.

23. Then sayd one vnto him, Lord, are there few that shall be saved ? And he sayd vnto them,

24. * Strive to enter in at the strait gate : for many, I say vnto you, will seeke to enter in, and shall not be able.

25. When the good man of the house is risen vp, and bath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, open to vs, and he shall answere and say vnto you, I know you not whence ye are.

26. * Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streets.

27. * But he shall say, I tell you, I know you not whence ye are : depart from me, all ye workers of iniquitie.

28. * There shall be weeping and gnashing of teeth, when ye shall see Abraham & Isaac, and Iacob, and all the Prophets in the kingdom of God, and your selues thrust out at doores.

29. Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdom of God.

30. * And beholde, there are last, which shall be first, and there are first, which shall be last.

31. * The same day there came certaine Pharisees, and sayd vnto him, Depart, and go hence : for Berod will hit thee.

32. Then sayd he vnto them, Goe yee and tell that foxe, Behold, I cast out devils, and will heale this day to day, and to morrow, and the third day I shall be perfected.

33. * Neuerthelesse I must walke to day, and to morrow, and the day following : for it cannot be that a Prophet should perish out of Hierusalem.

34. * O Hierusalem, Hierusalem, which killest the Prophets, and stoneest them that are sent to thee, how often would I haue gathered thy chil-

dren together, as the henne gathereth her brood vnder her wings, and ye would not !

35. Beholde, your house is left vnto you desolate : and verely I tell you, ye shall not see me vntill the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

CHAP. XIII.

1. The dropsie healed on the Sabbath. 2. The chiefest places at banquet. 15. The poore must be called to our feasts. 16. Of those that were bid to the great supper. 23. Some compelled to come in. 28. One ought to build a tower.

And it came to passe that when hee was entred into the house of one of the chiefest Pharisees on the Sabbath day, to eat bread, they watched him.

2. And beholde, there was a certain man before him, which had the dropsie.

3. Then Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day ?

4. And they held their peace. Then hee tooke him, and healed him, and let him goe.

5. And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, & will not straightway pull him out on the Sabbath day ?

6. And they could not answere him againe to those things.

7. * Hee spake also a parable to the ghefts, when hee marked how they chose out the chiefest rooms, and sayd vnto them,

8. When thou shalt be bidden of any man to a wedding, fer not thy selfe downe in the chiefest place, lest a more honourable man then thou be bidden of him,

9. And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with flume to take the lowest room.

10. * But when thou art bidden, goe and sit downe in the lowest room, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher : then shalt thou haue worship in the presence of them that sit at table with thee.

11. * For whosoever exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

12. * Then said he also to him that had bidden him, * When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense bee made thee.

13. But when thou makest a feast, call the poore, the maimed, the lame and the blinde.

14. And thou shalt be blessed, because they can not recompense thee : for thou shalt be recompensed at the resurrection of the iust.

15. * Now when one of them that sat at table heard these things, he sayd vnto him, Blessed is he that eateth bread in the kingdom of God.

16. Then said he to him, * A certaine man made a great supper, and bade many,

17. And sent his servant at supper time to say to them that were bidden, Come : for all things are now ready.

18. * But they all with one minde beganne to make excuse. The first said vnto him, I haue bought a farme, and I must needs go out and see it : I pray thee haue me excused.

19. And another sayd, I haue bought five yoke of oxen, and I goe to plowee them : I pray thee haue me excused.

Word for word, the nets : now the bread of chickens is the nets.

1. The Lawe of the very Sabbath ought not to hinder the offices of charitie.

2. Either one of the Elders, whom they called the Sanhedrim, or one of the chiefest of the Synagogue, Iohn 7. 46. for that word Pharisee was the name of a sect, though it appear by the whole history that the Pharisees were in great credit.

3. The reward of pride is ignominy : and the reward of true modestie is glorie.

4. Proud. 25. 7.

5. Chap. 21. 14. Mat. 23. 12.

6. Agnisk them which haue out their goods either ambitiously, or for hope of recompense, whereas Christian charity respecteth onely the glory of God, and the profit of our neighbour.

7. Proud. 27. 10. 4. 7.

8. Mat. 23. 3. Luc. 14. 9.

9. The most part came of them to whom God hath rewarded himselfe as is said, that such help as they haue received of God, they willingly turne into lets and hindrances.

10. And

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the Goodman of the house angry, and sayd to his seruant, Goe out quickly into the *streets* and lanes of the ciuite, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master said to the seruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, hee cannot be my discipule.

27 And whosoener beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to builde a towre, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or whatking going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that cometh against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoener be of you, that forsaketh not all that he hath, hee cannot be my discipule.

34 Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghil, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe.

5 Of the graine,

13 And of the prodigall sonne.

Then¹ resorted vnto him² all the Publicans and sinners, to heare him.

2 Therefore the Pharisees and Scribes murmured, saying, Hee receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 What man of you hauing an hundred sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wilder nesse, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when he cometh home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue founde my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in

heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendment of life.

8 Either what woman hauing tenne groates, if shee loose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she ha found it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue founde the groate which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He said moreover, A certain man had two sonnes.

12 And the yonger of them sayd to his father, Father, giue mee this portion of the goods that falleth to mee, So he diuided vnto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his iourney into a farre country, and there he wasted his goods with riotous living.

14 Now when he had spent all, there arose a great dearth thorowout that land, and hee began to be in necessitie.

15 Then hee wen and claue to a citizen of that country, and hee sent him to his farme, to feed swine.

16 And hee would faile haue filled his bellie with the huskes that the swine ate: but no man gaue them him.

17 ¶ Then he came to himselfe, and sayd, How many hired seruants at my fathers haue bread enough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thine hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 ¶ And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eat, and be merry:

24 For this my sonne was dead, and is aliue againe: he was lost, but he is found, And they began to be merry.

25 Now the elder brother was in the field, and when hee came and drew neere to the house, hee heard melodie, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he sayd vnto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath receiued him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him. 29 But he answered, and sayd to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid that I might make mery with my friends,

Men by their voluntary fasting from God, haue spoiled themselves of the benefits which they receiue of him, call themselves headlong into infinite calamities: but God of his singular goodness, offering himselfe freely to them, whom he called to repentance, through the greatest of their iniquities wherewith they were tamed, doeth not only graciously receive them, but also enricheth them with farre greater gifts, and blisseth them with the chiefest blisse.

The beginning of repentance is the acknowledging of the mercy of God, which filleth us with hope.

Against God, because he is said to dwell in heauen.

To true repentance there is a feeling of our iniquities, joyed with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

Such a truly true God, desire to haue all men to be their fellowes.

30 But when this thynne was come, which hath doutour thy good with harlots, thou hast for his sake killed the first life.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue is thine. It was merer that we should make merry and bee glad: for this thy brother was dead, and is alie againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward ^{reuered} to his master. 13 To ferue two masters. 16 The Jew and the Pharisee. 19 Of Diuities and Lazarus.

AND he sayd also vnto his disciples, ¶ There was a certaine rich man, which had a steward, and he was accused vnto him, that hee wasted his goods.

2 And hee called him, and sayde vnto him, How is it, that I heare of thee? Giue an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot digge, and to begge I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called he vnto him euerie one of his masters debtors, and sayd vnto the first, How much owest thou vnto my master?

6 And he sayd, An hundred measures of oyle. And he saide to him, Take thy writing, and sit downe quickly, and write thiffe.

7 Then said he to another, How much owest thou? And he sayde, An hundred measures of wheate. Then he sayd to him, Take thy writing, and write foure score.

8 And the Lord commended the vnjust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into everlasting habitations.

10 ¶ He that is faithfull in the least, he is also faithfull in much: and he that is vnfaithfull in the least, is vnfaithfull also in much.

11 If then ye haue not bene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if ye haue not bene faithfull in fanothers mans goods, who shall giue you that which is yours?

13 ¶ 3 No seruant can serue two masters: for either he shall hate the one, and loue the other: or els he shall lerne to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharisees also, which were couetous, and they scoffed at him.

15 ¶ 4 Then hee saide vnto them, Vee are they, which iustificke your selues before men: but God knoweth your hearts: for that which is hidly

esteemed among men, is abomination in the sight of God.

16 ¶ 5 The Lawe and the Prophets endured vntill Iohn: and since that time the kingdom of God is preached, and euerie man preadeth in to it.

17 ¶ 6 Now it is more easie that heauen and earth should passe away, then that one die of the Lawe should fall.

18 ¶ 7 Whosoer putteth away his wife, and marrieth another, committeth adultery: and whosoer marrieth her, it is put away from her husband, committeth adultery.

19 ¶ 8 There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately euerie day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bofome. The rich man also died, and was buried,

23 And being in hell in torment, he lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bofome.

24 Then hee cried, and sayd, Father Abraham, haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuest thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulf set, so that they which wold goe from hence to you, cannot: neither can they come from thence to vs.

27 ¶ 7 Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue five brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham sayd vnto him, They haue Moyses and the Prophets: let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then hee said vnto them, If they heare not Moyses and the Prophets, neither will they be persuaded, though one rise from the dead againe.

CHAP. XVII.

1 Offences. 3 We must forgive him that trespasseth against vs. 10 Vsce are vnprofitable seruants. 13 Of the ten lepers. 20 Of the coming of the kingdom of heauen. 33 False Christs. 36 Answer what manner Christs comming shall be.

THEN sayd hee to his disciples, ¶ 1 It can not be auoided, but that offences will come, but Woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that he should offend one of these little ones.

3 ¶ 4 Take heed to your selues: If thy brother trespass against thee, rebuke him: and if hee repent, forgive him.

4 ¶ 5 And though hee sinned against thee seven times

¶ Mat. 11. 19. 7 The Pharisees despised the excellencie of the new Couenant, in respect of the olde, being ignorant of the perfect righteousnesse of the Law, and how false expositions they were of the Law, Christ decrieth by the seventh Commandement. ¶ Mat. 5. 18.

¶ Mat. 5. 33. and 19. 9. 1 Cor. 7. 11. 7 The first gathering of this people, that a man cannot be married againe after that he hath put away his wife for adultery, while hee liueth, is a false doctrine.

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2 Seeing that men oftentimes pursue their friendship to themselves, by other mens cost, it is a shame for vs, if with a free and liberrall bestowing of the goods whi. h the Lords hath giuen vs to that purpose, we doe not please him, nor procure the good will of our neighbours, seeing that by this onely means, riches, which are occasions of strife, are turned to another ende and purpose. ¶ This parable doth not approue the stewards naughty dealing, for it was very shrewd, but parables are set forth, to shew a thing covertly, as to reuerend a figure to represent the truth, though it agree not thoroughly with the written of life: so that Christ teacheth by this parable to teach vs, that worldly men are more heede in the affairs of this world, then the children of God are careful for everlasting life. ¶ Men that are negligent in this present life, contrary to whom the children of light are set: S. Paul calleth they spiritually, and the other carnall. ¶ This is not spoken of goods that are euill gotten, for God will haue our business to be to the praise, praise, and euerlasting good fountain: but hee calleth those riches of iniquitie, which men acq. naughtily. ¶ To wit, the power of the world, the subtleties of these Tabernacles, Theophil. ¶ We ought to take heede these for abusing our earthly function and durie, we be not deprivd of heavenly gifts: for hee can they vnto spiritual light, who abuse worldly things. ¶ That is, heavenly and true riches: which are contrary to worldly and flitting substance. ¶ In worldly goods, which are called other mens, because they are committed to our estate. ¶ Mat. 6. 24. ¶ No man can loue God and riches together. ¶ Our treasure is not hidden to God, although they be hidden to men, yea although they be hidden to them whose houses they are.

3 Although we
confesse, that what
souer we haue, we
haue it of God, yet
are we despised of
God, as proud,
& arrogant, if we
put ouer to little
trust in our owne
workes before
God.

4 *Exe from the
Pharisee in a lower
place.*

4 *Chap. 14. 11.
mat. 23. 11.*

4 *Mat. 19. 13.
mat. 10. 13.*

4 *The children were
tender and young, in
that they were
brought, which ap-
peareth more euen-
ly in that, that
they were infants,
which is to be mar-
ked againe, them
that are enemies to
the appearing of
children.*

4 *To ingre or thinke of Christ
after the reueren of
ou. flesh, is be-
cause of infinite
corruption.*

4 *The children
also of the Iairfall
a comendement
in the free com-
munit of God,
4 *Them that car-
riede in children,
whom the disciples
also carry.**

4 *Ch. 14. 11.
mat. 19. 17.*

4 *Exe. 20. 30.*

4 *The intem-
per of richer car-
riers, as many
from the right way.*

4 *To be both rich
and godly, is a
greatest gift of God.*

4 *Mat. 19. 27.
mat. 10. 28.*

4 *They become
the richest of all,
which refuse not
to be poore for
Christ sake.*

4 *Mat. 10. 17.
mat. 10. 32.*

4 *As to sure and cer-
tain at perfection
is, a sure is the
glory which re-
maineth for the
conquerours.*

4 *Heigh we see
how inuolunt the
disciples were.*

the one a Pharisee, and the other a Publican,
11 3 The Pharisee stood and prayed thus with
himselfe, O God, I thank thee that I am not as
other men, extortioners, vnjust, adulterers, or euen
as this Publican.

12 I fast twice in the weeke: I giue tithes of all
that euery I possesse.

13 But the Publican standinge v a farre off, would
not lift vp so much as his eyes to heauen, but smote
his breast, saying, O God, be mercifull to mee a
sinner.

14 I tell you, this man departed to his house, ius-
tified rather than the other: 4 for euery man that ex-
alteth himselfe: shall be brought low, and he that
humbleth himselfe: shall be exalted.

15 ¶ They brought vnto him also babes
that he should touch them. 4 And when his disci-
ples saw it, they rebuked them.

16 ¶ But Iesus called them vnto him, and said,
Suffer the babes to come vnto mee, and forbid
them not: for of such is the kingdome of God.

17 Verely I say vnto you, whosoever receiue-
th not the kingdome of God as a babe, hee shall not
enter therein.

18 ¶ Then a certaine ruler asked him, saying,
Good Master, what ought I to doe, to inherite
eternall life?

19 And Iesus sayd vnto him, Why callest thou
me good? if none is good, saue one, euen God.

20 Thou knowest the commandments, 4 Thou
shalt not commit adultery: Thou shalt not kill:
Thou shalt not steale: Thou shalt not beare false
witness: Honour thy father and thy mother.

21 And he sayd, All these haue I kept from
my youth.

22 Now when Iesus heard that, hee said vnto
him, Yet lackest thou one thing, Sell all that thou
hast, and distribute vnto the poore, and thou
shalt haue treasure in heauen, & come follow me.

23 But when he heard these things, he was ve-
ry heavy: for hee was mercenarie rich.

24 And when Iesus saw him very sorrowfull,
he sayd, With what difficultie shall they that haue
riches, enter into the kingdome of God!

25 Surely it is easier for a camel to go through
a needles eye, then for a rich man to enter into the
kingdome of God.

26 Then sayd they that heard it, And who then
shall be saved?

27 And he sayd, The things which are vnpossi-
ble with men, are possible with God.

28 ¶ Then Peter said, Loe, we haue left all,
and haue followed thee.

29 ¶ And he sayd vnto them, Verely I say vnto
you, there is no man that hath left house, or pa-
rents or brethren, or wife, or children for the king-
dome of Gods sake,

30 Which shall not receiue much more in this
world, and in the world to come life euertlasting.

31 ¶ * 10 Then Iesus tocke vnto him Ierulie,
and sayd vnto them, Behold, we goe vp to Hierusa-
lem, and all things shall be fulfilled to the sonne
of man, that are written by the Prophets.

32 For hee shall be deliuered vnto the Gentiles,
and shall be mocked, and shall be spitefully entreated,
and shall be spitte on.

33 And when they haue scourged him, they will
put him to death: but the third day hee shall rise
againe.

34 But they vnderstood none of these things,

and this saying was hid from them, neither percei-
ued they the things, which were spoken.

35 ¶ * 11 And it came to passe, that as he was
come neere vnto Iericho, a certaine blinde man
sat by the way side, begging.

36 And when he heard the people passe by, he
asked what it meant.

37 And they sayd vnto him, that Iesus of Na-
zareth passed by.

38 Then he cryed, saying, Iesus the Sonne of
Dauid, haue mercy on me.

39 ¶ And they which went before, rebuked
him that hee should hold his peace, but he cryed
much more, O Sonne of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him
to be brought vnto him. And when hee was come
neere, he asked him,

41 Saying, What wilt thou that I doe vnto
thee? And hee sayd, Lord, that I may receiue my
sight.

42 And Iesus sayd vnto him, Receiue thy sight:
thy faith hath saved thee.

43 Then immediately he receiued his sight, and
followed him, praying God: and all the people,
when they saw this, gaue praise to God.

CHAP. XIX.

A Zaccheus the Publican, 13 Ten pieces of money delivered
to servants to occupy withall, 19 Iesus entred into Hieru-
salem, 48 Hee foretelleth the destruction of the citie
with teares, 49 Hee casteth the iustis out of the Temple.

NOW when Iesus entred and passed through
Iericho,

2 Beholde, there was a man named Zaccheus,
which was one of the chiefe rulers of the tribute, and
he was rich.

3 And hee sought to see Iesus, who hee should
be, and could not for the presse, because hee was
of a low stature.

4 Wherefore he ranne before, and climed vp
into a wilde figge tree, that he might see him: for
he should come that way.

5 And when Iesus came to the place, hee look-
ed vp, and saw him, and said vnto him, Zaccheus,
come downe at once: for to day I must abide at
thine house.

6 Then he came downe hastily, and receiued
him into his house.

7 ¶ And when all they saw it, they murmured,
saying, how hee was gone in to lodge with a sinner
man.

8 ¶ And Zaccheus stood forth, & said vnto the
Lord, Behold, Lord, the halfe of my goods I giue
to the poore: and if I haue taken from any man by
forged caualition, I restore him foure fold.

9 Then Iesus sayd to him, This day is saluati-
on come vnto this house, forasmuch as he is also be-
come the sonne of Abraham.

10 ¶ For the sonne of man is come to seeke
and to saue that which was lost.

11 ¶ And while they heard these things, hee
continued, and spake a parable, because hee was
neere to Hierusalem, & because also they thought
that the kingdome of God should shortly appeare.

12 He said therefore, ¶ A certaine noble man
went into a farre country, to receiue for himselfe
a kingdome, and so to come againe.

¶ *the com-
mon weale is hindered.* ¶ *Beloued of God, one that
walketh in the steps of
Abrahams faith: and we gather that saluation came to that
house, because they
receiued the blessing as Abraham had, for all of the
householde were circumcised.* ¶ *Mat. 18. 11.* ¶ *We must
patiently waite for the iudgement of God, which
shall be reuealed in his time.* ¶ *Mat. 25. 14.*

4 *Mat. 20. 19.
mat. 10. 46.*

4 *Christ the worth-
y by a visible mir-
acle, that he is the
light of the world.*

4 *The more
Ropes and less
than
Satan layeth in
our way, euen by
them which pro-
fess Christians
Name, so much
the more ought
we to goe for-
ward,*

4 *Christ preuen-
teth them with his
grace especially,
which seemed to
be further from it.
4 *The onser and
head of the Publi-
cans which were
there together: for
the Publicans
were divided into
companies, as we
may gather by ma-
ny places of Cister
his writings.**

4 *The example of
our repentance is
known by the
effect.*

4 *By falsely ac-
cusynge an man: and
this needeth most
sistly to the master
of the customers
person: for com-
monly they haue this
trade among them
when they rob and
spoil the common
weale, they haue
nothing in their
houses, but the
rest of the com-
mon weale, and wou-
der that colour they
play the theures,
as much that if
man reproue and
goe about to re-
dress their robber-
ies, and spoyling
they cry out,
the common weale is
hindered.* ¶ *Beloued of God, one that
walketh in the steps of
Abrahams faith: and we gather that saluation came to that
house, because they
receiued the blessing as Abraham had, for all of the
householde were circumcised.* ¶ *Mat. 18. 11.* ¶ *We must
patiently waite for the iudgement of God, which
shall be reuealed in his time.* ¶ *Mat. 25. 14.*

8 There are three
sorts of men in
the Church: the
one long fall from
Christ whom they
see not; the other,
which according
to their vocation,
beleeue the gifts
which they haue
receiued of God,
to his glory with
great paines and
diligence: the
third lye idly,
and do no good.
As for the first,
the Lord when he
commeth will
fully punish them
in his time: the
other he will
bless, according
to the paises
which they haue
taken: and as for
these which haue
idle perfection, he
will punish them
as the first.

4 This was a piece
of money, which the
Greekes used, and
was in value about
an hundred pence,
which is about ten
crowes.
6 Against them
which spend their
life idly in deli-
berating, and
otherwise, in con-
temptation
e To the bankers
and changers.

4 Chap. 8, 28.
mat. 13, 11.
and 25, 40.
marke 4, 25.

f The disciples
flattered and flattered
at the matter, but
Christ gets on
boldly though death
were before his
eyes.
4 Mat. 23, 7.
marke 2, 21.
7 Certain theuwerth
in his owne per-
son, that his king-
dome is not of
this world.

4 Mat. 11, 7.
1038, 14.

13 And he called his ten seruants, and deli-
uered them ten pieces of money, and said vnto them,
Occurre till I come.

14 Now his citizens hated him, and sent an am-
bassage after him, saying, Wee will not haue this
man to reigne ouer vs.

15 And it came to passe, when he was come
again, &c. had receiued his kingdome, that he com-
manded the seruants to be called to him, to whom
he gaue his money, that he might know what eue-
ry man had giued.

16 Then came the first, saying, Lord, thy piece
hath increased ten pences.

17 And he saide vnto him, Well, good seruant:
because thou hast bene faithful in a very little
thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece
hath increased five pences.

19 And to the same he said, Be thou also ruler
ouer five cities.

20 So the other came, and said, Lord, beholde
thy piece which I haue layd vp in a napkin:

21 For I feared thee, because thou art a strict
man: thou takest vp that thou laiest not downe,
and reapest that thou diddest not sow.

22 Then he saide vnto him, Of thine owne
mouth shall I iudge thee, O oull seruant. Thou
knewest that I am a strict man, taking vp that I
laied not downe, and reaping that I did not sow.

23 Wherefore then gauest thou not my money
into the banks, that at my coming I might haue
required it with vantage?

24 And he saide to them that stood by, Take
from him that piece, and giue it him that hath ten
pieces.

25 (And they saide vnto him, Lord, he hath ten
pieces.)

26 ¶ For I say vnto you, that vnto all them that
haue, it shall be giuen: and from him that hath not,
even that he hath, shall be taken from him.

27 Moreover, those misse enemies, which would
not that I should reigne ouer them, bring hither,
and slay them before me.

28 ¶ And when he had thus spoken, he went
forth before, ascending vp to Hierusalem.

29 ¶ And it came to passe, when he was come
nearer to Bethpage, and Bethania, besides the
mount which is called the mount of Oliues, he sent
two of his disciples,

30 Saying, Go ye to the towne which is before
you, wherein asloone as ye are come, ye shall finde
a colt tied, whereon neuer man sate: loose him,
and bring him hither.

31 And if any aske you, why ye loose him, thus
shall ye say vnto him, Because the Lord hath need
of him.

32 So they that were sent, went their way, and
found it as he had said vnto them.

33 And as they were looking the colt, the owners
thereof saide vnto them, Why loose yee the colt?

34 And they sayde, The Lord hath neede of
him.

35 ¶ So they brought him to Iesus, and they
cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spread their cloathes in
the way.

37 And when hee was now come neere to the
going downe of the mount of Oliues, the whole

multitude of the disciples began to reioyce, and to
praise God with a loud voyce, for all the great
workes that they had seene.

38 Saying, Blessed be the King that cometh in
the Name of the Lord: peace in heauen, and glory
in the highest places.

39 ¶ Then some of the Pharisees of the compa-
ny layd vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell
you, that if these should holde their peace, y stones
would cry.

41 ¶ And when he was come neere, he be-
held the city, and wept for it.

42 ¶ Saying, b O thou hast builded euery know-
en i at the least in this day, those things, which
belong vnto thy peace! but now are they hid from
thine eyes.

43 For the dayes shall come vpon thee, that thine
enemies shall cast a trench about thee, and com-
passe thee round, and keepe thee in on every side.

44 And shall make thee euen with the ground,
and thy children which are in thee, and they shall
not leaue thee a stone vpon a stone, because thou
knewest not that season of thy visitation.

45 ¶ ¶ Hee went also into the Temple, and
began to cast out them that sold therein, and them
that bought.

46 Saying vnto them, It is written, ¶ Mine
house is the house of prayer, & but ye haue made
it a den of theues.

47 And he taught daily in the Temple. And the
hie Priests, and the Scribes, and the chiefe of the
people sought to destroy him.

48 But they could not finde what they might
doe to him: for all the people hanged vpon him
when they heard him.

reusing him the Lord of the Prophets, now especially in
this my last coming in
thee, thou hadst any regard to thy selfe. K To the fit
and commendation, what
is called the day of this
cite. I that is, those things
wherein they had a perfect
deth m That is, very
in respect wherein God
visited thee. ¶ Mat. 21, 12
10 Christ therewith
after his entrie into
Hierusalem by a visible
signe, that is, his
office enioyned him of
his Father to purge the
Temple. ¶ Mat. 21, 17, 18, 19, 20
¶ Ierem 7, 11.

CHAP. XX.

4 From whence Iohn Baptiste was the wickedness of
the Priests is noted by the parable of the vineyard
and the husbandman. as To giue tribute to Cesar. 27 He
commeth the Sadducees denying the resurrection, as How
Christ is the sonne of David.

ANd as it came to passe, that on one of those
dayes, as hee taught the people in the Temple,
and preached the Gospel, the hie Priests and
the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tell vs by what
authoritie thou doest these things, or who is hee
that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also
will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen,
or of men?

5 And they reasoned within themselves, saying,
If we shall say, From heauen, he will say, Why then
beleeued ye him not?

6 But if wee shall say, Of men, all the people
will stone vs: for they be perswaded that Iohn was
a Prophet.

7 Therefore they answered, that they could not
tell whence it was.

8 Then Iesus said vnto them, Neither tell I you,
by what authoritie I doe these things.

9 ¶ ¶ Then began he to speake to the people
this parable, A certaine man planted a vineyard,

8 When they li-
stened which ought
to be the chief
preachers and fet-
ters fourth of the
kingdome of God,
he will raise vp
other exhorta-
tion in despite
of his holiness.

¶ Gen. 22, 6, mat.
21, 10, 11, 12, 13.
9 Christ is not
simply deliued
with the destru-
ction, no not of
the wicked.

¶ Christen keeth
off his speech,
which by truth
partly ow he was
instructed with
compassion for the
disturbance of the
city, that they like
to see: and partly
to afford it on
for their reueren-
ce and instruction
againe 9 Iohn, such
as hath much
bene heard of.
¶ At the same
time, O Hierusalem
to whom this mes-
sage was properly
sent.

¶ If after the fly-
ing of so many
Prophets, and so
many Kings.

¶ Mat. 21, 33,
marke 11, 27.
12 The Pharisees
bring ouercome
by the truth of
Christ doctrine,
because a question
about him or word
that Iohn said
was ouercome by the
wickedness of their
owne conscience.

¶ Mat. 21, 33,
marke 11, 27, 12.
¶ Ierem. 23, 17.
¶ It is no new
thing to haue them
the chiefest ene-
mies of Christ and
his seruants, which
haue beene in
the very Sanctuary
of Gods holy
place: but at
length they shall
not escape unpun-
ished.

¶ Mat. 21, 33,
marke 11, 27, 12.
¶ Ierem. 23, 17.
¶ It is no new
thing to haue them
the chiefest ene-
mies of Christ and
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haue beene in
the very Sanctuary
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ished.

¶ Mat. 21, 33,
marke 11, 27, 12.
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¶ It is no new
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ished.

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thing to haue them
the chiefest ene-
mies of Christ and
his seruants, which
haue beene in
the very Sanctuary
of Gods holy
place: but at
length they shall
not escape unpun-
ished.

and let it forth to husbannes: and went into a strange country, for a great time.

10 And at the time convenient he sent a servant to his husbandmen, that they should give him of the fruits of the vineyard: but the husbandmen did beat him, and sent him away empty.

11 Againe he sent yet another servant: and they did beat him, and foule treated him, and sent him away empty.

12 Moreover he sent the thirde, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will sende my beloved sonne: it may be that they will doe to reuerence when they see him.

14 But when the husbandmen sawe him, they reasoned with themselves, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they said, God forbid.

17 And he beheld them, and said, What meane these things then that is written? And the stone that the builders refused, that is made the head of the corner?

18 Whofoever shall fall vpon that stone, shall be broken: and on whomfoever it shall fall, it will grinde him to powder.

19 Then the high Priestes, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable aginst them.

20 And they watched him, and sent forth spies, which should faile themselves iust men: to take him in his talke, and to deliver him into the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither dost thou accept any mans person, but teachest the way of God truly.

22 Is it lawfull for vs to give Cesar tribute or not?

23 But he perceived their craftinesse, and said vnto them, Why tempt ye me?

24 Shewe mee a penie. Whose image and superscription hath it? They answered, and saide, Cezars.

25 Then hee said vnto them, Give then vnto Cesar the things which are Cezars, and to God those which are Gods.

26 And they could not reprocue his saying before the people: but they marvelled at his answer, and held their peace.

27 And hee said, Now as some spake of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote vnto vs, If any mans brother die, hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seven brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the thirde tooke her: and so likewise the seuen did, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The children of this world marry wiues, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equal vnto the Angels, and are the sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, euen as Moses shewed it besides the bush, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 And then said he vnto them, How say they that Christ is Dauids sonne?

42 And David himselfe faith in the booke of the Psalmes, The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing Dauid called him Lord, how is hee then his sonne?

45 Then in the audience of all the people, he said vnto his disciples,

46 Beware of the Scribes, which willingly goe in long robes, and lone salutations in the markets, and the highest seats in the assemblies, and the chiefe rooms at feasts:

47 Which denoure widows houses, and in shew make lone prayers: These shall receive greater damnation.

CHAP. XXI.

The widows libellous about her riches. Of the time of the destruction of the Temple, and Hierusalem. The signes going before the last iudgement.

And as he behelde, hee sawe the rich men which cast their gifts into the treasure.

2 And hee sawe also a certaine poore widow which cast in thither two mites:

3 And hee saide, Of a truth I say vnto you, that this poore widow hath cast in more then they all.

4 For they all haue of their superfluous cast into the offerings of God: but shee of her penurie hath cast in all the lining that she had.

5 Now as some spake of the Temple, how it was garnished with goodly bones, & with consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there be when these things shall come to passe?

8 And hee saide, Take heed, that ye be not deceived: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow ye not them therefore,

g They are called here in this place, the children of this world, which live in this world: and not they, that wholly are given to the world, as before Chap. 16. 8, which are contrary to the children of light. h That is, men persecutors of the religion, for as we say truly, that they shall time indeed, which shall enioy everlasting bliss, as as they intended, which shall rise to life, though of this world, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which shall properly life be, though of this world.

Ex. 16. 6. That is, before him: a notable saying, a kingdom do not die, though they die here in earth.

Mat. 23. 44. Christ is for the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euertlasting sonne of God) according to the Spirit.

Plam 110. 1. Mar. 11. 43. Mat. 23. 6. Mar. 11. 33. We must auoid the example of the ambitious and courteous pallours.

This is spoken by the figure Metonymie, houses, for the goods & substance.

Mark 12. 42. The poore mite exceed in bounty and liberality vnto the rich, according to Gods iudgement.

Chap. 19. 43. Mat. 24. 1. Mar. 13. 1. The destruction of the Temple is foretold, that the true spiritual building may be built vp, whose head builders must and ought to be circumspect.

Those were things that were hangd vpon walls and pillars.

Ephes. 5. 6. 1. thef. 2. 3.

Using my Name

The true Temple of God is built up even in the middle of incredible tumblers, and most filthy miseries, through innumerable sentences, so that the end thereof cannot be but most happy. * Mat. 24. 7. * Mark 13. 12. * This shall be the end of your troubles, and afflictions, they shall be witness for both before God and man, of the wickedness and cruel dealing of your enemies, as also of your constancy in the midst of the same, that the afflictions of the godly and holy men pertain to the witness of the truth. * Chap. 10, 12, mat. 10, 19, mark 13, 11. * Mat. 10, 32. * Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and bear up as for the things which are to come. * 1 Pet. 4, 17. * Mat. 24, 15. * Mark 13, 14. * The final destruction of the whole cite is foretold. * In a word, these things are meant, which God saith when he is displeased. * Word for word, mouth, for the Hebrew; call the edge of a sword, the mouth, because the edge thereof. * 1 Isa. 31. 10. * Jer. 31. 7. * Mat. 24, 17. * Mark 13, 14. * When our times are expired, appointed for the salvation of the Gentiles. And so be passeth from the destruction of Jerusalem, to the history of the latter judgement. * After divers tempers, the Lord will at length plainly appear to deliver his Church. * Rom. 8, 27. * We must be sober and watchful both day and night for the Lords coming, that we be not taken at vnwares.

9 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then sayd he vnto them, Nation shall rise agaynst nation, and kinge come agaynst kinge come.

11 And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall come to you, for a testimoniall.

14 Lay it vp therefore in your hearts, that ye cant not before hand what ye shall answer.

15 For I will giue you a mouth, and wisdom, where agaynst all your aduersaries shall not be able to speake nor resist.

16 Yee ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And yee shall be hated of all men for my Names sake.

18 Yet there shall not one haire of your heads perish.

19 By your patience shall ye possesse your soules.

20 ¶ And when ye see Hierusalem belsied with soldiours, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaynes: and let them which are in the middes thereof, depart out: and let not them that are in the country, enter therein:

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But woe be to them that be with child, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and a wrath ouer this people.

24 And they shall fall on the sword and the sword shall beate captiue into all nations, and Hierusalem shall be troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 ¶ Then there shall be signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, and for looking after those things which shal come on the world: for the powers of heauen shalbe shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, and lift vp your heads: for your redemption draweth neere.

29 And he spake to them a parable, Behold, the figtree, and all trees,

30 When they now shew forth, ye seeing them, know of your owne felicity, that summer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shall not passe, till all these things be done:

33 Heauen and earth shall passe away, but my words shall not passe away.

34 Take heed to your selues, least at any time

your hearts be oppressed with suffering and drunkenness, and cares of this life, and least that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount, that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

Iudas selleth Christ. 7 The Apostles prepare the Paffouer. 31 They rise who shalbe chiefe. 31 Satan deuileth them 31 Christ for which they wanted nothing. 42 He prayeth in the mount. 44 He sweareth bloud. 45 Mathias cometh out of off his bed. 17, 18, 19 Peter denieth Christ thrise. 63 Christ is mocked and drunken. 65 He censureth himselfe to be the Sonne of God.

Now as the feast of vnteauned bread drew neare, which is called the Paffouer.

2 And the hie Priests and Scribes sought how they might kill him: for they feared the people.

3 ¶ Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priests and captains, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunity to betray him vnto them, when the people were away.

7 ¶ Then came the day of vnteauned bread, when the Paffouer must be sacrificed.

8 And he sent Peter and Iohn, saying, Go and prepare vs the Paffouer that we may eate it.

9 And they sayd to him, Where wilt thou, that we prepare it?

10 Then he sayd vnto them, Behold, when ye be entred into the cite, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entrech in.

11 And say vnto the good man of the house, The Master sayth vnto thee, Where is the lodging where I shall eate with my Paffouer with my disciples?

12 Then he shall shew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had sayd vnto them, and made ready the Paffouer.

14 ¶ And when the houre was come, he sat downe, and the twelue Apostles with him.

15 Then he sayd vnto them, I haue earnestly desired to eate this Paffouer with you, before I suffer.

16 For I say vnto you, Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, and gaue thanks, and sayd, Take this, and diuide it among you:

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

On all men where they be.

You may appear that you will abide the censure and sentence of the Iudge without feare.

* Mat. 16, 17. * Mark 14, 10. * Christ is taken vpon the day of the Paffouer, rather by the promise of his Father, then by the will of men.

* Mat. 26, 14. * Mark 14, 10. * A God by his wonderful promise, causeth him to be the minister of our saluation, who was the author of our destruction.

* They that had the charge of keeping the Temple, which were none of the Priests and Levites, as appears by the verse of this Chapter.

* Without tumult, committing to the people which asked to follow him, and therefore under they watched their time, when they knew he was alone in the garden.

* Mat. 16, 17. * Mark 14, 17. * Christ receibeth his disciples by a manifest miracle, though he be going to our crucifixion, yet nothing is hid from him, and therefore he is going willingly to death.

* By the ordinance of the Law. * The law which was the figure of the Paffouer. And this is spoken by the figure in the temple, which is now offered in the mercy of the S. sacrament. * Mat. 16, 17. * Mark 14, 17.

Christ having ended the Paffouer according to the order of the Law, forewarneth them that this shall be his last banquet with them, after the manner of necessity of this life. * The turning and twilight, at what time this supper was to be kept. * I am yet to death.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophesie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 * And alsoone as it was day, the Elders of the people, and the hie Priests, and the Scribes came together, and led him into their Conncill,

67 Saying, Art thou that Christ? tell vs. And he sayd vnto them, If I tell you, ye will not beleue it.

68 And if also I aske you, you will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Than said they all, Art thou then the Sonne of God? And he said vnto them, Ye say that I am.

71 Than said they, What neede we any further witness? for wee our Iesus haue heard it of his owne mouth.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herod. 21 He is mocked. 24 Pilate yieldeth him up to the Iewes request. 27 The woman bewaileth him: 33 He is crucified. 39 One of the thieves crieth vnto him: 43 The other is sauid by faith. 45 He dieth. 53 He is buried.

THEN the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue found this man peruerter the nation, & forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galilee, vnto this place.

6 * Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priests also and Scribes stood forth and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and craied him in white, and sent him againe to Pilate.

12 * And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 * Then Pilate called together the hie Priests, and the rulers, and the people,

14 * And said vnto them, Yee haue brought this man vnto me, as one that peruerter the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:

16 * Christ is quite the second time, even of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust. 4 Those whom the Iewes called the Sanhedrim. 45 Math 27:13.

and loe, nothing worthy of death is done of him.

16 * I will therefore chastise him, and let him loofe.

17 (For of necessitie hee must haue let one loofe vnto them at the feast)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vs to Barabbas:

19 Which for a certaine infurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loofe.

21 But they cried, saying, Crucifie, crucifie him.

22 * And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loofe.

23 But they were instant with loud voyce, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loofe vnto them him that for infurrection and murther was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 * And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the croisse, to beare it after Iesus.

27 * And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaintes, & to the hills, Cover vs:

31 * For if they doe the things to a greene tree, what shall be done to the drie?

32 * And there were two others, which were euill doers, led with him to be slaine.

33 * And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 * Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with him, saying, Hee saued others: let him saue himselfe, if he be thia: Christ the Chosen of God.

36 The soldiers also mocked him, and came and offered him vineger.

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 * And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 * And one of the euill doers, which were hanged, tailed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

5 The wickedness of the flesh, or of the euill which it doeth, but God careth such counsels.

6 Christ is quite the third time, but hee is condemned once, that it might appeare, how that our sinnes were condemned in him.

7 An example of the outrageous and disorder of soldiers.

8 The triumph of the wicked hath a most brutish end.

9 The triumph of the wicked hath a most brutish end.

10 The triumph of the wicked hath a most brutish end.

11 The triumph of the wicked hath a most brutish end.

12 The triumph of the wicked hath a most brutish end.

13 The triumph of the wicked hath a most brutish end.

14 The triumph of the wicked hath a most brutish end.

15 The triumph of the wicked hath a most brutish end.

16 The triumph of the wicked hath a most brutish end.

17 The triumph of the wicked hath a most brutish end.

18 The triumph of the wicked hath a most brutish end.

19 The triumph of the wicked hath a most brutish end.

20 The triumph of the wicked hath a most brutish end.

21 The triumph of the wicked hath a most brutish end.

22 The triumph of the wicked hath a most brutish end.

23 The triumph of the wicked hath a most brutish end.

16 Mat. 27:11.

17 ioh. 18:28.

21 Christ is

wrongfully con-

demned of blas-

phemy because he

his Priests iudge-

ment false, that

we might be quit

before God from

the blasphemie

which we defen-

ded.

18 Christ, who is

now ready to suf-

fer for the redem-

tion, which we

tailed in this world,

is full of all pro-

nounced guilties,

that it might ap-

peare that he is

justified not for his

owne finnes (which

were none) but

for ours.

19 Corrupting the

people, and leading

them into error.

20 Mat. 23:21.

21 marks 11:27.

22 Mat. 27:11.

23 marks 11:21.

24 ioh. 8:33.

25 Christ is a laugh-

ing stocke to prin-

ces, but to their

great smart.

26 This was Herod

Asipias the Te-

trarch, in the time

of whose gouer-

nance, which was

almost the space

of 22 yeeres, Iohn

the Baptist pre-

ached and was pur-

sed to death. And Iesus

Christ also died and

rose againe, and the

Apollas began to

preach, and diuers

things were done

at Hierusalem al-

most feuen yeeres

after Caiaus death.

This Herod was sent

into banishment to

Lions, about

the second yeere of

Caiaus Cesar.

27 Accompanied

with his robes

and soldiers which

followed him from

Galilee.

28 The hatred of

godliness: 10:20

the wicked together.

4 Christ is quite the

second time, even of

him of whom he is

condemned, that it

might appeare, how

he being iust, rede-

med vs which were

vniust.

4 Those whom the

Iewes called the

Sanhedrim.

45 Math 27:13.

brake it, and gaue it to them.

31 Then their eyes were opened, & they knew him: and he was no more seene of them.

32 And they said between themselves, Did not our heartes burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and founde the eleven gathered together, and them that were with them,

34 Which said, The Lord is risen indeed, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was knowne of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the midst of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? & wherefore dos doubts arise in your heart?

39 Behold mine hands and my feet: for it is I my selfe: handle me and see: for a spirit hath not flesh and bones, as yee see me haue.

40 And when he had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleened not for ioy, and wondered, hee said vnto them, Haue yee here any meat?

42 And they gaue him a piece of a broyled fish, and of an hony combe.

43 And he tooke it, and eate before them.

44 ¶ And hee saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoved Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, & remission of finnes should be preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe sende it & promise of my Father vpon you: but tarry yee in the cite of Ierusalem, vntill ye be endued with power from on high.

50 ¶ Afterward he led them out into Bethaniam, and lift vp his hands, and blessed them,

51 ¶ And it came to passe, that as hee blessed them, hee departed from them, and was carried vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioy,

53 And were continually in the Temple, praying, and lauding God. Amen.

7 The preaching of the Gospell, which was promised to the Prophets and performed in his time, is committed vnto the Apostles, the same whereof, is openely shewed in remission of finnes.

h The Apostles who are the preachers of the Gospel beginning at Ierusalem. John 13. 36.

i Vnto the holy Ghost, come downe from heauen vpon you.

k Christ ascended into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

l Marke 16. 13. Acts 1. 9.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. 1.

1 That Word begoten of God before all worldes, and which was euen with the Father, 14 is made man, 6. 7 For what end Iohn was sent from God: 16 His preaching of Christs office. 19, 20 The record that hee haue gotten out vnto the Priestes. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

IN the beginning was the Word, & that Word was with God, and that Word was God. 2 This fame was in the beginning with God. 3 ¶ All things were made by it, and without it was made nothing that was made.

4 ¶ In it was life, and that life was the light of men.

5 ¶ And the world began to haue his being, when God began to make all that was made: began was euen then when all things that were made, began to be made, and therefore hee was, before the beginning of all things. ¶ And his being: This word, That, primeth out vnto vs a peculiar and chiefe thing about all other, and putteth a difference betwene this Word, which is the Sonne of God, and the Lawes of God, which otherwise also are called the word of God. ¶ This word (Word) primeth out the distinction of persons in vs. ¶ This word (Word) is the first in order in the sentence, and that which the learned call (Subiectum:) and this word (God) is the latter in order, and the same which the learned call (Predicatum:) ¶ Col. 1. 16. The sonne of God declarer that same his creating God was, both by the creating of all things, and also by the preserving of them, & especially by the excellent gifts of reason & vnderstanding, whereof he hath bestowed man above all other creatures. ¶ Paul expounded this place, Coloss. 1. 5, and 16 verses. ¶ That is, as the Father did the world, so did the Sonne worke with him: for he was fellow-worker with him. ¶ ¶ Of all these things which were made, nothing was made without him. ¶ ¶ All of these things which were made, nothing was made without him. ¶ ¶ That is, by him; and as it is spoken, after the manner of the Hebrewes, meaning thereby that by his force it is spoken, after the manner of the Hebrewes, meaning thereby that by his force all things are made: by him, for as he would haue said, Life is in him, and not life was: ¶ That force of reason and vnderstanding, which is kindred in our mindes to knowledge him: the author of so great a benefit.

5 ¶ And that light shineth in the darkness, and the darkness comprehended it not.

6 ¶ ¶ There was a man sent from God, whose name was Iohn.

7 This fame came for a witness, to beare witness of that light, that all men through him might beleene.

8 Hee was not that light, but was sent to beare witness of that light.

9 ¶ This was that true light, which lighteth every man that cometh into the world.

10 ¶ Hee was in the world, and the world was made by him: and the world knew him not.

11 He came vnto his owne, and his owne receiued him not.

12 ¶ But as many as receiued him, to them hee gaue ¶ prerogative to be the sonnes of God, euen to them that beleue in his Name.

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¶ Through Iohn. ¶ That light which we speak of, is Iesus Christ, who only can lighten our darkness. ¶ ¶ When as the Sonne of God sawe, that man did not acknowledge him by his wordes, although they were endued with vnderstanding, which hee had giuen to them all: hee exhibited himselfe vnto his people to be seene of them by their corporal eyes: yet neither so did they acknowledge him, nor receiue him. ¶ ¶ Who onely and properly deserveth to be called the light, for hee shined of himselfe, & beareth witness of note. ¶ ¶ That person of the Word, was made manifest euen at that time when the world was made. ¶ ¶ Heb. 1. 3 ¶ The Word bore himselfe againe, when he came in the flesh. ¶ ¶ The Sonne bringeth out of the most of his people, and acknowledged but of a fewe, & hee rejected them by his owne vice and power, and receiued them into that honour which is common to all the children of God, that is to be the sonnes of God. ¶ ¶ He was manifested to the children of God, that is to be the sonnes of God. ¶ ¶ Of that people and corrupt nature of man, which is throughout the Scriptures: ¶ ¶ As when he the Spirit.

3 The light of men is turned into darkness, but yet so that there is cleareness vnto it, to receive any light of it, not they did not so much as acknowledge him.

¶ Mat. 3. 1. mark 1. 4. Luk 3. 2.

¶ There is another more full manifestation of the will of the confederation, whereof men are in good time filled up, euen by Iohns voyce, who is as it were the

¶ Iesus Christ, who only can lighten our darkness. ¶ ¶ When as the Sonne of God sawe, that man did not acknowledge him by his wordes, although they were endued with vnderstanding, which hee had giuen to them all: hee exhibited himselfe vnto his people to be seene of them by their corporal eyes: yet neither so did they acknowledge him, nor receiue him. ¶ ¶ Who onely and properly deserveth to be called the light, for hee shined of himselfe, & beareth witness of note. ¶ ¶ That person of the Word, was made manifest euen at that time when the world was made. ¶ ¶ Heb. 1. 3 ¶ The Word bore himselfe againe, when he came in the flesh. ¶ ¶ The Sonne bringeth out of the most of his people, and acknowledged but of a fewe, & hee rejected them by his owne vice and power, and receiued them into that honour which is common to all the children of God, that is to be the sonnes of God. ¶ ¶ He was manifested to the children of God, that is to be the sonnes of God. ¶ ¶ Of that people and corrupt nature of man, which is throughout the Scriptures: ¶ ¶ As when he the Spirit.

thereof, and his sonnes, and his cattell ?

13 Iesus answered, and sayd vnto her, Whoso-
euer drinketh of this water, shall thirst againe :
14 But whosoever drinketh of the water that I
shall giue him, shall neuer be more athirst : but the
water that I shall giue him, shall be in him a well of
water, springing vp into euertlasting life.

15 The woman said vnto him ; Sir, giue me of
that water, that I may not thirst, neither come hi-
ther to draw.

16 Iesus sayd vnto her, Goe, call thine husband,
and come hither.

17 The woman answered, and sayd, I haue no
husband. Iesus sayd vnto her, Thou hast said, I
haue no husband.

18 For thou hast had fise husbands, and hee
whom thou now hast, is not thine hus- band : that
saydest thou truly.

19 The woman sayd vnto him, Sir, I see that
thou art a Prophet.

20 Our fathers worshipped in this moun-
taine, and yee say, that in Ierusalem is the place
where men ought to worship.

21 Iesus sayd vnto her, Woman, beleue me,
the houre commeth, when yee shall neither in
this mountaine, nor at Hierusalem worship the
Father.

22 Ye worship that which ye know not : we
worship that which wee know : for saluation is of
the Iewes,

23 But the houre commeth, and now is, where
the true worshippers shall worship the Father in
Spiritt and Truth: for the Father requireth euen
such to worship him.

24 God is a Spirit, and they that worship
him, must worship him in Spirit and Truth.

25 The woman sayd vnto him, I know well that
Messias shall come, which is called Christ : when
he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am he, that speake vnto
thee.

27 And vpon that, came his disciples, and
marcelled that hee talked with a woman : yet no
man sayd vnto him, What askest thou or why tal-
kest thou with her ?

28 The woman then left her waterpot, and went
her way into the city, and sayd to the men,

29 Come, see a man which hath tolde mee all
things that euer I did : is not he that Christ ?

30 Then they went out of the citie, and came
vnto him.

31 And in the meane while, the disciples prayed
him, saying, Master, eat.

32 But hee sayd vnto them, I haue meat to
eat, that ye know not of.

33 Then sayd the disciples betwene them-
selves, Hath any man brought him meat ?

34 Iesus sayd vnto them, My meat is that I
may doe the will of him that sent mee, and finish
his worke.

35 Say not ye, There are yet foure moneths,
and then cometh harvest ? Beholde, I say vnto
you, Lift vp your eyes, and looke on the regions :
for they are white already vnto harvest.

36 And hee that reapeth, receiueeth reward,
and gathered fruit vnto life eternall, that both he
that soweth, and he that reapeth might reioyce to-
gether.

37 For herein is the saying true, that one sow-
eth and another reapeth.

38 I sent you to reap that, whereon ye bestowed
no labour : other men laboured, and ye are en-
tered into their labours.

39 Now many of the Samaritanes of that citie
beleueed in him, for the saying of the woman
which testified, He hath tolde me all things that
euer I did.

40 Then when the Samaritanes were come vnto
him, they besought him, that he would tary with
them : and he abode there two dayes.

41 And many moe beleueed because of his
owne word.

42 And they sayd vnto the woman, Now we
beleuee, not because of thy saying : for we haue
heard him our selves, and know that this is indeed
that Christ the Saviour of the world.

43 So two dayes after he departed thence,
and went into Galilee.

44 For Iesus himselfe had testified, that a
Prophet hath none honour in his owne country.

45 Then when hee was come into Galilee, the
Galileans receiued him, which had seene all the
things that hee did at Hierusalem at the feast : for
they went also to the feast.

46 And Iesus came againe into Cana
of Galilee, where he had made of water wine.
And there was a certaine ruler, whose sonne was
sicke at Capernaum.

47 When he heard that Iesus was come out of
Iudea into Galilee, hee went vnto him, and be-
sought him that he would goe downe, and heale his
sonne : for hee was euen ready to die.

48 Then sayd Iesus vnto him, Except yee see
signes and wonders, ye will not beleuee.

49 The ruler sayd, I vnto him, Sir, goe downe be-
fore my sonne die.

50 Iesus sayd vnto him, Goe thy way, thy sonne
liueth : and the man beleueed the word that Iesus
had spoken vnto him, and went his way.

51 And as hee was now going downe, his ser-
uant met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when
he began to amend. And they sayd vnto him, Ye-
sterday the seventh houre the feuer left him.

53 Then the father knew that it was the same
houre in the which Iesus had sayd vnto him, Thy
sonne liueth. And he beleueed, & all his household.

54 This second miracle did Iesus againe, after
he was come out of Iudea into Galilee.

CHAP. V.

One lying at the poole, is healed of Christ on the Sa-
bath. 10 The Iewes that vsed to put fault with that he
did, sayd, hee conuenieth worse the authority of his Father.
19, 20 He proueth his diuine power by many reasons,
45 and with Moses testimony.

¶ First, that there was a feast of the Iewes, and
Iesus went vnto Hierusalem.

2 And it was at Hierusalem by the place of
the sheepe, a pool called in Hebrew Betseth, ha-
uing fye porches :

3 In the which lay a great multitude of sicke
folke, of blinde, halt, and withered, waiting for the
moving of the water.

4 For an Angel went downe at a certaine sea-
son into the poole, and troubled the water : who-
soeuer then first after the stirring of the water, stood
in, was made whole of whatsoever disease he
bad.

5 And a certaine man was there, which had
bene

That proueth.

7 The Samaritanes
doe much reioyce
in him, and thus
the Iewes must
necessarily reie-
cted.

8 The disciples
of Christ despise
themselves of his
benefits : yet Christ
prepareth a place
for himselfe.

8 Iesus testifies
himselfe of Gal-
ilee : and yet hee
doe not make abode
in his country of
Nazareth, because
they did spie him
out, and were (as
the other Evangelists
wrote) the efficacie
of his benefits was
kindred through
their malicious
spies : therefore,
46 Math. 13. 57. I
mark 6. 4. Luke
4. 24.

9 Although Christ
be absent in body,
yet hee worketh
mightily in the
hearts by his
word.
¶ Chap. 5. 12.
Some of Herods
seruants, for though
Herod was not a
king, but a Tetrarch,
yet the listy name
was used, hee
was a king, or at
least the people
called him a king.

¶ 2. 10. 11.
There is no dis-
cussion, which
Christ can not
haile.

¶ 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 All the religion
of superstitious
people, standeth
for the most part,
vpon two pillars,
but very weak, that is to say, vpon
the examples of
the fathers, and the
perpetuall opinion
of out-ward things:
against which er-
rors we haue to
see the word and
nature of God.

¶ The name of this
mountaine is Gar-
gaza, whereupon Ca-
sarea built a Tem-
ple by Alexander
of Macedonie his
leauer, after the vi-
citude of Iffica :
and made there
Law, his Priest,
Ioseph, heeke it.
¶ Deut. 12. 6.

¶ 2. King. 17. 29.
8 This word (Spi-
rit) is to be taken
here, as it is set a-
gainst that com-
mandement, which
is called carnall,
Heb. 7. 6. as the
commandement
is considered in it
selfe, and so be (sear-
ched) of (Christ)
not as we set it a-
gainst alie, but as
we take it in respect
of the outward
ceremonies of the
Law : which did
onely shadow that
which Christ per-
formed indeed.

¶ 4. Cor. 3. 27.
8 By the word
(Spirit) he meaneth
the nature of the
Godhead, and not
the third person in
the Trinitie.

¶ 5. We may haue
cate of our bo-
dies, but yet so,
that we preferre
willingly and
freely the occa-
sion which is offered
vs to enlarge the
kingdome of God,
before all neces-
sities of this life
whatsoever.

¶ 5. When the spi-
ritual all come in
ripe season, it is
not for to the
children of this
world would con-
demne vs.

¶ Math. 9. 27.
Luke 10. 8.

¶ 6. The doctrine of
the Prophet was
at it were, a flowing
time in the doctrine
ment betwene them

both, and the ministers of them both.

of the Gospel, as the harvest, and there is an excellent agree-

ment betwene them

both, and the ministers of them both.

both, and the ministers of them both.

both, and the ministers of them both.

† 1st 56. 13.
see 3. 13
In the booke of
the Prophet, for
the old Testament
was divided by them
into three severall
parts, into the Law,
the Prophets, and
the Holy writ.
As to wit, they sh^d
be children of the
Church, for so the
Prophet Esaias
expounded it, chap.
54. 13. that is to say,
ordained to life.
Acts 12. 48. and
therefore the know-
ledge of the heav-
enly truth, at the gift
and worke of God,
and standeth not in
any power of man.
1st 1st 11. 17.
† If the same on-
ly hath bene the
Father, then it is he
only that can teach
and instruct us
truly

20 The true life of
Saviours, is to
ascend from them
to the thing it selfe,
that is to Christ:
by the partaking
of whom only, we
get everlasting life.
† Exod. 16. 15.
† He pointed out
himselfe when he
saith these words.
11 Christ being
sent from the Fa-
ther, is the selfe
same vnto vs for
the getting and
keeping of everlast-
ing life. That
bread and floure, yea
meate and drinke
are to the use of
this transitory life.
9 Which giveth
life to the world.
† That is to say,
whosoever is partaker
of Christ indeed
who is our life.
12 Flesh cannot
put a difference
betweene fleshly
eating, which is
done by the helpe
of the teeth, and
spirituall eating,
which consisteth
in faith, and therefore
it condemneth that
which it understandeth
not yet notwithstanding
the truth must be preached
and taught. If Christ be
present, let us be present,
but when Christ is absent,
then is death present. 1st 1st 11. 27. 1st In that
that Christ is man, he receiveth that
power which quickeneth and giveth life to
them that are his, of his Father: and
hee addeeth this word (That) to make a
difference betweene him and all others
that are Christ, his meaning is, that though
he is man, yet his floure can give
life, not of the owne nature, but because
that floure of his birth by the Father,
that is to say, doth leade and come out
of the Father, that power which it hath
to give life. 13 The reason of man cannot
comprehend the giving of Christ and
his members: therefore let it worship and
reuerence that which is better than it
selfe. 1st 1st 11. 27. 14 The floure of Christ
doth therefore quicken vs, because
that he that is man, is God: which my-
sterie is onely comprehended by faith,
which is the gift of God, properly onely
to the elect. 15 Spirit, that is, that power
which floweth from the Father, causeth the
floure of Christ, which otherwise were
nothing but flesh, both to live in it selfe,
and to give life to vs.

43 Iesus then answered, and sayde vnto them,
Murmure not among you, for Iesus.

44 No man can come to me, except the Fa-
ther, which hath sent mee, draw him: and I will
raise him vp at the last day.

45 It is written in the 4th = Prophets, And they
shall be all taught of God. Euery men therefore
that hath heard, and hath learned of the Father,
cometh vnto me:

46 ¶ Not that any man hath seene the Father,
or saue hee which is of God, he hath seene the Fa-
ther.

47 Verely, verely I say vnto you, he that be-
leueth in me, hath eueralding life.

48 I am that bread of life.

49 ¶ Your fathers did eate Manna in the wil-
deresse, and are dead.

50 ¶ This is that bread, which cometh downe
from heauen, that he which eateth of it, should
not die.

51 ¶ I am that liuing bread, which came
downe from heauen: if any man eate of this
bread, he shall liue for euer: and the bread that I
will giue is my flesh, which I will giue for the life
of the world.

52 ¶ Then the Iewes stroue among them-
selues, saying, How can this man giue vs his
flesh to eat?

53 Then Iesus sayd vnto them, Verely, verely
I say vnto you, Except ye eate the flesh of the Son
of man, and drinke his blood, ye haue no life in
you.

54 Whosoever eateth my flesh, and drinketh
my blood, hath eternal life, and I will raise him vp
at the last day.

55 For my flesh is meate indeede, and my
blood is drinke indeede.

56 He that eateth my flesh, and drinketh my
blood, dwelleth in me, and I in him.

57 As that liuing Father hath sent me, so liue
I by the Father, and he that eateth me, euen hee
shall liue by me.

58 This is that bread which came downe from
heauen: not as your fathers haue eaten Manna,
and are dead. He that eateth of this bread, shall
liue for euer.

59 These things spake he in the Synagogue, as
he taught in Capernaum.

60 ¶ Many therefore of his disciples (when
they heard this) said, This is an hard saying: who
can heare it?

61 But Iesus knowing in himselfe, that his
disciples murmured at this, said vnto them, Doeth
this offend you?

62 What then if yee should see that Sonne of
man ascend vp? where he was before?

63 ¶ It is the spirit that quickeneth: the flesh
profiteth nothing: the wordes that I spake vnto

you, are spiritid and life.

64 But there are some of you that beleeue not:
for Iesus knewe from the beginning, which they
were that beleueed not, and who should betray
him.

65 And he said, Therefore said I vnto you, that
no man can come vnto me, except it be giuen vnto
him of my Father.

66 ¶ From that time, many of his disciples went
backe, and walked no more with him.

67 ¶ Then said Iesus to the twelve, Will ye also
go away?

68 Then Simon Peter answered him, Master, to
whom shall we goe? thou hast the wordes of ete-
rnall life:

69 And wee beleeue and knowe that thou art
that Christ that Sonne of the liuing God.

70 ¶ Iesus answered them, Haue not I chosen
you out twelve, and one of you is a deuil?

71 Now he spake it of Iudas Iscariot the sonne
of Simon: for hee it was that should betray him,
though he was one of the twelve.

CHAP. VII.

1 Christ, after his cousins were gone up to the feast of Tabernacles, 10 teacheth thither priuily, 12 The peoples sundry opinions of him, 14 He teacheth in the Temple, 16 The Priests command him to take him, 17 Strife among the multitude about him, 18 and between the Pharisees and the officers that were sent to take him, 20 Nicodemus.

¶ After these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ¶ a feast of the Tabernacles was at hand.

3 ¶ His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing fe-
cretly, & he himselfe seeketh to be famous. If thou
doest these things, shew thy selfe to the world.

5 For as yet his brethren beleueed not in him.

6 ¶ Then Iesus sayd vnto them, My time is not
yet come: but your time is alway ready.

7 The world can not hate you: but me it ha-
teth, because I testifie of it, that the works thereof
are euill.

8 Goe ye vp into this feast: I will not go vp yet
vnto this feast: for my time is not yet fulfilled.

9 ¶ These things he sayd vnto them, and a-
bode still in Galile.

10 ¶ But assoone as his brethren were gone vp,
then went he also vp vnto the feast, not openly, but
as it were priuily.

11 Then the Iewes sought him at the feast, and
sayd, Where is he?

12 And much murmuring was there of him a-
mong the people. Some sayd, He is a good man:
other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for
fear of the Iewes.

14 ¶ Now when a halfe the feast was done, Ie-
sus went vp into the Temple, and taught.

15 And the Iewes marueiled, saying, How
knoweth this man the Scriptures, seeing that he
neuer learned!

know him, coolly and rathly: a very few thinke we
secret. 1st 1st 11. 27. 14 The floure of Christ
doth therefore quicken vs, because
that he that is man, is God: which my-
sterie is onely comprehended by faith,
which is the gift of God, properly onely
to the elect. 15 Spirit, that is, that power
which floweth from the Father, causeth the
floure of Christ, which otherwise were
nothing but flesh, both to live in it selfe,
and to give life to vs.

17 Such is the ma-
lice of men, that
they take occasion
of their owne de-
struction, even of
the very doctrine
of saluation (we
lesse it be a few,
which beleeue
through the singu-
lar gift of God.)
16 The number
of the professors
of Christ is very
small, and among
them also there be
some hypocrites,
and worke them all
order.

† Matt. 26. 16.

† Levit. 23. 34.
A This feast was
called, because of
the booths and
tents which they
pitched of dimes
bundles of boughes,
and fasted on the
seuen dayes
together, all which
time the feast la-
sted.

1 The grace of
God cometh not
by inheritance, but
it is a gift that com-
meth otherwayes,
whereby it com-
meth to passe, that
often times the
children of God
suffer more affliction
by their owne
kindred, then by
strangers.

1 His kindestakes:
for so the He-
brewes to spake,
1 We must not
follow the foolish
desires of our
friends.

1st 1st 11. 27. 14
A An example of
horrible confusion
in the very bofome
of the Church. The
Pharisees oppresse
the people with
terrors and feare:
the people feare
Christ, when he ap-
peareth not: where
he offends himselfe,
they neglect him.
Some also that

will of him, and that
secret. 1st 1st 11. 27. 14
A Christ triueth with
the wickedness of the world: in the same reason
the most part of men take
occasion of offence euery that same, whereby they ought to haue bene stirred vp
to embrace Christ. 1st 1st 11. 27. 14
About the fourth day of the feast

16 ¶ Iesus answered them, and sayd, e My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 ¶ He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no vniuersitise in him.

19 ¶ Did not Moses giue you a Law, and yet none of you keepeth the Law? ¶ Why goe yee about to kill me?

20 The people answered, and sayd, Thou hast a devil: who goeth about to kill thee?

21 ¶ Iesus answered, and sayd vnto them, I haue done one worke, and ye all maruaille.

22 ¶ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be ye angry with mee, because I haue made a man euery whit whole on the Sabbath day?

24 ¶ Iudge not s according to the appearance, but iudge righteous iudgement.

25 ¶ Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And beholde, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 ¶ Howbeit we know this man whence hee is: but when that Christ cometh, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as hee taught, saying, Ye both know mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 ¶ Then they fought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleened in him, and sayd, When that Christ cometh, will he doe moe miracles than this man hath done?

32 ¶ The Pharisees heard that the people murmured these things of him, and the Pharisees, and high Priestes sent officers to take him.

33 ¶ Then sayd Iesus vnto them, Yet am I a little while with you, & then I goe vnto him that sent me.

34 ¶ Ye shall seeke me, and shall not find mee, and where I am, can ye not come.

35 ¶ Then sayde the Iewes among themselves, Whither will hee goe, that we shall not find him? Will he goe vnto them that are dispersed among the Grecians, and teach the Grecians?

36 ¶ What saying is this that hee sayd, Yee shall seeke me, and shall not find mee? and Where I am, can ye not come?

¶ By this shew that I make: for I knowe to be but an abrid

and of all of Galile, and a carpenters sonne, whom no man maketh account of: but mark the matter is selfe well, and iudge the vice by the fruit. 10 Many doe maruaille that the enuious of the enemies of God haue no power of God, in the meane season they do not acknowledge the virtue and power of God. 11 Men are very wile to procure hope and flattery to themselves. 12 The wicked can doe much more than the iust, and they to themselves. 13 The wicked can doe much more than the iust, but what God hath appointed. 14 As the kingdome of God is increase, so to increase the rage of his enemies, till at length they in vaine seek for those blessings abroad, which they dispised when they were present. Chap. 23. 33. ¶ A word for word (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians be vnderstandeth the Iewes which were dispersed among the Gentiles. a. P. 4. 1.

37 ¶ Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 ¶ He that beleueth in mee, & as sayth the Scripture, out of his belly shall flow riuers of water of life.

39 ¶ This spake hee of the Spirit which they that beleued in him, should receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 ¶ So many of the people, when they heard this saying sayd, ¶ Of a truth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galilee?

42 ¶ Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there diuision among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 ¶ Then came the officers of the hie Priests and Pharisees, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharisees, Are ye also deceiued?

48 ¶ Doeth any of the rulers, or of the Phatisees beleene in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd vnto them, ¶ He that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, & know what he hath done?

52 They answered, and sayd vnto him, Art thou also of Galilee? Search and looke: for out of Galilee ariseth no Prophet.

53 ¶ And euery man went vnto his own house.

54 ¶ There is contention euen in the Church it selfe about the chief point of religion whether hath Christ any more cruell enemies than those that occupie the face of truth: yet can they not doe what they would. ¶ Dmt. 18. 12.

¶ Mich. 2. mat. 25. ¶ God from heauen (correcte such as are his fowles enemies. 13 False Testimonies are to found & foolish that they cleeme the Church of God according to the multitude and outward shew. ¶ Chap. 2. 8. ¶ Dmt. 7. 8. and 19. 15. ¶ What be hath committed, who is accused. ¶ There is no counsell against the Lord.

CHAP. VIII.

¶ The woman taken in adulterie, 13 hath her finnes forgiven her, 14 Christ the light of the world, 19 The Pharisees aske where his Father is, 39 The finnes of Abraham, 44 The finnes of God, 44 The will the father of Iesus, 56 Abraham saw Christs day.

¶ And Iesus went vnto the mount of Oliues,

¶ And early in the morning came againe into the Temple, and all the people came vnto him, and hee saide vnto them and taught them.

¶ Then the Scribes and the Pharisees brought vnto him a woman taken in adulterie, and set her in the middes,

¶ And said vnto him, Master, we found this woman committing adulterie, vnto in the very act.

¶ Now Moses in our Law commanded, that such should be stoned: what saiest thou thereof?

¶ And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stood downe, & with his finger wrote on the ground.

¶ And while they continued asking him, hee lift himselfe vp, and sayd vnto them, ¶ Let him that is among you without sinne, cast the first stone at her.

¶ And while they continued asking him, hee lift himselfe vp, and sayd vnto them, ¶ Let him that is among you without sinne, cast the first stone at her.

13 There are two principles of our saluation: the one is to be thoroughly touched with a true feeling of our extreme pousitie: the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things.

¶ The last day of the feast of Tabernacles, that is, the eighth day, was as high a day as the first.

¶ Leuit. 23. 36.

¶ Dmt. 18. 15.

¶ This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost.

¶ Isai. 4. 2. ¶ Isai. 4. 4. but especially in Isai. 55.

¶ Isai. 55. alies a. 17.

¶ What is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that beleued in him should receiue.

¶ So that by the name of holy Ghost, we mean the vertues and might workings of the holy Ghost.

¶ That is, those things were not yet seen and perceived, which were to shew and forth the glory of the only begotten.

¶ The chief point of religion whether hath Christ any more cruell enemies than those that occupie the face of truth: yet can they not doe what they would. ¶ Dmt. 18. 12.

¶ Mich. 2. mat. 25. ¶ God from heauen (correcte such as are his fowles enemies. 13 False Testimonies are to found & foolish that they cleeme the Church of God according to the multitude and outward shew. ¶ Chap. 2. 8. ¶ Dmt. 7. 8. and 19. 15. ¶ What be hath committed, who is accused. ¶ There is no counsell against the Lord.

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8 And againe hee flouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest even to y^e last: so Iesus was left alone, and the woman standing in the mids.

10 3 When Iesus had lift vp himselfe againe, & saw no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 4 Then spake Iesus againe vnto them, saying, I & am that light of the world: hee that followeth me, shall not walke in darkenesse, but shall haue that light of life.

13 5 The Pharisees therefore sayde vnto them, 6 Thou bearest record of thy selfe: thy record is not true.

14 7 Iesus answered, & said vnto the, 8 Though I beare record of my selfe, yet my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whither I goe.

15 9 Ye iudge after the flesh: I iudge no man.

16 10 An if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 11 And it is also written in your Law,* that the testimony of two men is true.

18 12 I am one that beare witness of my selfe, & the Father that sent me beareth witness of me.

19 13 9 Then sayd they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor y^e Father of mine. If ye had known me, ye should haue known that Father of mine also.

20 14 These words spake Iesus in the temple, as he taught in the Temple, and no man layd hands on him: 7 for his house was not yett com.

21 15 8 Then sayd Iesus againe vnto them, I goe my way, and ye shall seeke me, & shall die in your sinnes. Whither I goe, can ye not come.

22 16 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 17 And he sayd vnto them, Ye are from this world, I am not of this world.

24 18 I sayd therefore vnto you, That ye shall die in your sinnes: for except ye beleue, that I am he, ye shall die in your sinnes.

25 19 Then sayd they vnto him, Who art thou? And Iesus sayd vnto them, Euen ^{is} the same thing that I sayd vnto you from the beginning.

26 20 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 21 They understood not that hee spake to them of the Father.

28 22 Then sayd Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe, but as

my Father hath taught me, so I speake those things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 7 As he spake these things, many beleued in him.

31 12 Then sayd Iesus to the Iewes which beleued in him, If ye continue in my word, yee are verely my disciples,

32 And shall know the truth, and the truth shall make you free.

33 8 They answered him, We be to Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for ever: but the Sonne abideth for ever.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 13 I know that ye are Abrahams seede, but yee seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your Father.

39 They answered, and sayd vnto him, Abraham is our father. Iesus sayd vnto them, If ye are Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then sayd they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God ware your Father, then would ye loue me: for I proceede forth, and come from God, neither came I of my selfe, but he sent me.

43 Why doe ye not understand my ¹ talke? because ye cannot heare my word.

44 7 Ye are of your father the deuill, and the liues of your father ye will doe; he hath bene a murderer from the ¹ beginning, and ¹ abode not in the ⁹ truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the Father thereof.

45 And because I tell you the truth, yee beleue me not.

46 14 Which of you can rebuke me of sinne? and if I say the truth, why do ye not beleue me?

47 7 He that is of God heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 15 Then answered the Iewes, and sayd vnto him, Say we not wot that thou art a Samaritan, & hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that I seeke, he is Iudith.

51 16 Verely, verely I say vnto you, If a man keepe my word, he shall neuer see death.

52 17 Then sayd Iesus to the Iewes, I am the light of the world: he that followeth me, shall not walke in darkenesse, but shall haue the light of life.

12 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of his truth, they may be delivered from the most grievous burden of sinne, into the true liberie of righteousnesse and life.

13 From the flauerie of sinne, & some of the multitude, not they that beleued: for this is not the speech of men that consent vnto him, but of men that are agast him.

14 Some and begetten of Abraham.

15 Rem. 8. 30. & per. 2. 19.

16 Our wicked manners declare, that we are plainly borne of a deuilish nature. But we are changed, and made of the household of God, according to the command which be made with Abraham by Christ only, apprehended and layd hold on by faith: which faith is knowne by a godly and honest life.

17 Or language, as though he sayd, I doe no more understand what I say, then if I spake in a strange and unknown language to you.

18 1. Iohn 3. 8.

19 From the beginning of the world: for as soon as man was made, the deuill cast him heaunting into death. In that is, continually not constantly, or remained not. In that is, in faithfulness, & uprightnesse, that is, kept not his creation.

20 Euen of his owne head, & of his owne brain & disposition.

21 The author thereof.

22 Christ did thoroughly execute the office, that he

9 Christ would take vpon him the civill Magistras off: & he contented himselfe to bring sinners to faith and repentance.

10 Chap. 1. & 9. 5. Christ is without all exception the best witnesse of the true h, for he was sent by his Father for that purpose, and was by him approued to the world by his miracles.

11 How himselfe of thy selfe which thing by all mens opinion, is taught: and for a man to commend himselfe is very dishonourable.

12 Chap. 5. 31. That which he denied after, Chap. 5. 31. must be taken by a manner of granting, for in that place hee framed himselfe to be somewhat like to the humours of his hearers, which acknowledged nothing in Christ but his humanness, and therefore he was content they should let light by his owne conscience, which if they were otherwise contented to do in this place hee should be for the maintenance of his Galilee, and praefest his Father, who is his minde, and agree with him.

13 I doe not only seech you, I command a man: that yet if I last so doe it, I might lawfully do it: for I am not alone, but my Father is with me.

14 I doe not only seech you, I command a man: that yet if I last so doe it, I might lawfully do it: for I am not alone, but my Father is with me.

15 I doe not only seech you, I command a man: that yet if I last so doe it, I might lawfully do it: for I am not alone, but my Father is with me.

27 Against them which abuse the glorie of the Sator, so dauid Chriltes glory.
28 There is nothing further off from all ambition then Christ, but his Father hath set him above all things.

f This is spoken by miners of a gnomes: as if he had said, Be it so, let this require which I give of my selfe, be of no force: yet there is another that glorifies me, that is, that honoureth my Name.

29 There is no right knowledge of God, without Christ, neither any sight knowledge of Christ without his word.

30 The vertue of Chaik thered it selfe through all fouler aged in the Fathers, for they law in the promise, that he should come, and did very ioyfully lay holde on him with a lively faith. *u Was very desirous. u A day is a space that am in lixth on, u doeth any notable act, u suffereth any great thing. x With the eyes of faith, Hebr. 11. 33. y Christ as he was God, was before Abraham: and he was the Lame lame from the beginning of the world. z Zeale without knowledge, breake out at length into a most open madnesse: and yet the wicked cannot doe what they list.*

52 ¹⁷ Then said the Iewes to him, Now know wee that thou halt a deuil. Abraham is dead, and the Prophets: and thou sayest, If a man keeps my word, he shall neuer taste of death.

53 Att thou greater then our father Abraham, which is dead: and the Prophets are dead: whom makest thou thy selfe?

54 ¹⁸ Iesus answered, If I honour my selfe, mine honour is¹⁸ nothing worth: it is my Father ther honoureth mee, whom ye say, that he is your God.

55 ¹⁹ Yet yee haue not known him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 ²⁰ Your father Abraham²⁰ reioyced to see my²⁰ day, and he²⁰ saw it, and was glad.

57 Then sayde the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I y am.

59 ²¹ Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

CHAP. IX.

Christ giueth sight on the Sabbath day, to him that was borne blind. 23 Whom after he had long reasond againe the Phariseis, 23, 25 and was cast out of the Synagogue, 26 Christ endueth with the knowledge of the everlasting light.

AND as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, ² Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 ² I must worke the workes of him that sent me, while it is² day: the night cometh when no man can worke.

5 As long as I am in the world, ⁴ I am the light of the world.

6 ³ As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anoynted the eyes of the blinde with the clay.

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Seer.) He went his way therefore and washed, and came againe feeling.

8 ⁴ Now the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sat and begged?

9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.

10 Therefore they said vnto him, How were

thine eyes opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is hee? He said, I cannot tell.

13 ⁵ They brought to the Phariseis him that was borne blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Phariseis also asked him, how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.

16 ⁶ Then said some of the Phariseis, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a diuision among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleene him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now? f they?

20 His parents answered them, and said, Wee know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, we can not tell: he is olde y enough: aske him: he shall answer for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that hee was Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayde his parents, Hee is olde y enough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, Give glory vnto God: we know that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 Hee answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 ⁷ Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtlesse, this is a marvellous thing, that yee know not whence hee is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the worlde began, was it not heard that any man opened the eyes of one that was borne blinde.

e This is an Hebrew kinde of speech, for they call a mans eyes font, when they cannot see: and therefore they sayd to him, where their eyes opened, which of blinde men are made to see.

f Religion is not assailed by any inuener more then by presence of Religion, but the more it is pressed downe, the more it stretcht up.

d A sennet order, whereby men were constrained in a due manner acknowledge their sinne before God, as if they should say, Consider thou art before God, who knowest the whole matter, and therefore see thou reuerence his maiestie, and doe him this honour, rather to confesse the whole matter openly, then to do before him, 1. Sam. 7. 19.

e 1. Sam. 6. 5. B. It is called a sinner in the Hebrew tongue, which is a wicked man, and such as it were an arte of sinning. 6. Prout wickednesse is called a sinne at length brake forth, which in value lieth but vnder a zeale of godlinesse.

f Thou art taught
eare from the cr.
dle, and as we vie
to say, there is no
thing in thee but
fune.

7 Most happy is
their state, which
are callfurth out
of the Church
of the wicked.

(which proudly
bust themselves
of the name of the
Church) that
Christ may come
neerer to them.

8 Christ doth
lighten all them
by the preaching
of the Gospel,

which acknow-
ledge their owne
darknesse: but

such as seeme
to themselves to see
clearly enough,
those be altogeth-
er blinde:

9 For they are they
oftentimes, which
have the light place in the Church.

10 With great power and authoritie, so doe
what is righteous and iust: as if they said, These men take vpon them is gouerne
the people of God after their owne wills, as though they saw all things, and no
need but they: but I will rule after otherwise then these men doe: for whom they
account for blinde men, whom will I lighten, and face as take themselves to be
wise, whom will I denie in most graue darknesse of ignorance.

11 In these
men (of seeing and not seeing) there is a secret saunting & checke to the Phari-
saees: for they thought all men blinde but themselves. * Chap. 3. 17. and 12. 47.

CHAP. X.

1 Christ prometh that the Pharisees are 7 cull shepheards,
8 and by many reasons, that himselfe 12, 14 is the good
shepherd: 19 And thereof dissenion ariseth, 23 They take
vp stones, 31 and goe about to take him, but he escapeth.

V Erily, Verily I say vnto you, He that entrench
not in by the doore into the sheepsfold, but
climeth vp another way, he is a theefe & a robber.

2 But he that goeth in by the doore, is the
shepherd of the sheepe.

3 To him the 7 porter openeth, and the sheepe
heare his voyce, and he calleth his owne sheepe by
name, and leadeth them out.

4 And when hee hath sent forth his owne
sheepe, he goeth before them, and the sheepe fol-
low him: for they know his voyce.

5 And they will not follow a stranger, but
they rise from him: for they know not the voyce
of strangers.

6 This 7 parable spake Iesus vnto them: but
they vnderstood not what things they were which
he spake vnto them.

7 Then said Iesus vnto them againe, Verily,
verily I say vnto you, I am that doore of the
sheepe.

8 * All that 7 euer came before me, are theenes
and robbers: but the sheepe did not heare them:

9 I am that doore: by me if any man enter in,
he shall be saved, and shall goe in, and goe out,
and finde pasture.

10 The sheefe cometh not, but for to steale,
and to kill, and to destroy: I am come, that they
might haue life, and haue it in abundance.

11 * I am that good sheephord: that good
sheephord giueth his life for his sheepe.

12 But an hireling, and hee which is not the
sheephord, neither the sheepe are his owne, seeth
the wolfe comming, and hee leaueh the sheepe,
and fleeth, and the wolfe catcheth them, and scat-
tereth the sheepe.

13 So the hiring fleeth, because he is an hire-
ling, and careth not for the sheepe.

14 I am that good sheephord, and know mine,
and am known of mine.

15 As the Father 7 knoweth me, so know I
the Father: and I lay downe my life for my sheepe.

16 * Other sheepe I haue also, which are not
of this fold: them also must I bring, and they shall
heare my voyce: and 7 there shall be 7 one sheepe-
fold, and one sheephord.

17 * Therefore doeth my Father lone mee, be-
cause 7 I lay downe my life, that I might take it
again.

18 No man taketh it from mee, but I lay it
downe of my selfe: I haue power to lay it downe,
and haue power to take it againe: this 7 comman-
dement haue I receiued of my Father.

19 * 7 Then there was a dissenion againe
among the Iewes for these sayings.

20 And many of them said, He hath a deuill, and
is mad: why heare ye him?

21 Others said, These are not the words of him
that hath a deuill: can the deuill open the eyes of
the blinde?

22 And it was at Hierusalem the feast of the
7 Dedicacion, and it was winter.

23 7 And Iesus walked in the Temple, in Solo-
mons porch.

24 Then came the Iewes round about him, and
said vnto him, How long dost thou make vs to
doubt? if thou be that Christ, tell vs plainly.

25 * Iesus answered them, I tolde you, and yee
beleue not: the works that I doe in my Fathers
Name, they beare witness of me.

26 * But yee beleue not: for ye are not of my
sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I know
them, and they follow me.

28 And I giue vnto them eternall life, and they
shall neuer perishe, neither shall any placke them
out of mine hand.

29 My Father which gaue them mee, is greater
then all, and none is able to take them out of my
Fathers hand.

30 I and my Father are one,

31 * 10 Then the Iewes againe tooke vp stones,
to stone him.

32 Iesus answered them, Many good workes
haue I shewed you from my 7 Father: for which
of these workes doe ye stone me?

33 The Iewes answered him, saying, For the
good worke we stone thee not, but for blasphemie,
because thou sayest a man, makest thy selfe
God.

34 Iesus answered them, Is it not written in
your Law, * I said, Ye are gods?

35 If hee called them gods, vnto whom the
scripture saith, Ye are gods, and ye are gods,
ye have no excuse, because ye haue receiued the
scripture which saith, Ye are gods: and ye haue
not kept her.

* 1 Jo. 40, 41,
Eccl. 34, 35.

* Loueth me, also
looueth me.

* The calling of
the Gentiles.

* Eccl. 37, 38.

* Testamene
make of the Ca-
tholike Church

throughout all the
world, which hath
one head, that is,

Christ: the only
Keeper and only
sheephord of it.

* Christ is by the
decree of the Fa-
ther, the only true
sheephord of the

true Church, for he
willingly gaue his
life for his sheepe,

and by his owne
power rule againe
to life.

* 1 Jo. 3, 7.

* He speaketh in
the time that was
in, because Christ
whole life was in
it were a perpetuall
death.

* Acts 2, 24.

* The Gospel dif-
couereth hypocrisie,
and therefore
the world must
needs rage when
it is conuicted forb.

* The feast of the
Dedicacion was in-
stituted by Iudas
Maccabean and his
brethren, after the
restoring of Gods
true religion, by the
calling on of An-
drichus his parti-
son.

* 1 Mac. 4, 59.

* The vobeleuters
and proud men, a-
gainst the Gospel of
darknesse indeed
is within them-
selves.

* The doctrine
of the Gospel is
proued from hea-
uen by two wit-
neses: both by
the puritie of the
doctrine, and by
miracles.

* It is no mar-
vell that there do
but a few beleue, fee-
ling that all men are
by nature vitiated
beastes: yet not-
withstanding God
hath his, which ha-
ueth life into
sheepe, and com-
mitteeth them vnto
his Sonne, and
preferreth them
against the crueltie
of all wilde
beastes.

* Christ proueth his
being by diuine writings.

* Through my Fathers authoritie and power.

* Psalme 8, 6.

* word

¶ *Vind and of
himself.*

word of God was *glorious*, and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I sayd, I am the Sonnes of God?

37 If I doe not the works of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, yet beleeue the works, that ye may know and beleeue, that the Father is in me, and I in him.

39 ¶ Again they went about to take him; but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

¶ *Christ, to shewe that hee is as the life and the resurrection, 14 cometh to Lazarus being dead, 17, 34 and burieth, 43 and causet him to rise. 47 As the Priests were consulting together, 49 Caiaphas saith propheseth that one must die for the people. 56, 57 They command to seeke Christ out, and to take him.*

And there a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 And it was that ¶ Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 When Iesus heard it, he sayd, This sicke nesse is not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 ¶ And after he had heard that hee was sicke, yet abode hee two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let vs goe into Iudea againe.

8 ¶ The disciples said vnto him, Master, the Iewes lately sought to stone thee, and dost thou goe thither againe?

9 Iesus answered, Are there not twelue hours in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after, he said vnto them, Our friend Lazarus doth sleepe: but I goe to wake him vp.

12 Then said his disciples, Lord, if he sleepe, hee shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that hee had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Iherusalem, about fiftene furlongs off.)

19 ¶ And many of the Iewes were come to Mar-

tha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was coming, went to meete him: but Mary sat still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue thee.

23 Iesus sayd vnto her, Thy brother shall rise againe.

24 Martha sayd vnto him, I know that he shall rise againe: & in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection and the life: & hee that beleeueth in me, though he were dead, yet shall hee liue.

26 And whosoever liueth, and beleeueth in me, shall neuer die: Beleeuest thou this?

27 She sayd vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when shee had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Mary, that she rose vp hastily, and went out, followed her, saying, Shee goeth vnto the graue to weepe there.

32 Then when Marie was come where Iesus was, and saw him, shee fell downe at his feete, saying vnto him, Lord, if thou hadst bene here, my brother had not bene dead.

33 ¶ When Iesus therefore saw her weep, and the Iewes also weep which came with her, hee groined in the spirit, and was troubled in himselfe.

34 And sayd, Where haue yee layd him? They sayd vnto him, Lord, come and see.

35 And Iesus wept.

36 Then said the Iewes, Behold, how hee loued him.

37 And some of them sayd, ¶ Could not hee which opened the eyes of the blind, haue made also, that this man should not haue died?

38 Iesus therefore againe groined in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord hee liueth already: for hee hath bene dead foure dayes.

40 Iesus sayd vnto her, Sayd I not vnto thee, that if thou didst beleeue, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place where the dead was layd. And Iesus lift vp his eyes, and sayd, Father, I thank thee, because thou hast heard me.

42 ¶ I know that thou heardest me alwayes: but because of the people that stand by, I sayd it, that they may beleeue, at thou hast sent me.

43 As hee had spoken these things, hee cried with a loud voyce, Lazarus, come forth.

44 ¶ Then hee that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayd vnto them, Loose him and let him goe.

45 ¶ Then many of the Iewes, which came to

¶ *That is, shall yet
interfere against.*

¶ *Chap. i. agt
ake 14. 14.*

¶ *Chap. 6. 34.*

¶ *Christ tooke vp
him together
with his
sister, as if
man
sine only
expected
and amongst
them, especially
martha and
catharine.*

¶ *These are taken
that hee was
easily
misled, but yet they
were without
fear, and these
effectually
are proper to
man's
nature.*

¶ *Chap. 18.*

¶ *Christ heere
demonstrates
out of
mistrust, nor
fear of death,
that hee would
be idle, but to
gather
a Church in
ano-
ther place.*

¶ *Christ in res-
toring the
sinking
carriage of his
friend
to life, sheweth
an
example both
of his
mighty power,
and also of his
singular
good will
toward
men: which
is also an
image of
the
resurrection
to come.*

¶ *Where his
sisters
dwelt.*

¶ *Chap. 12. 3. mat.
26. 7.*

¶ *That is, to
say,
sent for the
purpose
to kill him.*

¶ *To kill him,
that
God
seemeth
sometimes
to linger
in helping
of vs, he
doth it
both for
his glory,
and for
our salu-
tion,
as the
falling
out of the
matter
in the
end, plainly
prooeth.*

¶ *This only is
the
sure
and
right
way
to
life,
to
followe
God
boldly
with-
out
fear,
who
cal-
leth
vs
and
fineth
before
vs
in
the
darkenesse
of
this
world.*

¶ *Chap. 7. 30. and
8. 12. mat. 10. 33.*

¶ *All things
are
fin
wrought
and
brought
to
pass
in
their
season,
and
the
Iewes
used
a
midler
kind
of
speech,
and
called
death
a
sleep.*

¶ *whereupon
in
other
languages
the
place
of
buriall
where
th. d. ad
are
layd
waiting
for
the
resurrection,
is
called
the
sleeping
place.*

¶ *God
who
is
the
maker
of
nature,
doth
not
condemne
naturall
affections,
but
sheweth
that
they*

6 The last point of hard and yron like stubbornesse is this, to pcedme open warre against God, and yet ceaseth not to make a pretence both of godliuesse, and of the profite of the common wealtb.

7 *This was called the council Synagoga: and the word that Iohn useth is Synedrion.*

8 That is, to ke away from vs by force: for at that time, though the high Priest anthanias was greatly leferrd and decayed, yet there was some kind of government left among the Iewes.

9 The raging and mad company of the false Church, perswade themselves that they cannot be so false, unless he be taken away, who onely vpboldeth the Church: and so likewise iudge the wisdom of the flesh in worldly affairs, which is gouerned by the spirit of godliuesse or madeuile.

10 Chap. 18, 14.

11 Christ doth sometime to iurce

Mary, and had seene the things which Iesus did, beleeued in him.

46 But some of them went their way to the Pharisees, & tolde them what things Iesus had done.

47 Then gathered the high Priest, & the Pharisees a council, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Calaphas, which was the high Priest that same yeere, said vnto them, Ye perceiue nothing at all,

50 For yett doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe: but being high Priest that same yeere, he prophecied that Iesus should die for that nation:

52 And not for nation onely, but that he should gather together in one his children of God, which were scattered.

53 Then from that day forth they conspired together to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a country neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Passeouer was at hand, and many went out of the country vp to Hierusalem before the Passeouer, to purifie themselves.

56 Then fought they for Iesus, and spake among themselves as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Now both the high Priests and the Pharisees had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

1 As Christ is at supper with Lazarus, 3 Marie anointeth his feete, 5 Iudas Iscariot saith with her, 7 Christ defendeth her, 10 The Priests would put Lazarus to death, 12 As Christ cometh to Hierusalem, 18 The people meet him: 22 The Grecians desire to see him. 44 The chiefe rulers that beleue in him, but fear to doe not confesse him, 44 he exhorteth to faith.

Then Iesus, fixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4 Then sayd one of his disciples, euen Iudas Iscariot, Symons sonne, which should betray him:

5 Why was not this ointment sold for three hundred pence and giuen to the poore?

6 Now he sayd this, not that he cared for the poore, but because he was a thief, and had the bagge, and bare that which was giuen.

7 Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not see any more.

9 Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore, consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleued in Iesus.

12 On the morow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tooke branches of palme trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and fate thereon as it is written,

15 Feare not daughter of Sion: behold, thy King cometh sitting on an asse colt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him bare witness that hee called Lazarus out of the grane, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharisees said among themselves, Perceiue ye how ye perualle nothing? Behold, the world goeth after him.

20 Now there were certaine Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verely, verely I say vnto you, Except the wheat come fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loatheth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 If any man serue me, let him follow me: for where I am, there shall my seruant be: and if any man serue me, him will my Father honour.

27 Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, A glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 Iesus answered and sayd, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

and glory of his Father before all things, whose obedience the Father alloweth: euen from heauen. 6 To wit, of death that is now at hand. 4 So when the Fathers glory is Christ his glory. 7 Christ foretelleth to the deafe, the manner of his death, the ouercomming of the drull and the world, and in conclusion his triumph.

3 When the light of the Gospell sheweth it selfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightaway fall from: and very few desire to be curious, because they are taught: Notwithstanding Christ beginneth his spiritual kingdome in the midst of his enemies.

4 Mat. 21, 8, make it 11, 8, Luke 19, 37.

5 Exod. 9, 9.

6 Euen they which goe about to oppress Christ, are made instruments of his glory.

7 After the solemn custom the Grecians were first called by the name of the country of Greece, where they dwell: but afterwards, all that were not of the Iewes religion, but worshipped a false god, and were called Heathens, were called by this name.

8 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, who indeed is the cause of a far greater benefit: and such as is the condition of the bread, so shall it be of the members.

9 A wheat corne dieth when it is sown: by vertue of the ground, and becometh a roote of a fruitful blade.

10 Mat. 10, 39, and 16, 25, make 8, 35, Luke 9, 24, and 17, 33.

11 Chap. 17, 34.

12 Which Christ went about to suffer all the punishment which is due to our sinnes, and whilst his diuinitie did not yet shew his might and power, yet in his satisfaction might be thoroughly wrought, now when he is thicken with the great feare of the curse of God, he crieth out and prayeth, that he might be released: yet notwithstanding, he preferreth the will

† Chap. 3. 14. a Christ vnto a world, which hath a double meaning: for it fignifieth his light vnto, or to bid out of the way, for his meaning was to put them in minde of his death, but the lawes seeme to take away from it. f Christ, and Theophil. referred this word All, to all nations: that is, not to the Iewes onely.

† Psal. 29. 36. and 30. 17. 17. 3. Ifa. 40. 1. 2. 3. 37. 35. 8 Vomeafurable is the mercie of God, but an horrible iudgement followeth, if it be contemned.

† Ch. 3. 1. 9. g That is, partakers of light.

9 Faith is not of nature, but of grace.

† Mat. 33. 7. yem. 10. 16. h The arme of the Lord, is the Gospel, which is the power of God to faluation to all that beleue: And therefore the arme of the Lord is not reucaled to them, whofe hearts the Lord hath not opened.

† Ifa. 6. 9. mat. 13. 14. mat. 4. 12. luk. 3. 10. altes 18. 26. yem 21. 8. 30 Such as beleue, are not only faves to numbers, if they be compared with the vobeleueurs, but also the most of thofe fewe (yea and that especially the chiefest) doe feare more more then God.

† Chap. 1. 4. 21 The fomme of the Gospel, and therefore of faluation, which Christ wifely in the middle of Hierufalem, by his crying out, is this: to reit vpon Christ through faith: as the onely Saviour appointed and giuen vs of the Father.

† This word Nt, doth not take any, whis of this from Christ which is here foken of, but is in way of correction rather, as if he faid He that beleuech in me, doth not fo much be- leue in me, as in him that sent me. So is it in Marke 9. 37. † Chap. 3. 19. and 9. 39. † Chap. 3. 17. † Marke 16. 16.

32 * And I, if I were a lift vp from the earth, will draw ^a all men vnto me.

33 Now this said he, fignifying what death he should die.

34 The people answered him, We haue heard out of the ^a Law, that that Christ lieth for euer: and how faiest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 * Then Iesus faide vnto them; Yet a little while is ^a the light with you: walke while ye haue that light, leafe the darkeneffe come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue that light, beleuee in that light, that ye may be the ^a children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 * And though he had done so many miracles before them, yet beleueed they not on him.

38 That the faying of Esaias the Prophet might be fulfilled, that he said, ^a Lord, who beleueed our report? and to whom is the ^a arme of the Lord reucaled?

39 Therefore could they not beleuee, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuered, and I should heale them.

41 These things said Esaias when he fawe his glory, and spake of him.

42 ^a Neuertheleffe, euen among the chiefe rulers, many beleueed in him: but because of the Pharisees they did not confesse him, least they should be caft out of the Synagoges.

43 * For they loued the prairie of men, more then the praise of God.

44 * And Iesus cried, and said, He that beleuech in me, beleuech ^a not in me, but in him that sent me.

45 And he that seeth mee, seeth him that sent mee.

46 I * am come a light into the world, that whosoever beleuech in me, should not abide in darkeneffe.

47 * And if any man heare my wordes, and beleuee not, (I iudge him not: for I came not to iudge the world, but to fawe the world.

48 He that refuseth me, and receiued not my wordes, hath one that iudgeth him: ^a the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not foken of my selfe: but the Father which sent mee, he gaue me a commandement what I should say, and what I should speake.

50 And I knowe that his commandement is life euertlasting: the things therefore that I speake, I speake ^a them so as the Father faide vnto me.

CHAP. XIII.

† Christ rising from fupper, 15 To commend a humilitie to his Apostles, wafeth their feete, 21 He nouth the traitour Judas as with an euident token. 34 He commendeth charitie. 37 Peter's deniell,

N Owe * before the feaft of the Pafseouer when Iesus knewe that his houre was come that he should depart out of this world vnto the Father, forasmuch as he loued his ^a owne which were in the world, vnto the end he loued them.

2 And when fupper was done (and that the deuill had now put in the heart of Iudas Iscarit, Simons ^a sonne, to betray him.)

3 Iesus knowing that the Father had giuen all things into his ^a hands, & that he was come forth from God, and went to God,

4 He ^a risedh from fupper, and laieth aside his ^a upper garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a bafen, and begonne to wafh the disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who faid to him, Lord, dost thou wafh my feete?

7 Iesus answered, and faid vnto him, What I doe thou knowest not now: but thou shalt know it hereafter.

8 Peter faid vnto him, Thou shalt neuer wafh my feete. Iesus answered him, If I wafh thee not, thou shalt haue ^a no part with me.

9 Simon Peter faid vnto him, Lord, not my feete onely, but also the hands and the head.

10 Iesus faid to him, Hee that is wafhed, needeth not, fawe to wafh his feete, but is cleane euerie whit: and ye are ^a cleane, but not all.

11 For hee knewe who should betray him: therefore faid he, Ye are not all cleane.

12 * So after he had wafhed their feet, and had taken his garments, & was fet downe againe, he wafhed them. Know ye what I haue done to you?

13 Ye call mee Mafter, and Lord, and ye faie wafh: for so am I.

14 If I then your Lord, and Mafter, haue wafhed your feete, ye also ought to wafh one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I faie vnto you, The feruant is not greater then his mafter, neither the ^a ambafadour greater then he that sent him.

17 If ye knowe these things, bleffed are ye if ye doe them.

18 * I fpeake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, ^a He that eateth bread with me, hath lift vp his heele against me.

19 From henceforth tell I yon before a time, that when it is come to paffe, yee might beleue that I am hee.

20 * Verely, verely I faie vnto you, If I fend any, he that receiuech him, receiuech me, and hee that receiuech me, receiuech him that sent me.

21 When Iesus had faid these things, hee was troubled in the Spirit, and e testified, and faid, Verely, verely I faie vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now was one was one of his disciples, which I fleaned on Iesus bosome, whom Iesus loued.

† Mat. 10. 2. marke 14. 21. Iulij 13. 11. 1. Christ to leffe ceriaie of the victorie, then of the combat which was at hand, vifing the figne of wafhing the feete, doth partly thereby giue an example of singular modeftie, and his great love toward his Apostles in this vobable act, being like very flortly to depart from them: and partly vnto theif vnto them, that it is he onely which wafheth a way the fith of his people, and that by little and little, in their time and feafon.

a Thon of his houfhold, that is, his Saints.

b Into his power.

c In that he is faid to rife, it argueth that there was a fpace betwene the cerniments of the Pafseouer, and his wafhing of feete, at what time it fhemeth that the Supper was infifted, & fupple thus fupple me to wafh them, (thou shalt haue no part in the kingdom of brauen.)

† Chap. 13. 20. mat. 10. 24. Iulij 6. 40. 8 The word fignifieth an Apostle, which is any one that is sent from another.

a The betraying of Corrus was not foall, or a thing that happened by chance, but the Father fo ordered the caufe of our faluation, to reconcile vs vnto himselfe to his Sonne, and the Sonne did willingly and voluntarily obey the Father.

† Psal. 41. 9. † Mat. 10. 4. 9. Iulij 10. 16. b Hee affirmed that Iesus faid, and faw the third fit.

† Mat. 10. 28. marke 4. 1. 8.

Iulij 22. 14. f Iohn his leaning was fuch, that fitting downe in his bese, his head was toward Iesus his head: fo that it was an eafie matter for him to touch Iesus his bosome: for it is ceruaine that in the same men vied not so fit At the table, but to lie downe on the one fide.

9 All true felicity cometh to vs by Christ alone.

10 So farre is it, that we should be fery for the departing of Christ, from vs according to the 8th, that we should rather reioyce for it, seeing that all the blessing of the members dependeth vpon the glorifying of the best.

11 This is spoken in that, that he is declarator, for so the Father is greater then he; as much as the person to whom request is made, is greater then he that maketh the request.

12 Christ goeth to death not unwillingly, but willingly, as not yielding to the devil, but obeying his Fathers decree. In As who would say, Satan will by and by set upon me with all the might he can, but he hath no power ouer me, neither shall he find any such thing in me, as he thinketh he shall.

CHAP. XV.

1 By the parable of the vine, and the branches, 5, 6 hee declareth how the disciples may beare fruit. 12, 17 Hee commeth to mutall loue. 18 Hee exhorteth them to beare affliction patiently. 20 by his owne example.

I Am that true vine, and my Father is that husbandman.

2 Every branch that beareth not fruite in mee, hee taken away; and euery one that beareth fruit, hee purge it, that it may bring forth more fruit.

3 Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 If a man abide not in me, he is cast forth as a branch, and withereth; and men gather them, and cast them into the fire, and they burne.

7 As ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 As the Father hath loved me, so haue I loved you: b continue in that my loue.

10 If ye shall keepe my commandments, ye shall abide in my loue, as I haue kept my Fathers commandments, and abide in his loue.

11 These things haue I spoken vnto you, that my joy might remaine in you, and that your joy might be full.

12 This is my commandment, that ye loue one another, as I haue loved you.

13 Greater loue then this hath no man, when any man belongeth his life for his friends.

14 Ye are my friends, if ye doe what I command you.

15 Henceforth call I you not seruants: for the

seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you.

16 Ye haue not chosen me, but I haue chosen you, and ordained you, that ye goe & bring forth fruit, and that your fruit remaine, that whatsoever ye shall aske of the Father in my Name, hee may giue it you.

17 These things commaund I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, & The seruant is not greater then his master. If they haue persecuted me, they will persecute you also: if they haue kept my wordes, they will also keepe yours.

21 But all these things will they doe vnto you for my Names sake, because they haue not known him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloake for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them, which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their Law, They hated me without a cause.

26 But when that Comforter shall come, whom I will sende vnto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall winneth all, because ye haue beene with me from the beginning.

they are religious, and void of sinne: but seeing I came to them, and they cleane refused me, they can haue no dislike for their wickedness. 6 Some one of this world, Law, we must not beate back of us, but we must beate the world as a serpent: for the place alled, ed in the Plaine. * Psal. 139. 9. Agnostice rage of the wicked, we shall stand surely by the inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee speaketh by the mouth of the Apostles. * Chap. 12. 26. Luke 24. 49.

CHAP. XVI.

1 Hee foretelleth the disciples of persecution. 7 He promisseth the Comforter, and declareth his office. 11 Hee compareth the affliction of his, to a woman that travaileth with child.

These things haue I said vnto you, that ye should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoener killeth you, will thinke that he doth God seruice.

3 And these things will they doe vnto you, because they haue not knowne the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember, that I tolde you them. And these things I said I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

8 Christ is the labour and preferment of the ministrarie of the Gospell, such to the world and his ministrarie haue about all things need of prayer and brotherly loue.

9 This place teacheth vs plainly, that our saluation cometh from the unity of faith and graces, which are the outflowing of Gods word, vs, of nothing that we use or can deserve. 10 Mat. 23. 19.

11 It ought not only so to be feared, but rather to be feared, that rather to be feared, the faithful ministrarie of Christ, when they shall be hated of the world as their Master was.

12 Chap. 12. 26. Mat. 10. 19. Mat. 24. 9.

13 The hatred that the world beareth against Christ, proceedeth of the cleekth of the world, which is notwithstanding is voluntarie, bled, so that the world can pretend no excuse to cote their fault.

14 Chap. 16. 9. As who would say, If I had not come, the world would not haue sinned: but I haue sent him before Gods indignation: fear, that

15 Some one of this world, Law, we must not beate back of us, but we must beate the world as a serpent: for the place alled, ed in the Plaine. * Psal. 139. 9. Agnostice rage of the wicked, we shall stand surely by the inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee speaketh by the mouth of the Apostles. * Chap. 12. 26. Luke 24. 49.

16 The ministrarie of the Gospell must look for all manner of reproaches, not only of them which are open enemies: but euen of them also which seeme to be of the same household.

17 And as the ministrarie of the Church, Chap. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend vpon his spiritual power.

3 The Spirit of God worketh to mightily by the preaching of the word, that he con- fesseth the world will it, nilit, to con- fute it, to one variegatiousne, and Charits righte- ousne and al- mighthee.
4 He will fore- prent the world, that the worldings shall be able to pre- scribe no excuse.
5 Hee prenteth the vine that followed his affec- tion, when as all gainfayers were manifestly re- prooved through the putting out of the holy Ghost upon the Church: So that the very enemies of Christ were re- prooved of sinne, in that they were con- strained to confesse that they were de- ceived, in that they beleued not, and therefore they said to Peter, All's a. Men and brethren, what shall we doe? Of Christ him- selfe: For when the world shall see, that I have proved out the holy Ghost, they shall be con- fessed to confesse that I was right, and was not condemned of my Father, when I went out of this world.
6 Of that authority and power, which I have both in hea- ven and earth.
7 That is, because they shall then un- derstand and know assured, that I have overcome the devil, and doe overcome the world when all men shall see, that they see themselves againe: For I will come you with that heavenly power, whereby you may destroy every high thing which is lifted up againe: the knowledge of God, a. Cor. 10. 12.
8 The doctrine of the Apostles preached from the holy Ghost, and is most perfite.
9 The holy Ghost bringeth no new doctrine, but teacheth that which was veyted by Christs own mouth, and imprinted in our mindes.
10 The grace of the holy Ghost is a most lively plaie, wherein Christ is beheld with the most sharpe sighted eyes of faith, and not with the beared eyes of the flesh: whereby we seele a continual ioy even in the midst of sorrowes.
11 Wherein a little time is one path.
12 For I passe to eternal glorie, so that I shall be much more perfect with you, then I was before: for then you shall see, I am, and what I am, and what I am able to doe.
13 Chap. 14. 1. I am, 1. 7. 7. And 2. a. mark 14. 1. I am, 1. 7. 7. I am, 1. 7. 7. The holy Ghost which was, poured upon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the Church, and will also instruct it to the end of the world.
14 The summe of the worship of God, is the invocation of the Father in the Name of the Sonne the dearest, who is afeared heard for vs, for whom hee both asked himselfe, and gave us also glorified.

8 And when he is come, hee will * reprove the world of sinne, and of righteounesse, and of iudgement.
9 Of sinne, because they beleued not in me: 10 Of * righteounesse, because I goe to my Father, and ye shall see me no more.
11 Of iudgement, * because the prince of this world is iudged.
12 I have said many things to say unto you, but ye cannot beare them now.
13 Howbeit, when he is come which is the spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but whatsoever hee shall heare, shall he speake, and he will shewe you the things to come.
14 He shall glorifie me: for hee shall receive of mine, and shall shew it unto you.
15 All things that the Father hath, are mine: therefore shall I, that hee shall take of mine, and shew it unto you.
16 A little while, and ye shall not see mee: and againe a little while, and ye shall see me: for I goe to the Father.
17 Then said some of his disciples among them- selves, What is this that hee faith unto vs, A little while, and ye shall not see mee, and againe, A little while, and ye shall see me, and, For I goe to the Father.
18 They saide therefore, What is this that hee faith, A little while? we know not what hee saith.
19 Now Iesus knew that they would aske him, and said unto them, Doe ye enquire among your selves, of that I said, A little while, and ye shall not see me: and againe, a little while, &c. ye shall see me?
20 Verely, verely I say unto you, that ye shall weepe and lament, and the world shall reioyce, and ye shall sorrowe, but your sorrow shall be turned to ioy.
21 A woman when she travaileth, hath sorrow because her houre is come: but as soone as shee is delivered of the child, shee remembereth no more the anguish: for ioy that a man is borne into the world.
22 And yee now therefore are in sorrow: but I will seee you againe, and your hearts shall reioyce, and your ioy shall no man take from you.
23 And in that day shall yee aske me nothing.
24 Verely, verely, I say unto you, whatsoever yee shall aske the Father in my Name, hee will give it you.
25 Hitherto have yee asked nothing in my Name: aske, and ye shall receive, that your ioy may be full.
26 These things have I spoken unto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.
27 At that day shall yee aske in my Name.

8 I say not unto you, that I will pray unto the Fa- ther for you:
27 For the Father himselfe loveth you, be- cause ye have loved me, & have beleued that I came out from God.
28 I am come out from the Father, and came into the world: againe I leave the world, and goe to the Father.
29 His disciples said unto him, Loe, now speake thou plainly, and thou speakest no parable.
30 Nowe knowe we that thou knowest all things, and needest not that any man should aske thee: By this wee beleuee, that thou art come out from God.
31 Iesus answered them, Doe you beleue now?
32 To behold, the houre cometh, and is al- ready come, that yee shall be scattered every man into his owne, and shall leave me alone: But I am not alone: for the Father is with me.
33 These things have I spoken unto you, that in me ye might have peace: in the world ye shall have affliction, but be of good comfort: I have overcome the world.

CHAP. XVII.

1 Christ prayeth that his glorie together with his Fathers may be made manifest. 2 He prayeth for his Apostles, and for all beleueers.

These things spake Iesus, and lift up his eyes to heaven, and saide, a Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,
2 As thou hast given him power over all flesh, that he should give eternal life to all them that thou hast given him.
3 And this is life eternal, that they know thee to be the only very God, and whom thou hast sent, Iesus Christ.
4 I have glorified thee on the earth: I have fi- nished the worke which thou gavest me to doe.
5 And now glorifie me thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.
6 I have declared thy Name unto the men which thou gavest mee out of the world: & thine they were, and thou hast given them mee, and they have kept thy word.
7 Now they know that all things whatsoe- ver thou hast given me, are of thee.
8 For I have given: vnto them the words which thou gavest me, and they have received them: and have knowne surely that I came out from thee, and have beleued that thou hast sent me.
9 I pray for them: I pray not for the worlde, but for them which thou hast given me: for they are thine.

4 Chap. 17. 3. Faith and foot- stie fourtie differ very much.
5 Mat. 24. 27. marke 14. 27.
6 To neither the wickednesse of the world neither the weaknesse of his owne calli- ng: which is a thing of the virtue of Christ.
7 The suretie and stay of the Church dependeth only upon the victorie of Christ.
8 That me ye might be throughly quieted, For by (peace) is meant in this place, that quiet state of mind, which is cleane con- straint to disquietnes and heavinesse.
9 Iesus Christ the everlasting high Priest being ready straightwayes to offer up him- selfe, doth by for- giving prayers consecrate him- selfe to God the Father as a sacri- fice: and vs toge- ther with himselfe. Therefore this prayer was from the beginning, and shall be to the end of the world, the foundation and ground of the Church of God.
10 He first decla- reth, that as be- came into the world, so the head of the Father might, grew in him, being apprehended by faith, his glorie in fauour his elect: so he ap- ples himselfe to that only: and of the desire of the Father, that he would blest the worke which hee hath finished.
11 Mat. 28. 18. A Over all men. Hee callth the Father the only very God, to set him against all false gods, and not to set out his Father and the holy Ghost. For straightwayes hee cometh to the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can asseigne unto, unsinable. Roman. 16. 17. 1. tim. 3. 17. 3 First of all he prayeth for those his disciples, by whom he would have the rest to be gathered together, and commended them unto the Father, (having once received the whole compaignie of the reprobate) because hee received them of him into his custodie, and for that they were in his doctrine, (for I have come and I am thine enemy), that there is no way for them to be in safetie, but by his helpe only: that everlasting election and chose, which was hidden in the god with and pleasure of God, which is the ground worke of our salvation, & He beweth how that everlasting and hidden worke of God is declared in Christ: by whom wee are iustified and sanctified, if we lay holde on him by faith: that at length we may come to the glorie of the election. 5 Chap. 16. 32

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee, Holy Father, keepe them in thy Name, *even* them whom thou hast given me, that they may be ^o one as we are.

12 Woe I was with them in the world, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the child of perdition, that the ⁴ Scripture might be fulfilled.

13 And now come I to thee, and these things I speake I in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of ⁵ world, as I am not of the world.

15 ⁴ I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ⁶ Sanctifie them with thy truth: thy word is truth.

18 ⁵ As thou diddest sent mee into the world, so have I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the ⁸ truth.

20 ⁶ I pray not for these alone, but for them also which shall beleue in mee, through their word,

21 That they all may be one, as thou, O Father, art in mee, and I in thee: *even* that they may be also one in vs, that the world may beleue that thou hast sent me.

22 And the glory that thou gavest mee, I have given them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 ⁷ Father, I will that they which thou hast given mee, be with me *even* when I am, that they may behold that my glory, which thou hast given me: for thou lovest me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these have known, that thou hast sent me.

26 ⁷ And I have declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loved me, may be in them, and I in them.

may also with him enjoy everlasting glory. ⁸ Chap. 12. 26. ⁷ He communi- cated with his by life & life, the knowledge of the Father, which is most full in Christ the Mediator, that they may in him be beloved of the Father, with the selfe same loue wherewith he loveth the Sonne.

CHAP. XVII.

¹ By Christs power, whome Judas betrayeth, & the soldiers are call'd downe to the ground. 13 Christ is led vnto annas, and from him to Caiaphas. 22. 23. He saith vnto the officers that smote him with a rod. 23. Bring deliuered to Pilate. 36 he declareth his kingdom.

W^Hen Iesus had spoken these things, he went forth with his disciples oute the brooke Cedron, where was a garden, into the which he entred, and his disciples.

2 And Judas which betrayed him knewe also the place: for Iesus oft times resorted thither

with his disciples,

3 ² Judas then, after he had receiued a band of men and officers of the hig^h Priests, and of the Pharisees, came thither with lanternes and torches, and weapons.

4 ³ Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazareth.

8 ⁴ Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way.

9 ⁵ This was that the word might be fulfilled which he spake, ⁴ Of them which thou gavest me, haue I lost none.

10 ⁵ Then Simon Peter hauing a sword, drew it, and smote the hie Priest's seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then saide Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band and the capitaine, and the officers of the Iewes tocke Iesus and bound him.

13 ⁶ And led him away to ⁷ Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest that same yeere.)

14 ⁸ And Caiaphas was hee, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ⁹ ⁷ Now Simon Peter followed Iesus, and another disciple, and that disciple was knowne of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other disciple which was knowne vnto the high Priests, and spake to her that kept the doord, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves and Peter also stood among them, and warmed himselfe.

19 ¹⁰ (The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I neuer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou mee? aske them which heard mee what I said vnto them: bebolde, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 ¹¹ Now Annas had sent him bound vnto Caiaphas the hie Priest.)

25 ¹² And Simon Peter stood and warmed himselfe: and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One

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He prayeth that his people may peaceably agree and be ioynted together in one, that as the Church and in one, so they may be of one mind and one consent together. ¹ Psal. 139. 7. ² Hee sheweth vnto manner of deuianee he meaneth, not that they should be in no danger, but that they being preferred from all, might procure by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to ³ other: ⁴ That is, make them holy: and thus as sayd to be holy, which is dedicated and made proper to God vnto. ⁵ Hee addeth moreover, that the Apostles haue a vocation common with him, and therefore that they must be holden up by the selfe same vertue to giue vp themselves wholly to God, whereby he being first, did consecrate himselfe to the Father: ⁶ The true and substantiall sanctification of Christ, is set against the outward purifying. ⁷ Secondly hee offereth to God the Father, all his, that is, how many fouer shall beleue in him by the doctrine of the Apostles: that as he cleaueh vnto the Father receiuing from him all fulnesse, so they being ioynted with him, may receiue life from him, and at length being together holden in him. ⁸ ⁹ He communi- cated with his by life & life, the knowledge of the Father, which is most full in Christ the Mediator, that they may in him be beloved of the Father, with the selfe same loue wherewith he loveth the Sonne.

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Christ goeth of his owne accord into a garden which his betrayer knowe, so be taken: that by the offence he might take away the blood that entered into the world by one mans rebellion, and that in

garden, ¹ Mat. 26. 36. Mat. 26. 36. Mat. 26. 36.

¶ Mat. 17. 3. mar. 25. 1. Luke 23. 1. 10 The Saviour of God is brought before the iudge-
ment seate of an earthly and pro-
phane man, in
whom there is
found much lesse
wickednesse, then
in the princes of the
people of God :
A lively image of
the wrath of God
against sinne, and
there withall of
his great mercie,
and last of all, of
his most severe
iudgement against
the iniquitie of his
guilty when it is
offered vnto them.
a From Caiaphas
helfe.
¶ Acts 10. 28.
and 11. 3.
b Reuilements
of iuste and doo-
tie taken from
them foure yeres
before the destru-
ction of the Temple.
c Mat. 10. 19.
d For Christ had
foretold that hee
should be crucified.
e Mat. 17. 11. mar.
11. 2. Luke 23. 31.
f Christ announ-
ceth his spirituall
kingdome, but re-
iecteth a worldly.
g It was requi-
site that Christ
should be pro-
nounced innocēt,
but notwithstanding
dying (in that that
he tooke vpon
him our person)
was to be con-
demned as a most
wicked man.
h He speaketh this
disdainfully and
suffronly, and was
by way of asking
a question.
i Mat. 17. 15.
mar. 15. 6. Luke 23. 17.
¶ Actes 3. 14.
k Word for word,
make a great and
seule voice.

26 One of the seruants of the hie Priest, his
cousin whome eare Peter smote off, sayd, Did not
I see thee in the garden with him?
27 Peter then denied againe, and immediately
the cocke crew.
28 ¶ 4 10 Then led they Iesus from a Caiaphas
into the common hall. Now it was morning, and
they themselves went not into the common hall,
least they should be ¶ deiled, but that they might
eate the Pascheur.
29 Pilate then went out vnto them, and sayd,
What accusation bring ye against this man?
30 They answered, and said vnto him, If he were
not an eadil doer, wee would not haue deliuered
him vnto thee.
31 Then sayd Pilate vnto them, Take ye him;
and iudge him by your owne Lawe. Then the
Iewes sayd vnto him, b It is not lawfull for vs to
put any man to death.
32 It was that the word of Iesus ¶ might be
fulfilled, which he spake, c signifying what death
he should die.
33 ¶ 5 So Pilate entred into the common hall
againe, and called Iesus, and sayd vnto him, Art
thou the king of the Iewes?
34 Iesus answered him, Sayest thou that of thy
selfe, or did other tell it thee of me?
35 Pilate answered, Am I a Iew? Thine owne
nation, and the high Priests haue deliuered thee
vnto me, What hast thou done?
36 ¶ 11 Iesus answered, My Kingdome is not of
this world: if my Kingdome were of this world,
my seruants would surely fight, that I should not
be deliuered to the Iewes: but now is my King-
dome not from hence.
37 Pilate then said vnto him, Art thou a King
then? Iesus answered, Thou sayest that I am a
King: for this cause I am borne, and for this cause
came I into the world, that I should beare witnesse
vnto the trueth: euery one that is of the trueth,
heareth my voice.
38 ¶ 12 Pilate sayd vnto him, d What is trueth?
And when he had sayd that, hee went out againe
vnto the Iewes, and sayd vnto them, I finde in him
no cause at all.
39 ¶ But you haue a custome that I should
deliuer you one looke at the Pascheur: will ye
then that I loose vnto you the King of the
Iewes?
40 ¶ Then c cryed they all againe, saying, Not
him, but Barabbas: nowe this Barabbas was a
murderer.

CHAP. XIX.

¶ Pilate, when Christ was scourged, a and crowned with
thornes, b was desirous to let him loose: b but being
ouercome with the outrage of the Iewes, he deliuereth
him to be crucified. c Iesus committeth his moe-
tie to the disciples. d Having tasted vinegar, he dieth:
e And being dead, his side is pierced with a spear.
f He is buried.

¶ Then c Pilate tooke Iesus, and f scourged him:
And the souldiers platted a crowne of
thornes, and put it on his head, and they put on
him a purple garment,
3 And said, Hail King of the Iewes. And they
smote him with their rods.
4 ¶ Then Pilate went forth againe, and said
vnto them, Behold, I bring him forth to you, that
ye may know, that I find no fault in him at all.

5 Then came Iesus forth wearing a crowne
of thornes, and a purple garment. And Pilate said
vnto them, Behold the man.
6 Then when the hie Priests and officers sawe
him, they cryed, saying, a Crucifie, crucifie him.
Pilate said vnto them, Take ye him, and crucifie
him: for I find no fault in him.
7 The Iewes answered him, We haue a law,
and by our law he ought to die, because he made
himselfe the Sonne of God.
8 ¶ 9 When Pilate then heard that word, he
was the more afraid,
9 And went againe into the common hall,
and said vnto Iesus, Whence art thou? But Iesus
gave him none answer.
10 Then sayd Pilate vnto him, Speakest thou
not vnto me? Knowest thou not that I haue power
to crucifie thee, and haue power to loose thee?
11 Iesus answered, Thou couldest haue no
power at all against me, except it were given thee
from above: therefore he that deliuered me vnto
thee, hath the greater sinne.
12 From thenceforth Pilate sought to loose
him, but the Iewes cryed, saying, If thou deliuer
him, thou art not Celsar friend: for whosoever
maketh himselfe a King, speaketh against Celsar.
13 ¶ 4 When Pilate heard this worde, hee
brought Iesus forth, and fate downe in the iudge-
ment seate in a place called the pavement, and in
Hebrew, b Gabbatha.
14 And it was the Preparation of the Pascheur,
and about the fixt houre: and hee said vnto
the Iewes, Behold your King.
15 But they cryed, Away with him, away with
him, crucifie him. Pilate said vnto them, Shall I
crucifie your King? The hie Priests answered, We
haue no King but Celsar.
16 ¶ Then deliuered hee him vnto them, to be
crucified. ¶ And they tooke Iesus, and led him
away.
17 And he bare his owne crosse, and came into
a place named of dead mens skulles, which is cal-
led in Hebrew, Golgotha:
18 Where they crucified him, and two other
with him, on either side one, and Iesus in the mid-
dles.
19 ¶ 6 And Pilate wrote also a title, and put
it on the crosse, and it was written, IESVS OF
NAZARETH THE KING OF THE
IEWES.
20 This title then read many of the Iewes: for
the place where Iesus was crucified, was neere to
the cite: and it was written in Hebrew, Greeke,
and Latine.
21 Then said the high Priestes of the Iewes to
Pilate, Write not, The King of the Iewes, but that
he said, I am the King of the Iewes.
22 Pilate answered, What I haue written, I
haue written.
23 ¶ 7 Then the ¶ souldiers, when they had
crucified Iesus, tooke his garments (and made
foure parts, to euery souldier a part) and his coat;
and the coate was without seam women from the
top thorowout
24 ¶ Therefore they saide one to another, Let
vs not diuide it, but cast lots for it, whose it shall
be. This was that the Scripture might be fulfilled
which saith, ¶ They parted my garments among
them, and on my coat did cast lots. So the souldiers
did these things in deed.
25 ¶ 8 Then Roode by the crosse of Iesus his
mother,

a They will haue
him crucified, whome
by an old custome of
theirs, they should
haue stoned and
hanged up as con-
sumers of blasphemies:
but they desire to
haue him crucified
after the manner of
the Romans.
b Pilate's con-
science fighteth for
Christ, but it straight-
way is weakened,
because it is not
upholden with the
singular vertue
of God.
c Pilate condem-
neth himselfe high,
with the same
mouth where-with
he afterward
condemneth Christ.
d Gabbatha signi-
fieseth an high place,
as iudgement seate.
e At.
f Christ fasteneth
Satan, sinne and
death to the crosse.
g Mat. 27. 31. mar.
15. 15. Luke 23. 26.
h Christ sitting
vpon the throne
of the crosse, is
openly written
in all the king of
all people, with
his owne hand,
whose mouth con-
demned him for
slurping a king-
dome.
i Christ signifieth
by the diuision of
his garments
among the blood-
die butchers (that
coast except, that
had no seam) that
it shall come to
pass, that he will
thoroughly diuide his
benefites, and en-
rich his very ene-
mies throughout
the world: but so
not withholding
that the treasure
of his Church shall
remain whole.
j Mat. 27. 35.
mar. 15. 24.
k Psal. 118.
l Christ is a per-
fect example of all
righteousnesse, not
onely in the keep-
ing of the first,
but also of the se-
cond table.

¶ Math. 13, 13.

21 ¶ Then faid Iefus to them againe, Peace be vnto you : as my Father fend me, fo fend I you.
22 And when he had fayd that, hee breathed on them, and fayd vnto them, Receiue the holy Ghost.

¶ The publishing of the fougiuerne of finnes by faith in Chrift, and the setting forth and denouncing the wrath of God in retaining the finnes of the vnbeleuers, is the summe of the preaching of the Gospel.

¶ Chrift diueth out of the vberie of Thomas, a certayne and fure testimonie of his refurrection.

23 ¶ Whofoeuer finnes ye remit, they are remitted vnto them : and whofoeuer finnes ye reiecte, they are reiecte.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iefus came.

25 The other difciples therefore faid vnto him, Wee haue feene the Lord; but he faid vnto them, Except I fee in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleue it.

26 ¶ And eight dayes after, againe his difciples were within, and Thomas with them. Then came Iefus, when the doores were shut, and stood in the mids, and fayd, Peace be vnto you.

27 After faid he to Thomas, Put thy finger here, and fee mine handes, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and fayde vnto him, Then art my Lord, and my God.

29 ¶ Iefus faid vnto him, Thomas, because thou hast seene me, thou beleuest: blessed are they that haue not seene, and haue beleueed.

¶ True faith dependeth vpon the mouth of God, and not vpon fleshy eyes.

¶ Chap. 13, 15. To beleue in Chrift the Sonne of God : and our only Sauour, is the end of the doctrine of the Gospel, and especially of the history of his refurrection.

30 ¶ And many other signes also did Iefus in the prefence of his difciples, which are not written in this booke.

31 But these things are written that ye might beleue, that Iefus is that Chrift that Sonne of God, and that in beleauing yee might haue life through his Name.

CHAP. XXI.

¶ Iefus appeareth to his difciples as they were a fishing, 6. 7 whom they know by a miraculous draught of fishes. 15 He committeth the charge of the sheepe to Peter, 28 and foretelleth him of the manner of his death.

¶ After these things, Iefus shewed himselfe againe to his difciples at the sea of Tiberias: and thus shewed he himselfe :

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his difciples.

3 Simon Peter faid vnto them, I goe a fishing. They sayd vnto him, Wee also will goe with thee. They went their way and entred into a shippe straightaway, and that night caught they nothing.

4 But when the morning was now come, Iefus stood on y shore: neuertheless the difciples knew not that it was Iefus.

5 Iefus then sayd vnto them, Syrs, haue ye any meat? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and, they were not able at all to draw it, for the multitude of fishes.

7 Therefore fayde the difciple whom Iefus loved, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other difciples came by shippe, (for they were not fure from lande, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to lande, they fawe hote coales, and fish layed thereon, and bread.

10 Iefus sayde vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iefus sayde vnto them, Come, and dine. And none of the difciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.

13 Iefus then came and tooke bread and gaue them, and fish likewise.

14 This is now the third time that Iefus shewed himselfe to his difciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iefus sayde to Simon Peter, Simon the sonne of Iona, louest thou me more then thefe? He faid vnto him, Yea, Lord, thou knowest that I loue thee. He faid vnto him, Feed my lambes.

16 He faid to him againe the second time, Simon the sonne of Iona, louest thou me? He faid vnto him, Yea, Lord, thou knowest that I loue thee. He faid vnto him, Feed my sheepe.

17 He faid vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he faid to him the third time, Louest thou me? and faid vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iefus faid vnto him, Feed my sheepe.

18 ¶ Verely, verely I saye vnto thee, When thou wast young, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine handes, and another shall gird thee, and lead thee whither thou wouldest.

19 And this spake he signifying by what death he should glorifie God. And when he had said this, he laid to him, Follow me.

20 ¶ Then Peter turned about, and sawe the difciple whom IESVS loved, following, which had also leaned on his brest at supper, and had sayde, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, hee sayd to Iefus, Lord, what shall this man doe?

22 Iefus sayd vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this difciple shoulde not die. Yet Iefus said not to him, Hee shall not die: but if I will that hee tary till I come, what is it to thee?

24 ¶ This is that difciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ¶ Now there are also many other things which Iefus did, the which if they should be written euery one, I suppose the worlde coulde not containe the bookes that should be written. Amen.

¶ The gift of that Spirit which is given vs from above, there is no doubt, but that it should be a certaine stirring or conflict or repugnance, which also is in all our sufferances as touching the flesh. ¶ That is, that I Peter should die by a violent death. 4 Wee must take heed, that whilst wee cast our eyes vpon other, wee neglect oost that which is ignored vs. ¶ Chap. 13, 15. The historie of Chrift is true and verily written: not for the curiosities of men, but for the saluation of the godly. ¶ Chap. 20, 30.

¶ Peter by his triple confession is restored into his former degree from whence he fell by his triple denial: and therefore withall is advertised, that he is intended a pastour, which sheeweth his lone to Chrift in feeding his sheepe. ¶ It was meet that hee that had denied him thrise, should confesse him thrise, that Peter might neither doe it for the sake of his first grievous a sinne, nor of his restoring to the office of the Apostleship. ¶ The violent death of Peter is recorded.

¶ They that take forre iourneys, especially in the East country, and in those places where the people are of long garments, had need to be girded and tied up.

¶ He meant that kinde of girding which is used for ward captiuitie, when they are bound fast with cordes and chains, as who would say, Now thou shalt see thy selfe as thou thinkest best, to go whether thou lovest, but the time will be, when thou shalt not gird thee with a girdle, but another shall bind thee with thames, and carry thee whither thou wouldest not.

¶ Not that Peter suffered caught for the truth of God against his will: for we read that he came away and glades when he returned from the Council where he was whipped: but because this will cometh not from the flesh, but from the spirit.

¶ The historie of Chrift is true and verily written: not for the curiosities of men, but for the saluation of the godly. ¶ Chap. 20, 30.

¶ It was a linen garment, which could not let his swimming.

THE ACTES OF THE HOLY

APOSTLES, WRITTEN BY LVKE

THE EVANGELIST.

CHAP. I.

1 Luke teth this hislorie to his Gospell. 19 Christ being taken into heauen, 10 the Apostles 11 being warned by the Angels, 12 to retorne, 13 and giue themselves to prayer, 14 By Peters motion, 15 into ludas the traitorous place 26 Matthias is chosen.



Have made of his former treatise, O Theophilus, of that which Iesus began to doe and teach.

2 Vntill the day that hee was taken vp, after that hee through the holy Ghost, had giuen commandements vnto the Apostles,

whom hee had chosen :

3 To whom also hee presented himselfe aliter after that hee had suffered, by many infallible tokens, being seene of them by the space of foure dayes, and speaking of those things which appertaine to the kingdome of God.

4 And when he had gathered them together, he commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which he said he, ye haue heard of me.

5 For Iohn indeed baptized with water, but ye shalbe baptized with the holy Ghost within these few dayes.

6 When they therefore were come together, they aske d of him, saying, Lord, wilt thou at this time restore the kingdome to Israel?

7 And he sayd vnto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 But ye shall receive power of the holy Ghost, when he shall come on you, and ye shalbe witnesses vnto mee both in Hierusalem and in all Iudea, and in Samaria, and vnto the uttermost part of the earth.

9 And when hee had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, beheld, two men stood by them in white apparel,

11 Which also sayd, Ye men of Galile, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shall so come, as ye haue seene him go into heauen.

12 Then returned they vnto Hierusalem from the mount that is called the mount of Olives, which is nexe to Hierusalem, being from it a Sabbath dayes iourney.

13 And when they were come in, they went

sp into an vpper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Barthelemew, & Matthew, Iames the sonne of Alphaeus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the middes of the disciples, and sayd, (now the number of names that were in one place were about an hundred and twentie.)

16 Ye men and brethren, this scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was to be guide to them that tooke Iesus.

17 For hee was numbered with vs, and had obtained fellowship in this ministration.

18 He therefore hath purchased a feld with the reward of iniquity: and when he had thrōwen downe himselfe headlong, he brake in sunder in the middes, and all his bowels gashed out.

19 And it is knowne vnto all the inhabitants of Hierusalem, in so much, that that feld is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyd, and let no man dwell therein: & also, Let another take his charge.

21 Wherefore of these men which haue companied with vs, all the time, that the Lord Iesus was conuersant among vs,

22 Beginning from the baptism of Iohn vnto the day that he was taken vp from vs, must one of them be made a witness with vs of his resurrection.

23 And they presented two, Ioseph called Barabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25 That he may take the v rōume of this ministration and Apostleship, which Iudas hath gone astray, to go to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

So were it to say, that a man hath procured himselfe blame and purpose, was to be in respect of that which followed. 17 Math 27. 5. The Greeke wordes signifye that mu. h. that Iudas fell downe flat, and vnto the middes, with a manfull huge noise. 18 Psalm 69. 26. 19 20. 7. His office and minister. Dauid wrote these wordes against Iudas the Kinges headman: And these wordes, Shepherd, Sheepe and Clarke, are put to the Church after such a manner, so that the Church and the officers thereof are called by these names. 18 The Apostles deliberate upon nothing, but if they could and take audience by Gods word: and against they doe nothing that is followed of it, and is becometh for the whole body of the Congregation, without making the Congregation priuie vnto it. 1 Word for word, vnto in and out, which kinde of speech becometh much in the Hebrew tongue, as the exhorting of a publike and painfull office, when they speake of such as are in any suchlike office, Deuter. 31. 1. 1 Chron. 22. 1. A From out company. 9 Apostles must be chosen immediately from God, and therefore after prayers, Matthias was chosen by lotte, which is as it were, GODS voice. 10 Thus he may be felicitous and partaker of the wagers of all the whole company. 11 That he may be felicitous and partaker of this ministration. 12 Dispirited, or fallen from. And it is a Metaphor taken from the way: For callings are signified by the name of wayes, with the Hebrews.

The Greeke word signified an innumerable constancy, and readiness.

17 It is a good purpose, that sheweth that the conseruacion mentioned for these prayers are well acceptable to God, where are made with agreeing mindes and willies.

18 The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers wherewith they were beset.

19 For it was becomable to haue the witness confirmed, who were afterwards to be partakers of the dangers wherewith they were beset.

20 With his kinfolkes.

21 Peter is made the mouth and interpreter of the whole company of the Apostles.

22 By the regulation of the holy Ghost, or by expresse iudgement of the congregation.

23 Because men are commonly biassed and entred by their names.

24 Peter presenteth the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which Iesus vnto him, were done by Gods will.

25 Iohn 13. 27. Luke considered not Iudas his purpose, but that hee followed of it, and not that his will and purpose was to be in respect of that which followed.

26 Math 27. 5. The Greeke wordes signifye that mu. h. that Iudas fell downe flat, and vnto the middes, with a manfull huge noise. 18 Psalm 69. 26. 19 20. 7. His office and minister. Dauid wrote these wordes against Iudas the Kinges headman: And these wordes, Shepherd, Sheepe and Clarke, are put to the Church after such a manner, so that the Church and the officers thereof are called by these names. 18 The Apostles deliberate upon nothing, but if they could and take audience by Gods word: and against they doe nothing that is followed of it, and is becometh for the whole body of the Congregation, without making the Congregation priuie vnto it. 1 Word for word, vnto in and out, which kinde of speech becometh much in the Hebrew tongue, as the exhorting of a publike and painfull office, when they speake of such as are in any suchlike office, Deuter. 31. 1. 1 Chron. 22. 1. A From out company. 9 Apostles must be chosen immediately from God, and therefore after prayers, Matthias was chosen by lotte, which is as it were, GODS voice. 10 Thus he may be felicitous and partaker of the wagers of all the whole company. 11 That he may be felicitous and partaker of this ministration. 12 Dispirited, or fallen from. And it is a Metaphor taken from the way: For callings are signified by the name of wayes, with the Hebrews.

CHAP. II.

1 The Apostles ^a being gathered together on a most solemn feast day in one place, that it might evidently appear to all the world, that there was but one office, one Spirit, one faith, are by a double signe from heaven authorized, and anointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necessary gift of tongues.

2 And when the day of Pentecost was come, they were all with one accord in one place.

3 And suddenly there came a sound from heaven, as of a rushing and mighty wind, and it filled all the house where they sat.

4 And there appeared unto them cloven tongues, like fire, and it sat upon each of them,

5 And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

6 And there were dwelling at Jerusalem Jewes, men that feared God, of every nation under heaven.

7 Now when this was noised, the multitude came together, and were amazed, because that every man heard them speak his owne language.

8 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speak, of Galile?

9 How then heare we every man our owne language, wherein we were borne?

10 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

11 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, & Jewes, and Profelytes,

12 Cretes, and Arabians: we heard them speak in our owne tongues the wonderfull workes of God.

13 They were all then amazed, and doubted, saying one to another, What may this be?

14 And others mocked, and said, They are full of new wine.

15 But Peter standing with the eleven, lifted up his voice, and said unto them, Ye men of Iudea, and ye all that inhabit Hierusalem, be this knowne unto you, and hearken unto my words.

16 For there are not drunken, as yee suppose, since it is but the first third houre of the day.

17 But this is that, which was spoken by the Prophet ^a Joel,

18 And it shall be in the last dayes, saith God, I will poure out of my Spirit upon all flesh, and your sonnes, and your daughters shall prophesie,

19 And your young men shall see visions, and your old men shall dreame dreames.

20 And on my seruants, and on mine handmaidens I will poure out of my Spirit in those dayes, and they shall prophesie.

21 And I will shew wonders in heauen above, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

22 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

23 And it shall be, that whosoever shall call on the Name of the Lord, shall be saved.

24 Ye men of Israel, heare these wordes, I E S V S of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the midst of you, as yee your selves also know:

25 Him, I say, being deliuered by the determinate counsell, and foreknowledge of God, after you had taken, with wicked hands, you have crucified and slaine.

26 Whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

27 For David saith concerning him, I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

28 Therefore did mine heart reioyce, and my tongue was glad, and moreouer all my flesh shall rest in hope.

29 Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

30 Thou hast shewed me the wayes of life, and shalt make mee full of ioy with thine countenance.

31 Men and brethren, I may boldly speake unto you of the Patriarke David, that hee is both dead and buried, and his sepulchre remaineth with vs unto this day.

32 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him upon his throne,

33 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

34 In this Iesus hath God raised vp, whereof we all are witnesses.

35 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

36 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

37 Vntill I make thine enemies thy footstool.

38 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

39 And ye have killed him, whom God hath raised up, and loosed him from the sorrowes of death, because it was impossible that he should be holden of it.

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51 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

52 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

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54 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

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57 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

58 In this Iesus hath God raised up, whereof we all are witnesses.

59 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

60 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

61 Vntill I make thine enemies thy footstool.

62 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

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66 In this Iesus hath God raised up, whereof we all are witnesses.

67 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

68 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

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73 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

74 In this Iesus hath God raised up, whereof we all are witnesses.

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92 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

93 Vntill I make thine enemies thy footstool.

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105 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

106 In this Iesus hath God raised up, whereof we all are witnesses.

107 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

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113 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

114 In this Iesus hath God raised up, whereof we all are witnesses.

115 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

116 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

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118 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

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120 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him upon his throne,

121 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

122 In this Iesus hath God raised up, whereof we all are witnesses.

123 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

124 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

125 Vntill I make thine enemies thy footstool.

126 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

127 And ye have killed him, whom God hath raised up, and loosed him from the sorrowes of death, because it was impossible that he should be holden of it.

128 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him upon his throne,

129 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

130 In this Iesus hath God raised up, whereof we all are witnesses.

131 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

132 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

133 Vntill I make thine enemies thy footstool.

134 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

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136 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him upon his throne,

137 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

138 In this Iesus hath God raised up, whereof we all are witnesses.

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140 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

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146 In this Iesus hath God raised up, whereof we all are witnesses.

147 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

148 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

149 Vntill I make thine enemies thy footstool.

150 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

151 And ye have killed him, whom God hath raised up, and loosed him from the sorrowes of death, because it was impossible that he should be holden of it.

152 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him upon his throne,

153 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

154 In this Iesus hath God raised up, whereof we all are witnesses.

155 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

156 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

157 Vntill I make thine enemies thy footstool.

158 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

159 And ye have killed him, whom God hath raised up, and loosed him from the sorrowes of death, because it was impossible that he should be holden of it.

160 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him upon his throne,

161 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

162 In this Iesus hath God raised up, whereof we all are witnesses.

163 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

164 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

165 Vntill I make thine enemies thy footstool.

166 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

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170 In this Iesus hath God raised up, whereof we all are witnesses.

171 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

172 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

173 Vntill I make thine enemies thy footstool.

¹ Repentance and remission of finnes in Christ, are two principles of the new life, and therefore of our salvation, and they are obtained by the promises apprehended by faith, and are caſtled in vs by Baptiſme, whereunto is incited the virtue of the holy Ghoſt. ^a The work that is offered here, giueth vs to vnderſtand what it was a free gift. ^b Hee is truly ioyned to the Church which ſeparate himſelf from the wicked. ^c A notable example of the vertue of the holy Ghoſt: but ſuch as are of age, are not baptizd before they make confeſſion of their faith. ^d The markes of the true Church of the doctrine of the Apoſtles, the duties of charitie, the pure and ſimple adminiſtration of the Sacraments, and true invocation of all the faithful.

^e Communicating of goods, and all other duties of charitie, as is ſhewed afterward. ^f The Tewes uſed thin iuſtices, and therefore they did rather breake them then out them: So by breaking of breaketh they vnderſtood that liuing together and the banquet which they uſed to keepe. ^g And when they kept their lawes ſeaſies, they uſed to celebrate the Lords Supper, which was in theſe daies began to be corrupted, and Paul amends it, 1 Cor. 11. ^h So ſo as the Lord biſhopp expedient, he biſhoppeth the rage of ſtrangers, that the Church may be plene, and haue ſome reſtelling. ⁱ Charitie maketh all things common concerning the vſe, according as neceſſitie requireth. ^j The faithful came together at the beginning with great fruit, not onely to the hearing of the word, but alſo to meat.

CHAP. III.

¹ Peter goeth into the Temple with Iohn, ² healeth the creeple, ³ To the people gathered together to ſee the miracle, ⁴ hee expoundeth the myſterie of our ſalvation through Chriſt, ⁵ ſeuereth their ingratitude, ⁶ and requiring their repentance.

NOW Peter and Iohn went vp together into the Temple, at the ninth hour of prayer.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde daily at the gate of the Temple called Beautiful, to aſke almes of them that entred into the Temple.

3 Who ſeing Peter and Iohn, that they would enter into ¹ Temple, deſiring to receiue an almes. And Peter earneſtly beſeeching him with Iohn, ſayd, Looke on vs.

5 And he began to heede vnto them, truſting to receiue ſome thing of them.

6 Then ſaid Peter, Siluer & gold haue I none, but ſuch as I haue, that giue I thee: In the Name of Ieſus Chriſt of Nazareth, riſe vp and walke.

7 And he tooke him by the right hand, and liſt him vp, and immediately his feete and anke bones receiued ſtrength.

8 And he leaped vp, ſtoode, and walked, and entred with them into the temple, walking and leaping, and praſing God.

9 And all the people ſaw him walke, and praſing God.

10 And they knew him, that it was he which ſate for the almes at the Beautiful gate of the

Temple: and they were amazed, and ſore aſtoniſhed at that, which was come vnto him.

11 ¶ And as the creeple which was healed, beſeld Peter and Iohn, all the people ranne amazed vnto them in the porch which is called Salomons.

12 ¶ So when Peter ſawe it, hee answered vnto the people, Ye men of Iſrael, why maruaile ye at this? or why looke ye ſo ſtuffadly on vs, as though by our own power or godlineſſe, we had made this man goe?

13 The God of Abraham, and Iſaac, and Iacob, the God of our fathers hath glorified his Sonne Ieſus, whom ye betrayed, and denied in the preſence of Pilate, when he had inged him to be deliuered.

14 But yee denied the Holy one and the laſt, and deſired a murderer to be giuen you,

15 And killed the Lord of life, whom God hath raiſed from the dead, whereof we are witneſſes.

16 And his Name hath made this man found, whom yee feare & know, through faith in his Name: and the faith which is by him, hath giuen to him this perfect health of his whole body in the preſence of you all.

17 ¶ And now brethren, I know that through ignorance ye did it, as did alſo, your gouernours.

18 But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your finnes may be put away, when the time of reſtreſhing ſhall come from the preſence of the Lord.

20 And hee ſhall ſend Ieſus Chriſt, which before was preached vnto you,

21 ¶ Whom the heauen muſt containe vntill the time that all things be reſtored, which God had ſpoken by the mouth of all his holy Prophets ſince the world began.

22 ¶ For Moſes ſaid vnto the Fathers, The Lord your God ſhall riſe vp vnto you a Prophet, euen of your brethren, like vnto me: ye ſhall heare him in all things whatſoener he ſhall ſay vnto you.

23 For it ſhalbe that euery perſon which ſhall not heare ¹ Prophet, ſhall be deſtroyed out of ² people.

24 Alſo all the Prophets ¹ from Samuel, and thenceforth as many as haue ſpoken, haue like wiſe foretold of theſe daies.

25 ¶ Ye are the children of the Prophets, and of the covenant, which God hath made vnto our fathers, ſaying to Abraham, ¶ Euen in thy ſeede ſhall all the kindreds of the earth be bleſſed.

26 Fiſt vnto you hath God ¹ raiſed vp his Sonne Ieſus, and him he hath ſent to bleſſe you, in turning euery one of you from your iniquities.

¹ Thus hee were many that ſaw this, and they were praiſing him, ſaying, he ſpeaketh but of a man, ſo we vnto vs the content and agreement of the Prophets, ² For he taken vp into heauen, ³ Deut. 18. 15. chap. 7. 37. ⁴ This promiſe was of an excellent and ſingular Prophet, ⁵ At what time the kingdom of Iſrael was eſtabliſhed. ⁶ The Tewes that beleene are the children of the kingdom of God. ⁷ For whom the Prophets were preſently appointed. ⁸ Gen. 12. 3. 18. 19. ⁹ G. Giuen to the world, or raiſed from the dead, and aduanced to his kingdom.

CHAP. IV.

¹ Peter and Iohn 3. are taken and brought before the council, ² and 19 They ſpeake boldly in Chriſts cauſe, ³ The diſciples pray vnto God. ⁴ 34 Many ſet their purpoſes, ⁵ 36 Of whom Barnabas is one.

AND as they ſpoke vnto the people, the Prieſtes and the Captaine of the Temple,

enemies of the Church, then ſuch as preſſe themſelves to the head builders: but the more they rage, the more couerſely the faithful ſeruants of God continue, ^a The Tewes had certaine cautions for the garde and ſaſetie of the Temple and holy things, ^b Mat. 16. 6. ^c Thoſe carſons had a Captaine, ſuch as Eleazarus Amasias the high Prieſtes ſonne was, in the time of the worſhip that was in Iuſtice being a very impudent and proud young man, ^d Iſa. 56. 10. ^e of the taking of Iuda.

and the Sadducees came upon them;

2 Taking it graciously that they taught the people, and preached in Iesus Name the resurrection from the dead,

3 And they layd hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleued, and the number of the men was about fife thousand.

5 ¶ And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priest.

7 ¶ And when they had fet them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, sayd vnto them, Ye rulers of the people, and Elders of Israel,

9 For as much as we this day are examined, of the good deedes done to the impotent man, to wit, by what meanes he is made whole,

10 As it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, *sten* by him doth this man stand here before you, whole.

11 ¶ This is the stone kaft aside of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for among men there is giuen none other Name vnder heauen, whereby we must be saved.

13 ¶ Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men without knowledge, they marvelled, & knew them, that they had bene wth Iesus:

14 And bethinking also the man which was healed standing with them, they had not thought to say agaynst it.

15 Then they commanded them to goe aside out of the Councill, and conferred among themselves,

16 Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is openly known to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 ¶ But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 ¶ So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for

that which was done.

22 For the man was aboue fourtie yeeres olde, on whom this miracle of healing was shewed.

23 ¶ Then asfoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd vnto them.

24 ¶ And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, he lea, and all things that are in them,

25 Which by the mouth of thy seruant David hast sayd, ¶ Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together agaynst the Lord, and agaynst his Christ.

27 For doubtlesse, agaynst thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles & the people of Israel gathered themselves together.

28 To do whatsoeuer a thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatenings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 ¶ And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 ¶ And the multitude of them that beleued, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things in common.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 ¶ Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And layd it downe at the Apostles feete, and it was distributed vnto euery man, according as he had need.

36 Also Ioses which was called of the Apostles Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the country of Cyprus,

37 Where as he had land, sold it, and brought the money, and layd it downe at the Apostles feete.

38 ¶ They agreed both in counsell, will, and all purposes. ¶ Chap. 4. 44

1 True charitie begetteth the needfull of the poore with his owne liueli: but so,

that all things be done well and orderly.

CHAP. V.

1 Ananias was of their deceit in keeping backe part of the price, s^t falsest deuce dead, vnderlikewise Suppna his wife.

2 Through diuers the Apostles miracles: the faith is increased. 3 The Apostles that were imprisoned, are delivered by an Angel: 46 and being refre of the Synode of the Presby. 46 through Gamaliels counsel they are kept alive, 46 and beaten: 47 They glorifie God.

¶ Vnto a certaine man named Ananias, with Sapphira his wife sold a possession,

2 And a kept away part of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feete.

3 Then sayd Peter, Ananias, why hath Satan would seeme to shide and be chiefe in the Church.

a Cruelly toke away

b While they thought to diminish the number, they increased them.

c These were they that made the Synagogue, which were all of the tribe of Iuda, & will Herod used that cruelty agaynst Dauidas flocke.

d Of whom the hie Priests were wont to be chiefe and made the execution of the yearly office being now changed.

e A gainst such as bragge of succcession of persons, vntill a succession of doctrine, and by that meanes beate downe the true ministers of the word, to lare fourth as they are able.

f By what authority? ¶ Volues which succeeded true Pastors, pleaded their owne cause, and doo Gods neither the Churches.

g He is indeede a true shephard, that teacheth his flocke bang vpon Christe euery as vpon one that is not dead, but hath conquered death, and hath all life in his owne hand.

h Psal. 139. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i There is no other man, or rather power or authority by which kind of speech he sayd of Iesus among the Iewes, vnto this, that when we are in danger, we call vpon him at our hands we seek for helpe.

k Any where: and his Iewish feruor use vs the largeness of Christs kingdom.

l The good liberality of the servants of God hath y^t that m^r b good that such as lay hit vnder a vild of sale, doe at length becom themselves to be inered vntill man. 1 The word of here is, Idiot, which being spoken in comparison had to a manservant, betokeneth a private man: but when we speake of Iewes and Gentiles, it signifieth one that is vnlearned; and in accept of honour and estimation is import one of base degree, and no estimation. 2 Layd their heads together. 3 He that flattereth himselfe in ignorance, commeth at length to open wicked loule and thus against his owne conscience. 4 We may suppose men to whom we are friends, that especially and before all things we obey God. 5 So one of off the wicked from doing what they list, that contrary way God vish that to the setting forth of his glory, which he giueth them leaue to doe.

¶ The Apostles communicate their troubles with the Congregation.

¶ We ought neither to be afraid of the threatenings of our enemies, neither yet foolishly to condemn their rage and madnesse agaynst vs, but we haue to set agaynst their force and maiestie, an earnest thinking vpon the power and good will of God (both which we doe manifestly be hold in Christ) and so see to the end and succour of our Father.

¶ Psalme 139. 1. Although the people of Israel was but one people, yet the plural number is here used, not so much for the twelue tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together.

¶ They, as Luke 9. 14. 15. The wicked esteeme Gods counsell, though they thinke nothing of it, but they are not so true before without faile.

¶ Thus hadde determined of those asiduous authoritie and power.

¶ God willeth to his Church by a visible signe, that it is he that will establish it by making the powers bad and b.

¶ 23 An example of the true Church, wherein there is consent as well in doctrine as in charitie one towards another: And the glorious true doctrine both sincerely, and constantly.

¶ They agree both in counsell, will, and all purposes. ¶ Chap. 4. 44

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3 Then sayd Peter, Ananias, why hath Satan would seeme to shide and be chiefe in the Church.

a Cruelly toke away

b Ruby possessed. *c* For when they had appointed that forme or position for the Church, they fluke not as it to keep away a part of the price, as though they had had to doe with God, and with their God, and therefore he saith afterward that they tempted God.

d Hereby is declared an aduised and purposed deceit, and the fault of the man for admitting the devils suggestions.

e Look how often men do things with an euill conscience, so oft they pronounce sentence against themselves, and as much as in them lieth, praye God to anger, as if set purpose, intending to trie whether he be iust and iudicious or no.

f As at hand. *g* The Lord by his marvellous vertue bideleth fame, that they may not hurt the Church: one (once) he keepeth in his awe and feare: and after some time the allurth vnto him.

h Highly praised them. *i* The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they procede from beatings, to prisoning.

k The word which is used here, is He-*re*, which signifies a chiefe, and is taken for a first of learning, or faction, or studie and course of life, which the Latines call a sect: at the first this word was indifferently used, but at length, it came to be taken only in euill part, whereupon came the name of Heretike, which is taken for one that goeth astray from found and wholesome doctrine after such sort, that he setteth light by the indurment of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.

l Angels are made seruants of the seruants of God. *m* God doeth therefore deliuer him, that they may more stoutly prooke his enemies. *n* Words, whereby the way vnto life is shewed, a God moueth his enemies attempts from about.

b filled thine heart, that thou shouldest lye vnto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appetitened it not vnto theeraod after it was sold, was it not in thine owne power? how is it that thou hast conceived this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the young men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in ignorant of that which was done.

8 And Peter said vnto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed together, to tempt the Spirit of the Lord behold, the feete of them which haue buried thine husband, are at the doore, and shall carie thee out.

10 Then she fell downe straightway at his feet, and yielded vp the ghost: and the young men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durst no man ioynen himselfe to them: notwithstanding, the people's magnified them.

14 Also the number of them that beleneed in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priests rose vp, and all they that were with him (which was the sect of the Sadducees) and were full of indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 ¶ But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 ¶ Goe your way, and stand in the Temple, and speake to the people, all the wordes of this life.

21 ¶ So when they heard it, they entred into the Temple early in the morning, and taught: And the chiefe Priests came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to caule them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the chiefe Priests and the captain of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would growe.

25 ¶ Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 ¶ Then went the captain with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned.)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 ¶ Saying, Did not we straightly comānd you, that ye should not teach in this name? and behold, ye haue filled Hierusalem with your doctrine, and ye would k bring this mans blood vpon vs.

29 ¶ Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

30 ¶ The God of our fathers hath raised vp Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a Prince and a Saviour, to giue repentance to Israel, and forgiuenesse of finnes.

32 ¶ And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they were brast for anger, and consulted to slay them.

34 ¶ Then stood there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a litle space,

35 And said vnto them, Men of Israel, take heede to your selues, what ye intend to doe touching these men.

36 ¶ For before these times, rose vp Theudas boasting himselfe, to whom resorted a number of men, about foure hundred, who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this time, arose vp Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, ¶ Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, lest ye be found cūen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 ¶ So they departed from the Councill, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

murdering the Apostles, neither doeth he thinke it good to referre the matter to the Romane Magistrate, for the Iewes could abide nothing worse, then to haue the tyrannie of the Romanes confirmed. ¶ If it be the counsell, and vnto aduised, to trye The Apostles accustomed to suffer and beate wordes, are at length iured to beate stripes yet so, that by that means they become wrongers, p. But publicly and privately.

7 The more openly that Christes vertue sheweth itselfe, the more increaseth the madnes of his enemies which conspire against him.

8 Tyrants which feare not God, are constrained to feare his seruants.

9 It is the propertie of tyrants to let out their owne commandments as right and reason, be they neuer so wicked.

10 Make a gullie of murdering, thus man whom yet they will not vouchsafe to name.

11 We ought to obey no man, but so farre forth as obeying him, we may obey God. *12* Christ is appointed and indited declared Prince and prefeer of his Church in despite of his enemies.

13 Chap. 13. *14* It is not sufficient for vs that there is a right end, but we must also according to our vocation goe on forward till we come vnto it.

15 This beatecheth that they were on a most vehement rage, and waruallously disquieted in minde, for it is a brouce a kinde of speech taken from them which are heretickes in a disorderly way.

16 Christ findeth defenders of his cause euen in the very cūen of his enemies, to occas his keth it itselfe.

17 In matters of religion we must take good heede that we attempt nothing vntil a counsell of eale, beside our vocation.

18 To be offone name.

19 He disswaith his followers from

i He deuised a subtil inuention against our flocke, in that he commanded all the males in be cast out.
Exod. 12. 10.
8 That child was borne through Gods mercifull goodnesse and fauour, to be of a goodly and faire conuenance.

18 Till another King arose, which knew not Ioseph.

19 The same I dealt subtilly with our kined, and euill intreated our fathers, and made them to cast out their young children, that they should not remaine aliue.

20 + The same time was Moses borne, and was acceptable vnto God: which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full fourtie yere old, it came into his heart to visit his brethren, the children of Israel.

Exod. 4. 18.

24 * And when he saw one of the suffer wrong, he defended him, and auenged his quarrel that had the same done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderboode, that God by his hand should giue them deliuerance: but they vnderstood it not.

Exod. 4. 18.

26 * And the next day, he shewed himselfe vnto them as they brone, and would haue felt them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where hee begate two sonnes.

Exod. 4. 18.

30 And when fourtie yeeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, & durst not behold it.

33 Then the Lord sayde to him, Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wilderness * fourtie yeeres.

37 * This is that Moses, which said vnto the children of Israel, * A Prophet shall the Lord your God raise vp vnto you, euen of your brethren like vnto me: him shall ye heare.

38 * This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who received the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt.

40 Saying vnto Aaron, * Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a * calfe in those dayes, and offered sacrifice vnto the idole, & reioyced in the works of their owne hands.

42 Then God turned himselfe away, and ° gaue them vp to serue the host of heauen, as it is written in the booke of the Prophets, * O house of Israel, haue ye offered to me flaine beaſts & sacrifices by the space of fortie yeeres in the wilderness?

43 And ye took vp the Tabernacle of Moloch, and the flare of your god Remphan, figures, which ye made to worship them: therefore I will carry you away beyond Babylon.

44 * Our fathers had the Tabernacle of witness in the wilderness, as he had appointed, speaking vnto * Moses, that he should make it according to the fashion that he had seene.

45 * Which tabernacle also our fathers received, and brought in with Iesus into the possession of the Gentiles, which God drawe out * before our fathers, vnto the dayes of Dauid:

46 * Who found fauour before God, and desired that he might find a tabernacle for the God of Iacob.

47 * But Salomon built him an house.

48 Howbeit the most High * dwelleth not in temples made with hands, as saith the Prophet,

49 * Haue I my throne, and earth is my footstool: what house wilt ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Ye stiffnecked and vncircumcised hearts and eares, ye haue alwayes refused the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that Iust of whom ye are now the betrayers and murderers.

53 * Which haue received the law by the v. ordinance of Angels, and haue not kept it.

54 * But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 * But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus * standing at the right hand of God.

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 * Then they gaue a shout with a loud voyce, and stopped their eares, and ranne vpon him violently all at once,

58 And cast him out of the cite, and stoned him: and the witnesses laid downe their cloathes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on

Exod. 32. 1.
10 This was the inscription of the Egyptians idolatrie: for they worshipped Apis a strange and marvellous calfe, and made goodly images of Kine, Heiolds.
10 Being destitute and voyd of his Spirit, he gaue the way to Satans, & wicked lusts to worship floures.
11 By the heast of heauen, here he meaneth not the Angels, but the moon and sunne and other floures.
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in by the power.
** Exod. 7. 8. 10.*
11. 14. chapters.
** Exod. 16. 1.*
2 He acknowledged Moses for the language, but so that hee prooueth by his owne witness, that the Law had respect to a more perfect thing, that is to say, to the propheticall office which tended to Christ, the head of all Prophets.
** Deut. 18. 15.*
chap. 3. 2.
** Exod. 19. 2.*

Iewes were circumcised as touching the flesh, and therefore there were two kinds of circumcision. Rom. 2. 25. * *Exod. 16. 16. galat. 3. 19.* * *By the ministers of Angels.* * *The more Satan is pressed, the more he brasteth out into an open rage.* * *The more the Magyars approach to death, the more they do the mischief.* * *Christ, do rise vp into heauen.* * *Be ready to confesse him in the court of the truth, and to receive him to him.* * *The zale of hypocrites and superstitious people, breaketh out at length into most open madnesse.* * *This was done in a rage and fure; for at that time the Iewes could not see a man to death by law, as they censured before Pilate, saying, that it was not lawful for them to put any man to death, and therefore it is reported by Iulius. 20. that Annas a Saducee slew James the brother of the Lord, and for so doing, was accused before Athenas the President of the country.* * *It was appointed by the Law, that the witnesses should call the first flane.* Deut. 17. 7.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

C H A P. IX.

2 Saul going towards Damascus, is stricken downe to the ground of the Lord: Ananias is sent 1810 baptize him. 23 The laying awaite of the Iewes, as hee scapeeth, being let downe through the wall. 35 Peter curseth Aeneas of the palsey. 36 And when hee Tarsus being dead, 40 is restored to life.

ANd *4* Saul yet a breathing out threatening and slaughter against the disciples of the Lord, went vnto the hie Priest.

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that b way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as hee is journeyed, it came to passe that as hee was come neere to Damascus, & suddenly there shined rounde about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but sawe no man. Then led they him by the hand, and brought him into Damascus.

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him the Lord said in a vision, Ananias. And hee said, Behold, I am here Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem.

14 Moreover here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Goe thy way: for he is a chosen vessel vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (euen Iesus that appeared vnto thee in the way as thou comest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly hee receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened.

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightwaie hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, & came hither for that intent, that he should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsel together, to kill him.

24 But their laying awaite was knowne of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee assayed to ioyn himselfe with the disciples: but they were all afraid of him, and beleued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had sene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conversant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the faines which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsey.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 There was also at Toppa a certaine woman, a disciple named Tabitha (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was neere to Toppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

healing of the man that was sicke of the palsey. a Lydda was a citie of Palestine, of Saron a Champion country and a place of good pastures betweene Cefarea of Palestine and the mountaine Tabor, and the lake of Genezareth which extendeth it selfe in great length beyond toppa. s Peter declareth evidently by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

a Paul beginneth straightwaies to execute the office which was enloyed vnto him, neuer consulting with flattery and blood. s Paul sturth not with his owne authoritie alone, but with the testimonies of the Propheies.

k By conferring places of the Scripture together, as cunning craftinesse doo, when they make vp any thing, they eate together all parts together. i To make them agree fully one with another.

l Paul who was before a perfecter, hath now persecution led to beare himselfe, but yet a victor. o Gal. 1. 23. s We are not forbidden to auoide and eschew the dangers and conspiracies that the enemies of God lay for vs, so that wee forsake our from our vocation.

6 In ancient time no man was rashly or lightly receiued into the number of and smoothe the disease of Christ, much leffe to be a palsey.

7 The constant seruants of God must looke for danger after danger: yet God willeth for them.

l With Peter and James, for hee faith that hee sawe one of the Apostles but him, Gal. 1. 18, 19. m Locke Chap. 6. s The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

9 The end of persecution is the building of the Church, so that wee will patiently wait for the Lord.

n This is a borrowed kind of speech, which signifieth inability and insufficiency.

o Peters Apostleship

is confirmed by

s Saul (who is also Paul) persecuting Christ most cruelly, who did as it were bee before him, altho into his hands, and was overcome and with a singular example of the goodness of God, in stead of punishment which he iustly deserved for his cruelty, but is also euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witness of Ananias.

Gal. 1. 23. a Rom. 9. 3. b This is a token that Sauls Remembrance boyled and cast out great threatening to murder the disciples.

c daye made of life which a man taketh himselfe vnto, the Iewes call a way, Chap. 1. 6. 2. Cor. 15. 3.

e This is a prouerbe which is spoken of them that through their own Stubbornesse hurt themselves.

d Second still and could not see one step forward, but abode amazed as if they had bene very slow.

e They heard Pauls voyce: for afterwards it is said in flat termes, that they heard not his voyce that spake as he breatheth Chap. 1. 9. But other geoe about to set these places at one which seeme to be at a diuice, after this sort, to wit, that they heard a sound of a voyce, but no persons voice.

f Tarsus was a citie of Cilicia neere vnto Antiochia, which two cities Sardaniensis is said to haue built in one day.

g To beare my name in. b I will shew him plainly. a Into Iudas his house.

By the feare of God, the Hebrewes understand and the whole fraunce of God: whereby we perceive that Cornelius was not void of faith, no more then they were which lived before Christs time: and therefore they dealt foolishly, which should preparatorie worke, and free will upon this place. God gave the Iſraelites to understand, that whosoever loveth godly, is acceptable to God, of what nation soever he be, for hee preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is, of the Iewes, but of all. The fume of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Father, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vnto God, did rise againe the third day, that whosoever believeth in him should be saved through the remission of finnes.

¶ Luke 1. 14. ¶ This stile is taken from an olde custome of the Iewes, who used to anoint their Kings their officers, whereupon it grew to call them anointed, upon whom God bestoweth graces and vnture. ¶ This chusing of the Apostles is properly given to God: for though God be president in the lawfull election of ministers, yet there is in this place a secret opposition and saving of Gods chusing, and mens voies the one against the other, for the Apostles are immediately appointed of God, and the Church Ministers by meanes. ¶ Ier. 2. 34. meere 7. 18. chap. 15. 9. ¶ The Spirit of God teacheth that in the heart of the hearers, which the moister of the word speaketh by the commendation of God, as it appeareth by the effect. ¶ Baptisme doth not satisfie or make them holy which receive it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

Peter being accused for going to the Gentiles, defendeth himselfe. 1. Barnabas is sent to Antiochia, so where the disciples are first called Christians: 2. and there Agabus foretelleth a famine to come.

Now the Apostles and the brethren that were in Iudea, heard that the Gentiles had also received the word of God.

2 And when Peter was come vnto Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw this vision, A certaine vessel coming downe as it had bene a great heere, let downe from heauen by the foure corners, and it came to me.

35 But in every nation hee that feareth him, and worketh righteouslynesse, is accepted with him.

36 Ye knowe the word which God hath sent to the children of Iſrael, preaching peace by Iesus Christ, which is Lord of all:

37 Euen the worde which came through all Iudea, & beginning in Galile, after the Baptisme which Iohn preached:

38 To wit, how God 9 anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, vnto vs which did eat and drinke with him, after he arose from the dead,

42 And hee commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God iudge of quicke and dead.

43 To him also giue all the 8 Prophets wines, that through his Name all that beleue in him, shall receiue remission of finnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleued, were astounded, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 ¶ Can any man forbid water, that these should not be baptized, which haue received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certaine dayes.

6 Towarde the which when I had fastened mine eyes, I considered, & saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: & eat.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediately there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: moreover, these fixe brethren came with me, and were entred into the mans house.

13 And he shewed vs, how he had seene an Angell in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost fell on them, & euen as vpon vs at the beginning.

16 Then I remembered the word of the Lord, how hee said, Iohn baptized with water, but yete shall be baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleued in the Lord Iesus Christ, who was I, that I could let God:

18 ¶ When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life:

19 ¶ And they which were scattered abroad because of the affliction that arose about Stenen, went throughout till they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 ¶ Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleued and turned vnto the Lord.

22 ¶ Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselves vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him vnto Antiochia: and it came to passe that a whole yere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

1 Peter being without cause reprobated of the workfull and ignorant, doth not object that hee ought not to be iudged of any, but openly giueth an account of his doing.

¶ Chap. 1. 14

¶ Chap. 1. 14 and 19. 4. mar. 3. 11. make 1. 8. Luke 3. 16. John 1. 26.

a Such as aske a question of the crucifix which they know not ought to be quietly heard, and must also quietly yield to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

v. Chap. 1. 1. He speaks of Antiochia which was in Syria and bordered vpon Cilicia.

4 The Church of Antiochia, the oery Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles doe not rashly condempne an extraordinary vocation, but yet they iudge it by the effect.

6 There was no congregation among the Apostles either of vntingling or of holding places and degrees.

7 God doth fo
wrap vp the
Cauce with the
wicked, in his
foules and
plagues which he
feadeth vpon the
earth, that not-
withstanding he
proceedeth for it
conueniently.
8 All Congrega-
tions or Churches
make one bodie.
9 *Beare, that
thereof the Deacons
might fauour the poore: for it becometh to haue all thefe things done orderly and
decently, and therefore it is faid, that they cent thefe things to the Elders, that is,
to the generous of the Church.*

27 In thofe dayes alfo came Prophets from
Hierofalem vnto Antiochia.
28 And there flood vp one of them named A-
gabus, and fignified by the Spirit, that there fhould
be great famine throughout all the world, which
alfo came to paffe vnder Claudius Cefar.
29 Then the difciples euery man according to
his abilitie, purpofed to fende b^e fauour vnto the
brethren which dwelt in Iudea.
30 Which thing they alfo did, and fent it to
the Elders by the hand of Barnabas and Saul.

CHAP. XII.

1 Herod killeth Iames with the fword. 4 And imprifoneth
Peter, 8 whom the Angell deliuereth. 20 Herod being
offended with them of Tyraz, as is pacified: 22 And
taking the honour due to God, to himfelfe, 23 he is eaten
with wormes, and fo dyeth.

NOW about that time, Herod the king fretch-
ed forth his hand to vex certaine of the
Church,

2 And he killed Iames the brother of Iohn
with the fword.

3 And when he faw that it pleaſed the Iewes,
he proceeded further, to take Peter alfo (then
were the dayes of vnleauened bread.)

4 And when he had caught him, hee put him
in priſon, and deliuered him to foure quarters
of ſouldiours to be kept, intending after the Paſſe-
ouer to bring him forth to the people.

5 So Peter was kept in priſon, but earneſt
prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him
out vnto the people, the night ſlept Peter be-
tweene two ſouldiours, bound with two chaines,
and the keepers before the doore, kept the priſon.

7 And behold, the Angell of the Lord came
vpon them, and a light ſhined in the houſe, and
he ſaue Peter on the ſide, and raiſed him vp, ſay-
ing, Ariſe quickly. And his chaines fell off from
his hands.

8 And the Angel ſaid vnto him, Giſt thy ſelfe,
and bind on thy ſandales. And ſo he did. Then hee
ſaide vnto him, Caſt thy garment about thee, and
follow me.

9 So Peter came out and followed him, and
knewe not that it was true, which was done by the
Angel, but thought he had ſene a viſion.

10 Now when they were paſt the fiſt and the
ſecond watch, they came vnto the yron gate that
leadeth vnto the citie, which opened to them
by it owne accord, and they went out, and paſſed
through one ſtreet, and by and by the Angel departed
from him.

11 And when Peter was come to himſelfe,
he ſaid, Now I know for a truth, that the Lord hath
ſent his Angel, and hath deliuered me out of the
hand of Herod, and from all the waiting for of the
people of the Iewes.

12 And as he conſidered the thing, hee came
to the houſe of Mary, the mother of Iohn, whoſe
ſurname was Marke, where many were gathered
together, and prayed.

13 And when Peter knocked at the entrie
doore, a maide came forth to hearken, named
Rhode,

14 Bat when ſhe knew Peters voice, ſhee open-
ed not the entrie doore for gladneſſe, but ranne
in, and told how Peter ſtood before the entrie,

5 But they ſaid vnto her, Thou art mad. Yet
ſhe affirmed it conſtantly, that it was ſo. Then ſaid
they, It is his Angel.

16 But Peter continued knocking, and when
they had opened it, and ſaw him, they were aſton-
iſhed.

17 And he beckened vnto them with the band,
to hold their peace, and told them how the Lord
had brought him out of the priſon. And hee ſaid,
Goe theſe theſe things vnto Iames and to the bre-
thren: and hee departed and went into another
place.

18 ¶ Now aboute as it was day, there was
no ſmall trouble among the ſouldiours, what was
become of Peter.

19 And when Herod had ſought for him, and
found him not, hee examined the Keepers, & com-
manded them to be led to be puniſhed. And hee
went downe from Iudea to Cefarea, and there a-
bode.

20 Then Herod was angry with them of Ty-
raz and Sidon, but they came all with one accorde
vnto him, and perſwaded Blaſus the Kings Cham-
berlaine, & they deſired peace, becauſe their coun-
try was nourished by the Kings land.

21 And vpon a day appointed, Herod arayed
himſelfe in royall apparel, and ſate on the iudge-
ment ſeat, and made an oration vnto them.

22 And the people gaue a ſhout, ſaying,
The voice of God, and not of man.

23 ¶ But immediately the Angell of the Lord
ſmote him, becauſe hee gaue not glorie vnto God,
ſo that hee was eaten of wormes, and gaue vp the
ghoſt.

24 And the word of God grew and multi-
plied.

25 So Barnabas and Saul returned from Hieru-
ſalem, when they had fulfilled their office, & tooke
with them Iohn, whole ſurname was Marke.

CHAP. P. XIII.

1 The holy Ghoſt commandeth that Paul and Barnabas be
ſeparate one from another. 6 At Paphos S. Elymas the ſorcerer
is broken blind. 12 From whence being come to Antiochia,
17 they preach the Goſpell, 23 the Iewes vehemently
withſtanding them.

THEY were alſo in ſ Church that was at An-
tiochia, certaine Prophets and teachers, as Bar-
nabas, and Simeon called Niger, and Lucius of Cy-
rene, and Maachaen (which had beene brought vp
with Herod the Tetrarch) and Saul.

2 Now as they b^e miniſtered to the Lord, and
faſted, the holy Ghoſt ſaid, Separate me Barnabas
and Saul, for the worke wherevnto I haue called
them.

3 Then ſaſtied they and prayed, and laid their
hands on them, and let them goe.

4 And they after they were ſent forth of the
holy Ghoſt, came downe vnto Seleucia, and from
thence they failed to Cyprus.

5 And when they were at Salamis, they prea-
ched the worde of God in the Synagogues of the
Iewes: and they had alſo Iohn to their miniſter.

6 So when they had gone throughout the
yle vnto Paphos, they found a certaine ſorcerer, a

7 *For they ſometimes giue place
to the rage of the
wicked, but yet ſo,
that our dili-
gence which ought
to be viſed in Gods
buſineſſe, be not a
ſlight ſuſtained.*
8 *Full counſell
faileth out in the
end to the hurt of
the deliuerers of it.*

9 *A miſerable
and ſhamefull ex-
ample of the end
of the enemies of
the Church.*

10 *The ſtature
of the people, ma-
kerh fooles ſaine.*
11 *God reliſheth
the proud.*

12 *Teſophus recei-
ueth, that this King
did not reſpect
theſe flatterers
tongues, and there-
fore at his death he
complained and
cried out of their
vanities.*

13 *Tyrants build
vp the Church by
plucking it downe.*
14 *They that heare
the word of God,*

1 *Paul with Bar-
nabas is againe the
ſecond time ap-
pointed Apoſtle
of the Gentiles,
not of man, nei-
ther by man, but
by an extraordi-
nary commande-
ment of the holy
Ghoſt.*

2 *The ſame was
Antipas, which
put Iohn Baptiſt
to death.*

3 *Whiles they were
buſie doing their
office, this is, at
Cyprus and Antiochia,
proudeſt it, while
they were prea-
ching.*

4 *The Lord is ſaid
to call (whereof
this worke ſhall be
commeth which is
uſual in the*

Church) when he cauſeth that to be, which was not, whether you reſerre it to
the matter (iſe it to any qualitie or thing about the matter: and it groweth
of this, becauſe when things begin to be, they haue ſome name: as Gods
might power is alſo declared there, who ſpake the worde, and things were
made. 2 *Paul, and ſolomon prayed were viſed before the laying on of hands*
3 *Paul was his companion: he at the firſt bring Cyprus to the ſubſtitution and ob-
edience of Chriſt. 4 Seleucia was a citie of Cilicia, ſo called of Seleucus one
of Alexanders ſucceſſors*

18 The fauour of one ſelle fame
Gofpel is vnto the
repobate and vo-
bueleues, death,
and to the elect
and ſuch as be-
lieue, life.

19 The Gofpel is
publiſhed to the
Gentiles by the
expreſſe comman-
dement of God.
By this your dou-
t, you doe as it
were pronounce
ſentence againſt
your felues, and
induce your felues,
Eſa. 49. 6.

20 Therefore either
all were not appoin-
ted to euerglaſting
life, or els all ſhould
haue belied, but
becauſe that is not
ſo, it followeth that
ſome certaine were
eſcaped, & therefore
God did not
ſwore foreknowledge, but
all's foreknowledge,
that neither faith
nor the efforts of
faith ſhould be the
cruice of his arbitri-
um, or appointment.

21 But his ordering the cauſe of faith. 20 Such is the craft and ſubtiltie of the enemies of the Gofpel, that they abuſe the ſimplicity of ſome which are not altogether euill men, to execute their cruelty. 21 Such as embraced Maſes his Law. 21 The wickedneſſe of the worlde cannot let God to gather his Church together, and to ſolter and cheriſh it, when it is gathered together. 22 Maſ. 10. 14. Mat. 6. 21. Luke 9. 5. Chap. 18. 6.

CHAP. XIII.

1 Paul and Barnabas are perfected at Iconium: 6 At Lyſia Paul to healeth a cripple: 13 They are about to doe ſacrifices vnto them, 13 but they forbide: 19 Paul by the perſuaſion of certaine Iewes, is ſlound: 23 From thence paſſing throw diuers Churches, 26 they returne to Antiochia.

AND it came to paſſe in Antiochia, that they went both together into the Synagogue of the Iewes, and ſo ſpoke, that a great multitude both of the Iewes and of the Grecians beleueed.

2 And the vobeleueing Iewes ſtirred vp, and corrupted the mindes of the Gentiles againſt the brethren.

3 So therefore they abode there a long time, and ſpoke boldly in the Lord, & gaue teſtimony vnto the word of his grace, & cauſed giſtes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and ſome were with the Iewes, and ſome with the Apoſtles.

5 And when there was an affault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to ſtone them,

6 They were ware of it, and fled vnto Lyſtra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gofpel.

8 ¶ Now there ſate a certaine man at Lyſtra, impotent in his ſeete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul ſpeake: who beholding him and perceiving that he had faith to be healed,

10 He ſtoode vp, and taking occasion by miracles ſpoken for idoles: and that chiefely taking occasion by miracles

10 Saide with a loud voice, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people ſaw what Paul had done, they liſt vp their voices, ſaying in the ſpeech of Lycaonia, Gods are come downe to vs in the likenelle of men.

12 And they called Barnabas, Iupiter: and Paul, Mercurius, becauſe he was the chiefe ſpeaker.

13 Then Iupiters Priſt, which was before their citie, brought buls with garlands vnto the d gates, and would haue ſacrificed with the people.

14 But when the Apoſtles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 ¶ And ſaying, O men, why doe ye theſe things? We are euen men ſubiect to the like paſſions that ye be, and preach vnto you, that ye ſhould turne from theſe vaine things vnto the liuing God, & which made heauen and earth, and the ſea, and all things that in them are:

16 ¶ Who in times paſt & ſuffered all the Gentiles to walke in their owne wayes.

17 Neuertheleſſe, he left not himſelfe without witnes, in that he did good and gaue vs raine from heauen, and fruitful ſeaſons, filling our hearts with food, and gladneſſe.

18 And ſpeaking theſe things, ſcarſe appeaſed they the multitude, that they had not ſacrificed vnto them.

19 ¶ Then there came certaine Iewes from Antiochia and Iconium, which when they had perſwaded the people, ſtoned Paul, and drewe him out of the citie, ſuppoſing he had bene dead.

20 Howbeit, as the diſciples flood round about him, hee aroſe vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 ¶ And after they had preached the glad tidings of the Gofpell to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and to Antiochia.

22 ¶ Confirming the diſciples hearts, and exhorting them to continue in the faith, affirming that wee muſt through many afflictions enter into the kingdom of God.

23 ¶ And when they had ordeined them Elders by election in euerie Church, and prayed, and faſted, they commended them to the Lord in whom they beleueed.

24 ¶ Thus they went throughout Pſidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to Attalia.

26 And thence failed to Antiochia, & from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearſed all the things that God had done by them, and how hee had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the diſciples,

being returned to Antiochia, do render an account to Church. h Attalia was a ſea citie of Pamphylia, neere to Syria. ¶ Chap. 13. 3.

CHAP. XV.

1 Certaine got about to bring in circumciſion at Antiochia: 6 About which matter the Apoſtles conſult: 19 and what ſhould be done 23 they declare by letters. 26 Paul and Barnabas are at great variance. Then

d Of the heuſe where Paul and Barnabas were. 4 That is alſo called idolatry, which glorieth to create, that they neuer be holy and excellent, that which is proper to the onely one God, that is, Immutacion or calling vpon.

5 Men, as ye are, ſo ye are. 6 The ſignification of the ſelle fame ſubſtance of man's ye. 7 He calleth vnto, vaine things, after the manner of the Hebrewes.

8 Gre. 1. 1. 9 Plam. 146. 5. 10 11. 12. 11 Custom. be it vnto ſo old, doth not excuſe the idolaters.

12 Plal. 31. 13. rom. 1. 2. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 Suffered them to liue as they liſted, preferring and appointing them no kind of religion. 14 The deuill when he is brought to the laſt caſt, at length reſteth on poſſeſſy, but in vaine, euen then when he ſeemeth to haue the upper hand.

15 2. Cor. 12. 27. 16 We muſt goe forward in our vocation through a ſhouldred death.

17 It is the office of him miniſters, not onely to teach, but alſo to confirme them that are taught, and pre- pare them to the croſſe.

18 The Apoſtles committed the Churches which they had planted, to proper and peculiar Paſtours, which they made not ſailly, but with prayer and ſittings going before.

19 neither did they thrust them vpon Churches through bribery or lordly ſuperioritie, but choſe and placed them by the voyce of the congregation.

20 Paul and Barnabas having made an end of their perſecution, and the Congregation of Lyca, Antiochia

Then came downe a certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the maner of Moyses, yee cannot be saved.

2 And when there was great dissention, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certaine other of them, should goe vnto Hierusalem vnto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Phnice and Samaria, declaring the conversion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharisees, which did beleue, rose vp, saying that it was needefull to circumcise them, and to command them to keepe the Law of Moyses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, Ye men and brethren, yee know that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witness, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And he put no difference betweene vs and them, after that by faith he had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men, and brethren, hearken vnto me.

14 Simon hath declared, how God first did visite the Gentiles, to take of Iesus a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 After this I will retourne, and will build againe the Tabernacle of David, which is fallen downe, and the ruines thereof will I build againe, and I will let it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom yhis Name is called, saying the Lord which doeth all these things.

18 From the beginning of the worlde, God hath knowne all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moyses of olde time hath in every citie them that preach him, seeing he is read in the Synagogues every Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, &c the Elders, &c the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we haue heard, that certaine which went out from vs, haue troubled you with words, and combed your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tel you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessarie things,

29 That is, that ye abstine from things offered to Idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selves, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were let goe in a peace of the brethren vnto the Apostles.

34 Nowwithstanding Silas thought good to abide: there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 And after certaine dayes, Paul sayd vnto Barnabas, Let vs retourne and visite our brethren in every citie, where we haue preached the word of the Lord, and see how they doe.

to serue the fleshfulness that they vsed in their ministerie and labour. This was no prescriptiue, but in respect of the state of shaltness, that the Gentiles and the Iewes might more peaceably live together with lesse occasion of quarrell. 12 Charity is requisite euen in things indifferent. 13 It is requisite for all people to knowe certainly what to hold in matters of faith and religion, and not that the Church by ignorance and unknowing matters, should depose vpon the pleasure of a few. 14 This is an Hebrew kinde of first fruits, which is as much to say, as the brethren testified that as prosperous, iustice, and the Church dismisse them with good leave. 15 Congregations or Churches doe easily degenerate, vntill they be diligently teine vnto, and therefore went these Apostles to courseth as they had planted, and for this cause also Synodes were instituted and appointed.

In matters indifferent we may to fare beate with the weake of our brethren, as they may haue time to be instructed.

From sacrifices, which were kept in Iudaes Temples.

In a lawfull Synode, either they which are appointed, and chosen judges, or synodes, and determine any thing synodally or vpon a Lordlines, neither doth the common multitude feithless tumultuous against them, which is as Iudges by the word of God: as the like order also is holden in publishing and raising those things which haue reue to determine and agreed vpon.

The Council of Hierusalem concludeth, that they trouble mens consciences, which teach to seeke satisfaction in any other matters then in Christ only, apprehended by faith, from whence sooner they come, and whomsoever they preteend to be author of their consolation.

A broken kind of speech taken of them which put downe that which was built up: and it is a very subtil metaphor in the Scriptures. I say the Church is built, for the Church is planted and established.

How greatly haue we desired our liues, that is, a lawfull Council, which the holy Ghost teach.

First they make mention of the holy Ghost, that it may not seeme to be any mans worke.

Not that men haue any authority of them: vnto, but this was no prescriptiue, but in respect of the state of shaltness, that the Gentiles and the Iewes might more peaceably live together with lesse occasion of quarrell.

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The Church is at length troubled with dissention within it selfe, and that trouble stifeeth of the proud and stubborne wittes of certaine cult men: The first strife was concerning the office of Christ, whether we be saved by his only righteousnesse apprehended by faith, or we haue neede also to obserue the Law. 2 Epiphanius is of opinion that this was Cremonius. 3 Meetings of Congregations were instituted to suppress heresies, whereunto certain were sent, by common consent, to seeke the cause of all. 4 Contentiously and launely brought on their way by the Church, that is, by certaine appointed by the Church. 5 The matters in hand handled, both parts being heard in the assemble of the Apostles and ancients, and after is communicated with the people. 6 Chap. 10. 30. 7 Chap. 13. 8 God himselfe in calling of the Gentiles which are uncircumcised, did teach that our saluation doth consist in faith without the yoke of the Law appointed by the Law. 9 Word for word, of old time, that is, from from the first time that we were commanded to preach the Gospel, and that we should after that the holy Ghost came downe vpon vs. 10 He put no difference betweene vs and them, as touching the benefit of his free favour. 11 Chap. 10. 43. 12 Act. 1. 2. 13 Christ promaneth them that are of the heart, which are pure of heart: and here we are plainly taught, that he is made iust by faith. 14 Peter, passing from the Cremonies to the Lawe it selfe in general, sheweth that none could be saved, if saluati were to be sought for by the Law, and not by grace only in Iesus Christ, because that no man could euer fulfill the Law, neither Pa nich, nor Apollie. 15 He temptye God, as though he could not save by faith? 16 Math. 23. 4. 16 A true pattern of a lawfull Council, where Gods truth only reigneth. 17 The summe of Alphens, who is called the Lordes brother. 18 Iudas confirms the calling of the Gentiles, out of the word of God, therein agreeing to Peter. 19 Amos 9. 12. 20 And therefore nothing cometh to passe by fortune, but by Gods appointment.

17 A lamentable example of excellent men and yet great sinners, yet not for prophane or their private affairs, neither yet for doctrine.

18 God vseth the faultes of his seruants to the progre and building of his Church, yet we haue to take heed, euen in the best matters that wee palle not measure into our hearts.

19 They were in great hate: but herein we haue to consider the force of Gods counsell: for by this means it came to passe, that the doctrine of the Gospel was exercised in many places.

CHAP. XVI.

1 Paul hauing circumsised Timotheus, 12 being at Philippi, 13 inflicted Lydia on the faith, 14 The spirit of diuination, 15 is by him call vnto: 16 and for their cause 17 they are whipped, 18 and imprisoned, 19 Through an earthquake 20 the prison doores are opened, 21 22 The Gaoler receiuethe faith.

1 **T**hen came he to Derbe and to Lystra: and behold, a certaine discipule was there, named Timotheus, a womans sonne, which was a Jewesse, and beleened, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, b reported well.

3 Therefore Paul would that hee should goe forth with him, and tooke and circumsised him, because of the Iewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went through the cities, they deliuered them & the decrees to keepe, ordeined of the Apostles & Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ Now when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: But the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and come downe to Troas,

10 ¶ And after he had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a freight course came to Samothracia, and the next day to Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe cite in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that cite abiding certaine dayes.

13 ¶ And on the Sabbath day we went out of the cite, besides a riuer, where they were wont to pray: and we sat downe, and spake vnto the women, which were come together,

14 ¶ And a certaine woman named Lydia, a seller of purple, of the cite of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.

15 ¶ And when these were baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, & abide there: and the constrained vs.

16 ¶ And it came to passe that as we went to prayer, a certaine raid hauing a spirit of diuination, met vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which heue vnto you the way of saluation.

18 And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 ¶ Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates.

20 ¶ And brought them to the gouernours, saying, These men which are Iewes trouble our cite,

21 ¶ And preach ordinances, which are not lawful for vs to receiue, neither to obserue, seeing we are Romanes.

22 ¶ The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with rods.

23 ¶ And when they had beaten them fore, they cast them into prison, commanding the Gaoler to keepe them surely,

24 ¶ Who hauing receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks.

25 ¶ Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 ¶ And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 ¶ Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would haue killed himselfe, supposing the prisoners had bin fled.

28 ¶ But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for we all are here.

29 ¶ Then he called for alight, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 ¶ And brought them out, and sayd, Syrs, what must I doe to be saved?

31 ¶ And they sayde, Beleeue in the Lord Iesus Christ, & thou shalt be saved, and thine household.

32 ¶ And they preached vnto him the worde of the Lord, and to all that were in the house.

33 ¶ Afterwarde hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him straightway.

34 ¶ And when hee had brought them into his house, he set mee before them, and reioyced that he with all his household beleened in God.

35 ¶ And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 ¶ Then

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35 ¶ And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 ¶ Then

9 An example of a godly housewife.

10 Satan transformed himselfe into an Angel of light, and counterfeited to enter by vndermining, but Paul openly letteth him, and catcheth him.

11 This is a proper note of Apollis, which was wont to draw answers to them that asked him.

12 Paul made no haile to this miracle, for he did all things as he was led by the spirit.

13 Countenances of lucre and gaue is an occasion of persecuting the iusteth.

14 In the meane season, God spurring Timothee, called Paul and Silas as the stranger, to battell.

15 Countenances pretendeth a desire of common peace and godlinesse.

16 It is an argument of euill, to urge the authority of ancients without any distinction.

17 An Example of euill Magistrates to obey the furie and rage of the people.

18 Because hee would be more sure of them, he set them fast in the stocks.

19 The prayers of the godly do shake both heauen and earth.

20 The mercifull Lord, so oft as he listeth, draweth men to life, euen through the midst of death, and whereas listeth they defend great punishment, hee sheweth them great mercie.

21 In meane which are effectually extraordinary, we ought not to move our foot forward, vnlesse that God goe before vs.

22 God with one selfesame band wondrous and healeth, when it pleaseth him.

23 Shame and confusion is in professe of time, the reward of wicked and vnlikt Magistrates.

24 Then

25 Then

26 Then

27 Then

28 Then

20 We must not
reuer: Iouine for
ynderstanding
it is lawfull for vs
to vie fuch helpe
as God giueth vs
to bridle the out-
rageousnesse of the
quickel, that they
hurt not other in
like sort.

21 The wicked
are not moued
with the lease of
God, bu. with the
fear of men: and
by that meane
doe they proude
for his, when it is
needfull
22 We may ef-
fewe dangers, so
that we neuer re-
gret our dutee,

36 Then the keeper of the prison tolde these
wordes vnto Paul, *saying*, The gouernours haue
sent to loofe you: now therefore get you hence,
and goe in peace.

37 20 Then sayd Paul vnto them, After that
they haue beaten vs openly vnocondemned, which
are Romanes, they haue cast vs into prison, and
now would they put vs into priuily: I say verely:
but let them come and bring vs out.

38 21 And the legerants tolde these wordes
vnto the gouernours, who feared when they heard
that they were Romanes.

39 Then came they and prayed them, and
brought them out, and desired them to depart out
of the citie.

40 22 And they went out of the prison, and en-
tered into the house of L. diu. and when they had
sene the brethren, they comforted them, and de-
parted.

CHAP. xvii.

1 Paul at Theſſalonica 3 preaching Christ, 6, 7 is inter-
tained of Silas and Timotheus. 10 Hee is sent to Berea: 13 from thence
commeth to Athens, 19 in Mars streete 23 hee preacheth
the lawe, God to them unknowne, 34 and so many are
conuerted vnto Christ.

NOW as they passed through Amphipolis, and
Apollonia, they came to Theſſalonica, where
was a Synagogue of the Iewes.

2 And Paul, as his manner was, went in vnto
them, and three Sabbath dayes disputed with them
by the Scriptures,

3 2 Opening and alledging that Christ must
haue suffered, and risen againe from the dead, and
this is Iesus Christ, whom *sayd he*, I preach to you.

4 And some of them beleued, and ioyned in
company with Paul and Silas: also of the Greci-
ans that feared God a great multitude, and of the
chiefe women not a few.

5 3 But the Iewes which beleued not, moued
with enuie, tooke vnto them certaine va-
gabondes and wicked fellows, and when they
had assembled the multitude, they made a tu-
molt in the citie, and made assault against the
house of Iason, and fought to bring them out
to the people.

6 But when they found them not, they drew
Iason and certaine brethren vnto the heads of the
citie, crying, These are they which haue subuerted
the state of the world, and here they are,

7 Whom Iason hath receiued, and these all
doe against the decrees of Cesar, saying, that there
is another King Iesus.

8 Then they troubled the people, and the
heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued
sufficient assurance of Iason and of the other,
they let them goe.

10 4 And the brethren immediately sent away
Paul and Silas by night vnto Berea, which when
they were come thither, entered into the Synagogue
of the Iewes.

11 5 These were all more noble men then
they which were at Theſſalonica, which receiued
the worde with all readinesse, and searched the
Scriptures daily, whether these things were so.

12 Therefore many of them beleued, and of

13 selfe as a marke whereunto it diu. and it selfe, and neuer
14 The Lord setteth out in one moment, and in one people,
diuers examples of his vnspeakable wisdom, to cause them to feare him, 4 He
empatheth the Iewes, with the Iewes,

honest women, which were Grecians, and men not
a few.

13 6 But when the Iewes of Theſſalonica
knew, that the word of God was also preached of
Paul at Berea, they came thither also, and mocked
the people.

14 7 But by and by the brethren sent away
Paul to goe as it were to the sea: but Silas and Ti-
motheus abode there still.

15 8 And they that did conduct Paul,
brought him vnto Athens: and when they had
receiued a commendement vnto Silas and Timo-
theus that they should come to him at once, they
departed.

16 9 Now while Paul waited for them at
Athens, his spirit was stirred in him, when he saw
the citie full of idols.

17 Therefore hee disputed in the Synagogue
with the Iewes, and with them that were religio-
us, and in the market dayly with whomsoever
he met.

18 10 Then certaine Philosophers of the Epi-
curens, and of the Stoicks, disputed with him, and
some said, What wilt thou babble say? Others
said, He seemeth to be a setter forth of strange
gods (because hee preached vnto them Iesus, and
the resurrection.)

19 And they tooke him, and brought him into
Mars street, saying, May we not know, what this
new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things
vnto our eares: we would know therefore what
these things meane.

21 11 For all the Athenians and strangers which
dwelt there, gaue themselves to nothing els, but
either to tell, or to heare newes.

22 12 Then Paul stood in the middes of Mars
street, and said, Ye men of Athens, I perceive that
in all things yee are too superstitious.

23 For as I passed by, and behelde your deu-
otions, I founde an altar wherein was written,
VNTO THEE AN UNKNOWN GOD.

Whom yee then ignorantly worship, him shewe I
vnto you.

24 13 God hath made the world, and all things
that are therein, seeing that he is Lord of heauen
and earth, & dwelleth not in temples made with
hands.

25 14 Neither is worshipped with mens hands,
as though he needed any thing, seeing he giueth to
all life and breath and all things,

26 15 And hath made of one blood all man-
kind, to dwell on all the face of the earth, and hath
assigned the seasons which were ordained before,
and the bounds of their habitation.

their owne braiues. 1 Word for word, seedgatherer: a bowerd kind of speech
taken of birds which fowle cerate, and is applied to them which without all oyle
biffer out such knowledge as they haue gotten by heere: as may be seen in the
C. This was a place called as you may say, Mars hill, where the iudges sat
which were called Areopagus. upon weighty affaires, which in old time were
arrogant Secretes, and afterward condemned him of impietie. 11 The wisdom
of man is vanitie. 12 The idolaters themselves moued in all flogging and forcible
arguments against their owne superstition. 13 To stand in too preu. and feruile
a feare of your gods, in Whatseuer men worship for religious sake, that we call
deuotion. 14 Pantheism in his Atticus, muchest mention of the altar which the
Athenians had dedicated to unknown gods. 15 And Lactantius in his Epimela
maketh mention of an altar that had in name 'nature'. 16 It is a most foolish
and vain thing to compare the Creator with the creature, to limit him within
a place, which can be comprehended in no place, and to thinke to allure him
with gifts of whom all men haue receiued all things whatsoever they haue: And
these are the foundation of all idolatry. 17 Chap. 7. 43. 18 Psalm 50. 14. God
is wonderful in all his works, but especially in the worke of man: not that he
would stand amazed at his works, but that we should lift up our eyes to his
workmanship. 19 Of one stocke and one beginning.

6 Satan hath his
who are zealous
for him, and that
cutt off, as least
of all ought
7 There is neither
coul sell, nor fuitie
nor maddesse
against the Lord.
8 The sheepe of
Christ doe also
watch for his
pauers health and
salutie, but yet in
the Lord.

9 It is not for
nought that the
Iewes of Berea
were so comman-
ded, for they brought
Paul safe from Ma-
cedonia to Athens,
and there is in-
stance betwixt
these two, all Theſ-
ſalonica, and Berea,
and Attica.

10 Comparing
the wisdom of
God with mens
wisdom, men
coulde and moue
at that which they
vnderstand not:
And God visiteth
the curiouse of
fooles to gather
together his iudee.

11 He could not for-
get slauish giu-
to idolatry: Pan-
thasius writeth that
there were more
Idoles in Athens,
then in all Greece,
yea they had at Athens
dedicated in Stama-
dia, Epimela, & La-
ph, whom they made
goddesses.

12 Whatseuer
Paul met with
that would suffer
him to talke with
him, he reasond
with him, & so
thoroughly did he
burne with the
zeale of Gods glory.

13 Two lectures
especially of the
Philosophers doe
set themselves a-
gainst Christ: the
Epicurens, which
make a necke and
scope salt religion:
and the Stoicks,
which determine
vpon matters of re-
ligion according to

27 That

¹ Certaine disciples at Ephesus, ² hauing enely receiued Iohns baptisme, ³ and knew not the visible giftes of the holy Ghost, whereunto God had beautified his Sonnes Kingdom, ⁴ ye are baptized in the Name of Iesus. ⁵ The Temple exerts 16 are demerits of the deuil. 16 Conuincing bookes are burnt. 16 Demetrius 19 raiseth sedition against Paul.

ANd it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the holy Ghost since ye beleued? And they sayd vnto him, We haue not so much as heard whether there be an holy Ghost.

3 And he sayd vnto them, Vnto what were ye then baptized? And they sayd, Vnto Iohns baptisme.

4 Then sayd Paul, & Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his handes vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 Moreouer he went into the Synagoge, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdom of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one Tyrannus.

10 And this was done by the space of two yeeres, so that al they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchers, or handkerchers, & the diseases departed from them. & yf euill spirits went out of it. 13 Then certaine of the vagabond Iewes, exorcists tooke in hand to name ouer them which had euill spirits, the name of the Lord Iesus, saying, We aduise you by Iesus, whom Paul preacheth.

14 And there were certaine Iohnes of Sceua a Iew, the Priest, aboute seuen which did this.

15 And the euill spirit answered and sayd, I acknowledge, and Paul I know; but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fliede out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 And many that beleued, came and confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the word of God grew mightily, and preuailed.

21 Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministered vnto him, Timotheus, and Titus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluermith, which made siluer temples of Diana, brought great gaines vnto the craftemen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye knowe that by this craft we haue our goods:

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our portion shalbe reprobud, but also that the temple of the great goddess Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 His censure also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew sooth Alexander, the Iewes thrusting him forwards. Alexander then beckened with his hand, and would haue excused the matter to the people.

34 But when they knew that he was a Iew, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne clerke when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddess Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddess,

38 Wherefore, if Demetrius and the craftemen which are with him, haue a matter against any man, the law is open, and there are Iudges: let them accuse one another.

39 But if ye inquire any thing concerning other matters,

Paul is neuer weare. 8 By the motion of Gods Spirit: therefore we may say that Paul an hand ouerhead to death, but as the Spirit of God led him.

7 Gaine cloked with a shew of religious, is hevery cause wherefore idolatrie is soouly andstubbornly defended. 1 These were certain counterfeited temples with Dianaspicture in them, which they bought and worshipped her.

m As he said, If Paul goe on thus, I see how by and by to confute the opinion which men haue of Dianaspicture, all this our game will come to nothing.

Rom. 6 23.

1 Cor. 1 14.

2 Cor. 1 10.

3 There ought to be in all Christians

and especially in the Ministers, an inuincible constan-

cy, which may not

be by any storme or

blow to be over-

come, which note

withstanding must

suffer it selfe mo-

destly to be gouer-

ned by wisdom.

9 In steade of reason

the idolaters are

conuicted with

their owne mad-

ness and ouerbie,

and those are the

greatest defenses

that they haue.

10 An example of

idolatrie man

who redemeth

peace and quietnes

with lies, which

Paul would neuer

haue done.

11 The Ephesians

beleued iuperflu-

ously, that the

image of Diana

came downe from

heauen to them.

12 There ought to

accuse any man of.

For there are

certaine dayes ap-

pointed for euill

causes and matters

of sedition, and

the Deputes sit.

13 By the Deputes

are meant also the

Deputes Substi-

tutes, that is, such

as ad fit for them.

3 Paul being no-
offering at the
rudeness of the
Ephesians,
placeth a Church
among them.

4 These excellent
gifts of the holy
Ghost, which were
in these days in
the Church.

5 Iohn did onely
begin to instruct
the disciples whom
Christ should
make perfect.

6 In what doctrine
then are you taught
and instructed?

7 To be baptized
into Iohns bap-

tisme, is to profess
the doctrine which
Iohn preached and
sealed with his bap-

tisme.

8 Chap. 1. 5. 29. 2. 2. 1.

And 1. 16. mat. 3. 11.

mar. 2. 8. Luke 3. 16.

John 1. 26.

9 For a man to
separate himselfe
and others from
Iohns which
are verely depe-

rate, it is not to de-
uide the Church,
but rather to vaite
it and make it one.

10 By this word
Way, the Hebrews
vnderstand any
kind of life, and
that it is taken for
Christianitie.

11 This was a mans
proper name.

12 Satan is constrain-

ed to giue witness
against himselfe.

13 Where they cal-

led which call out
deuils by conuincing
them in the Name
of God: and in the
beginning of the
Church, they which
had the gift of wor-

king miracles, and
led their hands on
them that were pos-

sessed with deuils,
were also called.

14 He preached
against them, though
they frone neuer
fi much.

15 Conuincing
and force is com-

manded by open
testimonie, and by
the authoritie of
the Apostle.

16 Confessed their
errors, and desired
them specially, being
tormented with the
feare of the iudge-

ment of God: and
what is this to ear-

prists? They that
make the least value of it,
seekers is to be about eight hun-

dreth pounds English.

CHAP. XXI.

Paul went toward Hierusalem, & at Cesarea he talked with Philip the Evangelist: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hierusalem, & went into the Temple. 27 The Levites layd hands on him: 32 Lyfias the captain taketh him from them.

ANd as we launched forth, and were departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a ship that went out vnto Phenice, and went aboard, and left forth.

3 And when wee had discovered Cyprus, wee left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the shippe vntailed the burden.

4 And when we had found disciples, we taried there seven dayes And they told Paul through the Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, we departed & went our way, and they all accompanied vs with their wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when wee had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cesarea: and wee entred into the house of ^a Philip the Evangelist, which was one of the ^b seven Deacons, and abode with him.

9 Now hee had foure daughters virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, & bound his owne hands & feete, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the bandes of the Gentiles.

12 And when wee had heard these things, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said What doe ye weeping and breeking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trusted vp our families, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when hee had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 & So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleeeue, and they are all zealous of the Law:

21 Now they are informed of thee, that thou

teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. We haue lower men, which haue made a vow,

24 Them take, and ^dpurifie thy selfe with them, and ^econtribute with them, that they may steepe their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keptst the Law.

25 For as touching the Gentiles, which beleeeue, we haue written, and determined, that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seven dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted his holy place.

29 For they had scene before Trophimus an Ephesian with him in the cite, whom they supposed that Paul had brought into the Temple.

30 Then all the cite was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Capraine of the band, that all Hierusalem was on an uproare.

32 Who immediately tooke souldiers and Centurions, and ran downe vnto them: and when they saw the chiefe Capraine, and the souldiers, they left beating of Paul.

33 Then the chiefe Capraine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, hee commanded him to be led into the castle.

35 And when he came vnto the giefers, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, hee said vnto the chiefe Capraine. May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the Egyptian, who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul saide, Doubtlesse, I am a man which am a Iew, and citizen of Tarsus, a famous

A That is, consecrate thy selfe: for hee speaketh not here of the violence, but of such as were subiect to the vowe of the Nazarites.

E That it may be known, that thou wast not only purified at the time, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites of ring were appointed, yet they might also (as was said) vnto them, Num. 6. 12.

D Chap. 18. 18. v. 18. of the Priests were to be admitted of the accomplishment of the dayes of the purification: because there were sacrifices to be offered the same dayes, that their vowe was finished.

A A perpetuall zeal: is the cause of great contention, and great mischiefs.

G God findeth some euill among the wicked and prophane themselves, to hinder the euillous of the tell.

T Touching this sedition, there is much to be said, but I will not say more, than I have said already.

*N*ot onely men, but euen our friends, and such as are edified with the Spirit of God, doe sometimes goe about to hinder the course of our vocation: but it is more part to goe forward without all hoping or staggering, after that wee are sure of our calling from God.

A They foretold through the Spirit, what dangers hangd ouer Pauls head, and this they did as Prophets: but of a fleshy affliction they fraied him from going to Hierusalem.

Chap. 6. 5.
H Hee speaketh of the seven Deacons which he mentioned before.

Chap. 21.
T They had a particular gift of foretelling things to come.

The will of God
bindeeth all
actions to the
which earnestly
seek the glory
of God.

Go is to be praised, whose the Author of all good sayings and deeds.

In things indifferent
(of which sort were the
additions of the
Pharisees, or of the
ceremonies of the
Law, &c.)
we will such
thing as Christian
liberty was more
fully receiued to
the
will of
charitie
willeth vs to con-
sume or spoly
our fellowes
willingly
for as we
may, to our
brethren
which doe
not
substantially
and
manically
resist
the
truth
but are
not
thoroughly
instructed
especially
if
the
question
be
of
the
whole
multi-
tude.

citie of Cilicia, and I beseech thee, suffer mee to speak vnto the people.

43 And when hee had giuen him licence, Paul stood on the grices, and beckened with the hand vnto the people, and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 2 and the Iewes heare him a while: 3 But so fount as they cried out, 4 He is commanded to be scourged and examined, 27 and so declareth that he is citizen of Rome.

VE men, brethren, & fathers, heare my defence now towards you.

2 And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said

3 I am verely a man, *which am a Iew*, borne in Tarsus in Cilicia, but brought vp in this cite at the 4 feete of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witness & all the company of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as Iourneyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to mee, I am Iesus of Nazareth, whom thou persecuest.

9 Moreover they that were with mee, saw in deede a light and were afraine: but they heard not the voyce of him that spake vnto me.

10 Then I saide, What shall I doe Lord? And the Lord said vnto me, Arise, and goe vnto Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and saide vnto me, Brother, Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he saide, The God of our fathers hath appointed thee, that thou shouldst know his will, and shouldest see that lust one, and shouldest heare the voyce of his mouth.

15 For thou that be a witness vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarisest thou? Arise, and be baptized, and wash away thy finnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him, saying vnto mee, Make hasten, and get thee quickly out of Hierusalem: for they will not receiue thy witness concerning me:

19 Then I saide, Lord, they know that I prisoner, and beat in euery Synagogue them that belenged in thee.

20 And when the blood of thy martyr Stephen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that slew him.

21 Then hee saide vnto mee D-part: for I will send thee farte hence vnto the Gentiles

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and saide, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they cried & cast off their cloathes, and drew dust into the aire,

24 The chiefe captaine commanded him to be led into the cafile, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 ¶ And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heed what thou doest: for this man is a Romaine.

27 Then the chiefe captaine came, and saide to him, Tell me, art thou a Romaine? And he said, Yea. 28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, as hee knew that he was a Romaine, and that he had bound him.

30 On the next day, because hee would haue knowen the certaintie wherefore hee was accused of the Iewes, hee loosed him from his bonds, and commanded the hie Priests and all their Councill to come together: and hee brought him, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him, 7 Dissemble among his accusers: 11 God encourageth him, 16 The Iewes laying snares for Paul, so is declared vnto the chiefe captaine, 27 Hee sendeth him to Felix the Gouernour.

AND Paul behelde earnestly the Councill, and said, Men and brethren, I haue in al good conscience serued God vntill this day.

2 Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 ¶ Then saide Paul to him, God will smite thee, thou 3 whited wall: for thou stiest to iudge me according to the Lawe, and 3 transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, saide, Reuilest thou Gods hie Priest?

5 ¶ Then said Paul, I knew not brethren, that he was the hie Priest: for it is written, 4 Thou shalt not speake euill of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were of the Sadduces, and the other of the

pharisees, 8 It appeareth plainly by the Grecke phrase, that Paul did not reuile the hie Priest, but only pronounce the punishment of Gods against him: 8 This is a venement & foorge speech, but yet not reproachfull: For 9 gaily may I speake roundly, and yet be voyde of the bitter affliction of a foorge and angry minde. 10 For the Law commandeth the Iudge to heare the request that is offered patiently, and to pronounce the sentence aduisedly: 11 We must willingly and from the heart giue honour to Magistrates, although they be tyrants. 12 Exod. 22, 27. 13 Wee may lawfully sometimes sette vs kered together by the exerts, that they may leaue off to assault vs, so that it be with no hinderance of the truth.

Pharisees,

1 This is properly spoken: for Scurus was murdered of a fust of eustrates, not by order of Iustice, but by open force: for as that one the Iewes could not put any man to death by Law. 2 A Stout and thus borne pride will neither it selfe eme beace the truth, neither suffer other to recitifie it. 3 The description of a seditious burly burly, and of an hauberked and mad multitude. 4 The confidence of the flesh doeth not consider what is iust, but what is profitable, and thereswithall measure the profit according as it appeareth presently. 5 There is no cause why we may not vie those lawfull means which God giueth vs, to repell, or put away an iniurie. 6 Not by Nature, but by the Lawe of the citie.

¶ Chap. 24. 22.
Phil 3. 5

6 The concord of the wicked is weak, although they conspire together to oppress the truth.
7 It is an olde benefit of the Sadducees, to denie the substance of Angels and soules, and therewithall the resurrection of the dead.

8 The Lord when he pleareth him, findeth defendes of his cause, euen amongst his enemies.
9 The Seribes office was a publick office, and the name of the Pharisees was the name of a sect.
10 God will not for nothing be so slowe.

11 Such are carried away with a foolish scale, that they may lie and murde, and doe whatfoeuer mischiefe they list.
12 They cursing and bawling themselves promised.
13 Thee and the Senate requiring the same to be done, least that the Tribune should thinke that it was demanded of him at some private mans suite.
14 The wickednes of the Spirit must be topped with explicitie.

15 There is no counsell against the Lord and his seruantes.
16 Greeke, that thou hast sowed these things to mee.

Pharise, he cried in the Councill, Men and brethren, & I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when hee had sayde this, there was a dissention betweene the Pharisees & the Sadducees, so that the multitude was diuided.

8 ¶ For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both

9 & Then there was a great crye: and the scribes of the Pharisees part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go downe, and take him from among them, & to bring him into the castell.

11 Now the night following, the Lord Rood by him, and said, Be of good courage, Paul, for as thou hast testified of mee in Hierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fouentie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, Wee haue bound our selves with a solemne curse, that we will eate nothing, vntill wee haue slaine Paul.

15 Now therefore, ye and the Councill, signifie vnto the chiefe captaine, that he bring him forth vnto you to morow, as though you would knowe something more perfectly of him, and we, or euer he come neere will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and told Paul.

17 And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called mee vnto him, and prayed mee to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morow into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in wait for him of them, more then forty men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the yong man depart, after hee had charged him to vter it to no man, that hee had shewed him these things.

23 And he called vnto him two chiefe Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and bosome

threeore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this manner:

26 Claudius Lysias vnto the most noble gouernour Felix, I sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with a garison, and rescued him, perceiving that hee was a Romaine.

28 And when I would haue knownen the cause wherefore they accused him, I brought him forth into their Councill.

29 There I perceived that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layd wait for y man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the hostemen to goe with him, and returned into the Castell.

33 Now when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, sayd hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIV.

2 Terrullus accuseth Paul: 10 He answered for himselfe: 11 He preacheth Christ to the gouernour and his wife. 12 Felix heareth, but in vaine to receive a bribe, 13 who going from his office, leaues Paul in prison.

Nowe after fide dayes, Ananias the hie Priest came down with the Elders, and with Terrullus a certaine orator, which appeared before the gouernour against Paul.

2 And when he was called forth, Terrullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainly we haue found ys man a pestilent fellow, and a mouer of sedition among al the Iewes thoroughout the world, and a chiefe maintainer of the sect of the Nazirites:

6 And hath gone about to pollute the Temple: therefore we take him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 The Iewes name where they thought that Christ was borne, that is in the Apostles called him Galilean.

13 Lysias is suddenly made by the Lord Pauls patron.

Hypocrites, what they cannot doe what they would doe by force and deceit: although they goe about to compass it by a shewe of Lawe.
2 Felix ruled that prouince with great cruelty and enuynousnesse, and yet Iosephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certain cut-throates, and put that deceaung wretch the Egyptian to flight, which caused great troubles in Iudea.
3 He wrote a word which the Statues desired to be perished durst and be-bawnt.
4 Word for word, a plague.
5 As you would say, a single dead, or enigne bearer.
6 So they called the Christians scismaticks, whereof Iudas

they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstitions, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might lend him to Cesar.

22 ¶ Then Agrippa layd vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entered into the Common hall with the chiefe captaynes and chiefe men of the citie, a Festus commandement Paul was brought fourth,

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee this keth it vnfreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

¶ Paul in the presence of Agrippa, declareth his life from his childhood, & of his calling, as with such efficacie of words, as he could be perswaded him to Christianity.

28 But he and his company depart doing nothing in Pauls matter.

¶ Then Agrippa layd vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

29 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

30 Chiefly, because thou hast knowledge of all customs, and questions which are among the Iewes: wherefore I beleeue thee to heare me patiently.

31 ¶ As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

32 Which I knewe me theretofore, when from my b Elders (if they would testifye) that after the most straitt sect of our religion, I liued a Pharise.

33 And now I stande and am accused for the hopes of the promise made of God vnto our fathers.

34 Wherevnto our twelue tribes instantly sending God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

35 ¶ Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

36 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

37 ¶ Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, having recieued authoritie of the high Priests, and when they were put to death, I gave my sentence.

38 And I punished them thorowout all the Synagogues, and compelled them to blaspheme, and being more made against them, I persecuted them, vnto vnto strange cities.

39 At which time, euen as I went to Damascus with authoritie, and commission from the high Priests,

40 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about mee, and them which went with me.

41 So when wee were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against pricks.

42 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

43 But life and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

44 Delivering thee from this people, and from the Gentiles, vnto whom now I send thee,

45 To open their eyes, that they may turne from darkenesse to light, and from the power of Satun vnto God, that they may recieue forgiveness of finnes, & inheritance among them, which are sanctified by faith in me.

46 ¶ Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision,

47 But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

48 ¶ For this cause the Iewes caught me in the Temple, and went about to kill me.

49 ¶ Neuertheless, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moles did say should come,

50 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light vnto this people, and to the Gentiles.

51 ¶ And as he thus answered for himselfe, Festus layd with a loud voyce, Paul, thou art besides thy selfe, much learning doeth make thee mad.

52 But he said, I am not mad, O noble Festus, but I speake the words of truth, and sobernesse. Before for the king I owne of these things, because whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

53 ¶ O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

54 Then Agrippa layd vnto Paul, Almost thou persuadest me to become a Christian.

55 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

56 ¶ And when he had thus spoken, the king

¶ Chap. 8. 3.

¶ I confessed to, and allowed of his doing: for he was not a iudge. ¶ By extreme punishment. ¶ Chap. 9. 8.

¶ I feared of the God is to save them which are brought to the knowledge of Christ, and are instructed and fastidied in him being layd hold on by faith.

¶ Paul alleieth God to be author of the office of his apostleship, and his grace as a witness.

¶ Chap. 9. 22, 26, and 13. 4.

¶ Chap. 9. 30.

¶ Christ is the end of the Law, and the righteousness of every one.

¶ That Christ should not be such a king as the Iewes dreamt of: but one appointed to beare our miseries, and the punishment of our finnes.

¶ The first of them which are raised from the dead.

¶ I saye, yea, and thus a most blessed life which shall endure, and thus first against darkenesse, which almost in all tongues signifieth sometimes death, and sometimes miserie and calamitie.

¶ The disclosure of God is made to foolish, yet notwithstanding we must boldly

rough the truth, & secretly, and proudly.

¶ Paul as it were discovering himselfe, that he should be prisoner to defend his cause, forsooke not the office of his Apostleship.

¶ I would to God that not onely almost, but thereby and altogether be like them, and all that heare me this day, might be made as I am, my bonds or thy except.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ The prophane and wicked take an occasion to condemn the true doctrine by reason of priuie controuersies and contractions of men be- twixt themselves: but the truth neuertheless abideth in the meane season safe and sound. ¶ This prophane man callethe the Iewes religion, and blasphemeth, and thus before King Agrippa, but no man will be promoters by reason of themselves of the empire of Rome, as to persecute themselves before kings. ¶ That is fulfilled in Paul, which the Lord before he sold to Aeneas of him, Chap. 9. 1. ¶ He was like a Prince.

¶ To Augustus. ¶ Good Princes respect the name of the first, to wit, of the blessed Lord, and afterward they admitted it, as we read of Traianus.

¶ To haue a skillfull iudge, is a great and singular gift of God. ¶ A Paul diuideth the historie of his life into two times: for the first he calleth his aduantage witness: for the latter, the fathers and prophets. ¶ What I was, and where, and how I liued. ¶ That my parents were Pharisee. ¶ The felt of the Pharisees was the most exquisite amongst all the sects of the Iewes, for it was better then all the rest. ¶ There are three chiefe and principall witness of true doctrine, God, the true Fathers, and the content of the Church. ¶ He prometh the resurrection of the dead, first by the power of God, then by the resurrection of Christ: whereof he is a sufficient witness.

rove vp, and the gouernour, and Bernice, and they that face with them.

31 And when they were gone apart, they talked betwene themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue benee loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Paul, 7, 9 foret. Both the perill of the voyage, 11 but he is at ventura. 24 They are tossed 16 and fra with the tempest, 21, 22 and suff. 30 periculis: 32 let all safe and sound 43 escape to land.

NOW when it was concluded, that we should faile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion, named Iulius, of the band of Augustus.

2 And we entred into a shippes of Adramyttium, purposing to faile by the coasts of Asia, and launched forth, and had Anitarchus of Macedonia, a Thesalonian, with vs.

3 And the next day we arrived at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched, & failed hard by Cyprus, because the windees were contrary.

5 Then failed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a cite in Lycia.

6 And there the Centurion found a shippes of Alexandria, failing into Italie, and put vs therein.

7 And when we had failed slowly many dayes, and scarce were come against Rhodum, because the winde suffered vs not, we failed hard by Candie, neere to a Salomone.

8 And with much adoe alide heirend it, and came vnto a certaine place called Fayre hauens, neere vnto the which was the cite Lasea.

9 So when much time was spent, and failing was now Ieopardus, because also the East was now palled, Paul exhorted them,

10 And said vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 Neuerthelesse the Centurion beleued rather the gouernour and the master of the shippes, then those things which were spoken of Paul.

12 And because the haue was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haue of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and failed by Candie.

14 But anon after, there arose by it a stormie winde called E. E. cyclone.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were carried away.

16 And we ran vnder a little Ile named Claudia, and had much adoe to get the boat.

17 Which they tooke vp and vied all helpe, vndergirding the ship, fearing least they should haue fallen vnto Syrtis, and they strake faile, and so were carried.

18 The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day we cast out with our

owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, I should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, save of the ship onely.

23 For I stand by me this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely, all that faile with thee.

25 Wherefore, Sirs, be of good courage: for I beleue God, that it shall be so as it hath bene tolde me.

26 Howbeit, we must be cast into a certaine lland.

27 And when the fourteenth night was come, as wee were carried to and fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them,

28 And sounded land and found it twenty fathoms: and when they had gone alittle further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure anchors out of the sterne, and wished that the day were come.

30 So now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast anchors out of the fore ship.

31 Paul saide vnto the Centurion and the soldiers Except these abide in the ship, I cannot be safe.

32 Then the soldiers cut off the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue tarried, and continued sailing, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safeguard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gaue thanks to God in preface of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundred threescore and fixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the anchors, they committed the shippe vnto the sea, and loosed the rudder bonds, and hoisted vp the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where i two seas mette, they thrust in the shippe: and the forepart stucke fast, and could not be mooued, but the hinderpart was broken with the violence of the waves.

5 God sheweth the wicke for a time, for his elect and chosens sake.

6 The promise is made effectually for faith.

7 We attaine and come to the promised and fire fallation through the midst of tempests and death it selfe.

8 For Pelome writeth, that the Adriaticall sea beareth up in the East shore of Sicily.

9 That they draw neere some countrey.

10 There is none to saile ane, whereupon distrust and an euill confidence doe not enforce men.

11 Although the exhorting of Gods promises doth not simply depend vpon second causes, yet they make them selfe unworthy of Gods bounty.

12 But faith, which does not embrace trust, may wish God offer them, either vpon rashness or distrust.

13 When the world trembleth, the faithful alone be not enuoyled, but continue others by their example.

14 This is a proverb which the Hebrews use, whereby it means, that they shall be safe, and not one of them perishe.

15 The more tempests meet of all to be feared and looked for, when the port of haue is neere.

16 A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.

17 So is Isthmus called, because the sea is not broken in by the land.

22 There is no
where in re-
volutaries and vn-
shauk wres then
in vobeleue
23 Gode haue
euen a mong, as
excellent them
because they be
whose they be
to please his
24 The goodnesse
of God ouer-
meth mans malice,

42 11 Then the Centurion comfelle vs to kill the
prisoners, all any of them, when he had swomne
out, should I see away.

43 12 But the Centurion willing to saue Paul,
slayed them from this counsell, and commanded
that they that coulde swimme, should cast them-
selues first into the sea, and goe out to land;

44 14 And the other, some on boards, and some
on certaine *pieces* of the ship: and so it came to
passe, that they came all safe to land.

CHAP. XXVIII.

2 The Barbarians custodie towards Paul and his companie.
3 A viper on Pauls hand: 6 He shaketh it off without
harm: 8 Publius and others are by him healed: 11 They
depart from Melita, 16 and com: to Rome. 17 Paul
openeth to the Iewes, 20 the cause of his coming. As he
preacheth Iesus 30 two yeeres.

ANd when they were come safe, then they
knew that the Isle was called *Melita*.

2 And the Barbarians shewed vs no hide kind-
nesse, for they kindle a fire, and receiued vs euery
one, because of the present shewe, and because
of the cold.

3 And when Paul had gathered a number of
sticks, and laid them on the fire, there came a viper
out of the heat, and leapt on his hand.

4 Now when the Barbarians sawe the wor-
me hang on his hand, they said among themselues,
This man surely is a muttherer, whom, though he
hath escaped the sea, yet *B* vengeance hath not
suffered to liue.

5 But hee shooke off the worme into the fire,
and felt no harme.

6 Howbeit they waited when hee should haue
swomne, or fallen downe dead suddenly: 7 but af-
ter they had looked a great while, and sawe no in-
conueniencie come to him, they changed their
minde, and said, That he was a God.

7 4 In the same quarters, the chiefe man of the
Isle (whose name was Publius) had possid-
d the same receiued vs, and lodged vs three dayes court-
teously.

8 And so it was, that the father of Publius lay
sicke of the fever, and of a bloodie fluxe: 10 to whom
Paul entred in, and when hee prayed, hee layde his
hands on him, and healed him.

9 When this then was done, other also in the
Isle, which had diseases, came vnto him, and were
healed.

10 6 Which also did vs great honour: and
when we departed, they lauded vs with things ne-
cessaries.

11 7 Now after three moneths we were depa-
ted in a ship of Alexandria, which had wintered in the
Isle, whose chiefe was Castor, and Pollex.

12 And when we arrived at Syracuse, we taried
there three dayes

13 And from thence we fet a compasse, and
came to Rhegium: and after one day, the South
wind blew, and we came the second day to Puteoli:

14 8 Where were found brethren, and were de-

6 Gode doeth well to strangers for his childrens sake, 7 Iudas
doe not desire the Saluts, which due in no wise consent vnto them. 8 So they
off to decthe the forpant at their shoppes, wherevnto the shoppes were called
by such names 8 God boweth and bendeth the hearts euen of profane men, as
he pleaseth him to fauour his,

fied to tary with them seuen daies, and so we went
toward Rome.

15 9 And from thence when the brethren
heard of vs, they came to meete vs at the *M*-
arket of Appius, and at the three tabernes, whom
when Paul sawe, hee thanked God, and waxed
bold.

16 So when we came to Rome, the Centurion
deliuered the prisoners to the generall Capi-taine:
but Paul was suffered to dwell by himselfe with
a soldier that kept him.

17 10 And the third day after, Paul called the
chiefe of the Iewes together, and when they were
come, hee saide vnto them, Men and brethren,
though I haue committed nothing aginst the peo-
ple, or Lawes of the fathers, yet as I deliuered
prisoner from Hierusalem into the hands of the
Romanes.

18 Who when they had examined me, would
haue let me go, because there was no cause of
death in me.

19 11 But when the Iewes spake contrarie, I
was constrained to appeale vnto Cefar, not because
I had ought to accuse my nation of.

20 For this cause therefore haue I called for
you to see you, and to speake with you: for that
hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither re-
ceiued letters out of Iudea concerning thee, neither
came any of the brethren that shewed or spake any
enill of thee.

22 But we will heare of thee what thou thin-
kest: for as concerning this left we know that euery
where it is spoken aginst.

23 12 And when they had appointed him a
day, there came many vnto him into his lodging:
to whom hee expounded, 18 testifying the king-
dome of God, and perswading them those things
that concerne Iesus, both out of the Lawe of
Moses, and out of the Prophets, from morning to
night.

24 13 And some were perswaded with the things
which were spoken, and some beleered not.

25 Therefore when they agreed not among
themselves, they departed, after that Paul had spok-
en one word, to wit, Well spake the holy Ghost
by Elishas the Prophet vnto our fathers,

26 14 Saying & Goe vnto this people, and say,
By hearing ye shall heare, and shall not vnderstand;
and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatte,
and their eares are dull of hearing, and with their
eyes haue they be hid, lest they should see with
their eyes, and heare with their eares, and vnder-
stand with their hearts, and should returne that
I might heale them.

28 15 Be it known therefore vnto you, that this
saluation of God is sent to the Gentiles; and they
shall heare it.

29 16 And when hee had said these things, the
Iewes departed, and had great reasoning among
themselues.

30 17 And Paul remained two yeeres full in an
house hired for himselfe, & receiued all that came
in vnto him.

31 Preaching the kingdome of God, and teach-
ing those things which concerne the Lord Iesus
Christ, with all boldnesse of speech, without let.

9 God neuer fa-
thereth is to be
died about
their life: 11b.
e. *As* was, was
a paine made
by Appius the blind
with the hope of
his saluaries, long
and broad, and was
much as I would
the sea, and there
were three saynts
in it.
9 Not in a com-
mon prison, but in
a house which be-
longed for himselfe.
10 Paul in euery
place remembereth
himselfe to be an
Apolite.

11 We may see
the manner which
God giueth vs but
for that wee seeke
the glorie of God,
and not our selues.

12 The lawe and
the Gospel agree
well together.
13 *By* Gods witness
and proved that
the kingdome of
God was in them
by the Prophe-
ties was come.

13 The Gospel
is a fauour of life to
them that beleue,
it is a fauour of death
to them that be
infidelities.

14 The vnbelle-
uers doe willingly
resist the truth,
and yet not by
chance.

15 *2* Th. 6, 9
mat. 13, 14
mar. 14, 12
luke 8, 10
robin 12, 40

16 *They* made as
though they saw
not that which they
saw aginst their
conscience, yea they
did see, but they
would not see.

17 The vnbelle-
fies of the reprobate
and calla-ways
cannot cause the
enrich of God to
be of no effect.

18 Not the Gos-
pell, but the con-
tempt of the Gos-
pell is the cause
of life and de-
bate.

19 The worde of
God cannot be
bound.

27 He prooveth
the voriprou-
ness of man by a
large rehearsal of
many kinds of
wickedness, from
which (if man
all, yet at the least
from many of them
no man is alto-
gether free.

28 Into a mind
and forward mind,
which is common
to all, that the
conscience being
once put out,
and having almost
no more remembrance
of sin, nor
being out of
the mind of man,
as a man out of
the memory of his
conscience, and
barrenness.

29 By the Law of God he meaneth that which
the Philosophers called the Law of nature, and the Lawyers themselves termed
the Law of nations. p. A few laws and precepts with them in their wicked-
ness, and besides that, command them which do amiss.

CHAP. II.

1 Her bringeth all before the judgement seat of God. 2 For excuse that the Gentiles might pretend, 3 of ignorance, he taketh quite away. 4 Of the Jews with the wrath of Law. 5 In which he is justified, 6 And for which both Jew and Gentile alike.

7 He commendeth
them which would
seem to be ex-
empt out of the
number of wicked
men, because they
repent other
mens faults, and
say that they are
least of all to be
excused, for if they
were well as nat-
urally free from sin
as God freely doth
they themselves
would be found
guilty in those
things which they
repent, and pu-
nish in order to
that in condemning
others, they pro-
nounce sentence a-
gainst themselves.

8 Paul allegorizeth
the places of Scripture
for he saith that
generally against all
men, but he bring-
eth such reason as
every man is per-
suaded of in his
mind, so that the
deceitfulness is
not able to pluck
them away.

9 Confessing and
judging them to be
right, and in a by
and by a flow, a
wherein a flow
grievous, crying
out against them
that please them-
selves because
they are more than
others do, and yet are
no wiser better than
others are.

10 Lamp 3. e. Whilist thou givest thy self to pleasures, thinking to increase thy
goods, thou shalt find God his wrath. 3 The ground of the former disparage-
ment, that both the Jew and Gentiles have altogether need of righteousness. 4 Paul
doth a. mer. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 1 For as they regarded not to acknowledge
God, even so God delivred them up vnto a re-
probate minde, to doe these things which are not
convenient.

29 thing fall of all wickednesses, fornication,
wickedness, covetousness, maliciousness, full
of enuie, of murder, of debate, of deceit, taking all
things in the euill part, whisperers,

30 Backbiters, haters of Gods doers of wrong,
prouers, blasphemers of all things, if obed-
ient to parents, without valenting, 31 con-
stant breakers, without nature all effect on, such as
can neuer be amended, mercies.

31 Which vnto man they knew the Law of
God, how that they which commit such things are
worthy of death, yet not only doe the same, but
also p. lauer them that doe them.

1 Her bringeth all before the judgement seat of God. 2 For excuse that the Gentiles might pretend, 3 of ignorance, he taketh quite away. 4 Of the Jews with the wrath of Law. 5 In which he is justified, 6 And for which both Jew and Gentile alike.

7 Therefore thou art inexcusable. O man, who-
soever thou art that condemnest: for in that
thou condemnest another, thou condemnest thy
selfe. for thou that condemnest, doest the same
things

2 But we know that the iudgement of God
is according to truth, against them which com-
mit such things.

3 And thinke thus this. O thou man, that
condemnest them that doe such things, and doest
the same, that thou shalt escape the iudgement of God?

4 O despise thou the riches of his boun-
tifulnesse, and patience, and long sufferance, not
knowing that the bountifulnesse of God leadeth
thee to repentance.

5 But thou, after thine hardness, and heart
that cannot repent, & heapst vp as a treasure vnto
thy selfe wrath against the day of wrath, and of
the declaration of the iust iudgement of God,

6 3 Who will reward every man according
to his works:

7 That is, to them which through patience in
well doing, like a glory, and honour, and immor-
talitie, euerting a life:

8 But vnto them that are contentious, and dis-
obey the truth, and obey variegatiousness, shall
be indignation and wrath.

9 Tribulation and anguish shall be vpon the
soules of every man that doeth euill: of the Jews
first, and also of the Grecian.

10 But to every man that doeth good, shall be
glory, and honour, and peace: to the Jew first, and
also to the Grecian.

11 For there is no respect of persons w God.

12 4 For as many as have sinned without the
Law, shall perish also without the Law: and as
many as have sinned in the Law, shall be iudged by
the Law,

13 5 (For the hearers of the Law are not right-
eous before God: but the doers of the Law shall
be justified.)

14 6 For when the Gentiles which haue not
the Law, doe by nature the things contained in
the Law, they haue not the Law, are a Law vnto
themselves.

15 Which the effect of the Law I written in
their hearts, their consciences also bearing witness, &
their thoughts accusing one another, or excusing.)

16 7 At the day when God shall iudge the
secrets of men by Iesus Christ, according to my
Gospel.

17 8 Behold, thou art called a Jew, and re-
sistest in the Law, and gloriest in God,

18 And knowest his will, and 9 thyself the
things that differ from it, in that thou art instru-
cted by the Law:

19 And lawdest thy selfe that thou art a
guide of the blinde, a light of them which are in
darkenesse,

20 An instructor of them which lack discretion,
a teacher of the vileminded, which haue the forme
of knowledge, and of the truth in the Law.

21 Thou therefore, which teachest another, teachest
thyself not thy selfe: thou that preachest, a man
shouldest not feele, doest thou feele?

22 Thou that saiest, a man shouldest not commit
adulterie, doest thou commit adulterie? thou that
abhorrest idols, committest thou sacrilege?

23 Thou that gloriest in the Law, through break-
ing the Law, dishonourest thou God?

24 For the Name of God is blasphemed among
the Gentiles through you, & as it is written.

25 For circumcision verely is profitable, if thou
doe the Law: but if thou be a transgressor of the
Law, thy circumcision is made void by circumcision.

26 Therefore if the vncircumcision keepe
the ordinances of the Law, shall not his vncircum-
cision be counted for circumcision?

27 And shall not vncircumcision which is by
nature (if it keepe the Law) condemne thee which
by the letter and circumcision art a transgressor
of the Law?

28 For hee is not a Jew, which is one out-

execute at their convenient time by Iesus Christ, with a most
not only of words, but deeds, but of thoughts also, be they neuer to bidden or
for. 2. A. this my doctrine, which I am appointed to preach.
3 He prooveth by the testimony of David, and the other Prophets, that God be-
stowed greater benefit vpon the Jewes, in giuing them also the Law, but that
they are the most vnkauall and vnkindred of all men. 4 Canst thou say, I am
more things than thou art. 5 Or allowest thou the things that are excellent,
the way to teach and frame others in the knowledge of the Law, p. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 He applieth that
general accusation
of mankind par-
ticularly both to
the Gentiles, and
to the Jews.

9 He prooveth
an objection which
might be made by
the Jewes, whom
the Law doth
not excuse, but
condemne, be-
cause the not
the Law, but the
free will of the
Law doth iustifie.

10 Shall I vncircum-
cised, yet before Gods
iudgement stand
as if I were ius-
tified, if any Iush
could be found that
had fulfilled the
law: but seeing Ab-
raham was not cir-
cumcised by the Law,
but by faith, it fol-
loweth that no man
can be iustificd by
the Law.

11 He prooveth
an objection
which might be
made by the Gen-
tiles, who although
they haue not the
Law of Moses, yet
they haue one (con-
science) whereby they
may excuse their
wickednes in that
they haue some-
what written in
their hearts in stead
of a Law, as mee-
teth that forbid, and
condemne some things
as wicked, and
command and com-
mend others as
good.

12 Not simply, but
in comparison of
the Law.

13 Circumcision
is counted
for circumcision
if it keepe the Law.

14 This knowledge
is a naturall know-
ledge.

15 God desireth
many iudgements
which outward
circumcision be-
hindeth.

16 This knowledge
is a naturall know-
ledge.

17 God desireth
many iudgements
which outward
circumcision be-
hindeth.

18 This knowledge
is a naturall know-
ledge.

19 This knowledge
is a naturall know-
ledge.

20 This knowledge
is a naturall know-
ledge.

21 This knowledge
is a naturall know-
ledge.

22 This knowledge
is a naturall know-
ledge.

23 This knowledge
is a naturall know-
ledge.

ward: neither is that circumcision, which is outward in the flesh:

29 But he is a few which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

¶ The ninth the Jewes same a prefeement, for the covenant sake, & yet such, as wholly dependeth on Gods mercie. ¶ That both Jewes & Gentiles are sinners: he proveth by Scriptures: 19 and showing the use of the Law, as he concludeth that we are justified by faith.

¶ Hat is then the prefeement of the Jew? or what is the profit of circumcision?

2 Much eusery manner of way: for a chiefly, because vnto them were of credit committed the oracles of God.

3 For what, though some did not beleue? shall their vnbeleefe make the faith of God without effect?

4 God forbid: yea, let God be true, and eusery man a liar, as it is written, That thou mightest be justified in thy words, and overcome, when thou art iudged.

5 ¶ Now if our righteounfnes commend the righteounfnes of God, what shall we say to God vnrighteous which punisheth? (I speake as a man.) 6 God forbid: (els how shall God iudge the world?)

7 ¶ For if the veritie of God hath more a-bounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not euill, that good may come thereof? whose damnation is lust.

9 ¶ What then is we more excellent? No, in no wise: for we haue already proued, that all, both Jewes and Gentiles are vnder sinne,

10 As it is written, & There is none righteous, none not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue beene made altogether vnprofitable: there is none that doeth good, no not one.

13 ¶ Their throat is an open sepulchre: they haue vsed their tongues to deceit: the poyson of aspes is vnder their lips.

14 ¶ Whose mouth is full of cursing and bitterness.

15 ¶ Their feete are swift to shed blood.

16 Destruction and calamity are in their waies:

17 And the way of peace they haue not knowne.

18 ¶ The feare of God is not before their eyes.

19 ¶ Now wee knowe that whatsoever the law sayeth, it saith it to them which are vnder the law, that every mouth may be stopped,

¶ The first meeting with, or presuming an objection of the Jewes: what then, haue the Jewes no more prefeement than the Gentiles? yes, that haue they, sayeth the Apostle, on Gods behalfe: for he committed the tables of the covenant to them, for that the vnbeleefe of a few, can not cause the whole nation without exception to be cast away of God, who is true, and who also vseth their voweth, and the command, and let forth his goodnesse. ¶ The Jewes state and condition was chiefest. ¶ Words. a Brake the covenant, d That faith that God gaue, e That thy iustice would be plainly seene, f Inasmuch as shew forth an euident token of thy righteousness, g Conscience & faith, by perswading him who had broken his covenant, h Another preuention, lifting out of the former answer: that the iustice of God is in facte more commended and set forth by our vnrighteousnesse, that therefore God forgetteth not that he is the iudge of the world, and therefore a small secretie truncheon of vnrighteousnesse g Treacher, and all the fruits thereof, h Therefore I speake not these wordes in mine owne person, as though I thought so, but this is the talke of many wisdomes, which is not subiect to the will of God. ¶ A third objection which addeth fumes to the former. If finnes doe not take to the glory of God, they are not only to be punished, but we ought rather to giue our thanks to them: which blasphemie Paul contending himselfe to confute and defeat, pronounceth iust punishment against such blasphemers. ¶ The vnrecht and conscience. ¶ Another answer to the first objection: that the Jewes, if they be considered in themselves, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets ¶ An euident of finne, a Psal. 14. 1. 15. and 33. 1. 3. b Psal. 10. c Psal. 140. 3. d Psal. 107. e Psal. 59. 7. An inuener and puerile lie. ¶ Psal. 38. 5. His pronouncement that this grinnous accusation which is uttered by David and Elias, doeth properly concern the Jewes. ¶ In the Law of Moses. ¶ A conclusion of all the former disputation, from the vseth of the first Chapter. Therefore faith the Apostle, No man can hope to be justified by any Law, whether it be that generally Law, or the particular Law of Moses, and therefore to be fauld: seeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

and all the world be a subiect to the iudgement of God.

20 Therefore by the workes of the Law shall no flesh be justified in his sight: for by the Law cometh the knowledge of sinne.

21 ¶ But now is the righteounfnes of God made manifest without the Law, hauing winnesse of the Law, and of the Prophets,

22 ¶ To wit, the righteounfnesse of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deperied of the glory of God,

24 ¶ And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 ¶ Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteounfnesse, by the forgiveness of the finnes that they are past,

26 Through the patience of God, to shew at this time his righteounfnesse, that hee might be iustified, and a iustifier of him which is of the faith of Iesus.

27 ¶ Where is then the reioycing? it is excluded. By what Law? of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the workes of the Lawe.

29 ¶ God is hee the God of the Jewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie a circumcision of faith, and vnrcircumcision through faith.

31 ¶ Doe wee then make the Law of none effect through faith? God forbid: yea, wee establish the Law.

Iesus apprehended by faith, and for this end offered to all people, as without him all people are liur out from the kingdom of God. ¶ Which wee giue to Iesus Christ, of which resteth vpon him. 1 By the Glory of God, it is meant that marke which wee all haue at, that is, euerylasting life, which standeth in that wee are made partakers of the glory of God. ¶ Therefore this righteounfnesse which toucheth vs, is altogether freely giuen, for it standeth vpon those things which touching vs is in Christ. ¶ Of these finnes which wee committed, when we were his enemies. 2 Through his patience, and his long nature, a To wit, when Paul writeth this, b That he might be found exceeding true & faithfull, c Making him in this, and without blame by imputing Christs righteounfnesse vnto him, d Of the number of them which by faith lay hold vpon Christ: carnalitie to whom, are they which looke to be saved by euangeliisme, that is, by the Law. ¶ An argument to prouue this conclusion, that we are iustified by faith without workes, taken from the end of Iustification. The end of Iustification is the glorie of God alone, therefore we are iustified by faith without workes, for if workes were iustified either by our owne workes only, or partly by faith, and partly by workes, the glorie of this iustification should not be wholly giuen to God. ¶ By what doctrine: new the doctrine of workes hath his condition sayed with it, If thou doest: and the doctrine of faith hath this condition, If thou believest. ¶ Another argument of an absurditie: if iustification depended vpon the Law of Moses, then should God be a Sinner to the Jewes only. Argaine: if hee should giue the Lawes after one sort, and the Gentiles after another, hee should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner that is to say by faith. Moreover, this argument may be toynd to that which followeth next, that this conclusion may be firme, and euident, if God is set to his God, after the manner of the Scripture, we are iustified by faith and vnderstandeth. ¶ Therefore concluded, 13 The taking away of an objection: yet is not the Law taken away therefore, but is rather established, as it shalbe declared in a proper place. ¶ In vaine, vnto us, no purpose, and of no force, it yet make it effectfull and strong.

CHAP.

He prooveth that which he said before of faith, by the example of Abraham, 3. 6 and the testimony of the Scripture, and ten times in the Chapter he blesseth upon this word Imputation.

W^hat I shall we say then, that Abraham our father hath found concerning the ^a Bless^d

2 For if Abraham were justified by works, he hath wherein to rejoyce, but not with God.

3 For what faith the Scripture? Abraham beleev'd God, and it was counted to him for righteousness.

4 Now to him that worketh, the wages is not counted by favour, but by debt:

5 But to him that worketh not, but beleveeth in him that 4. justifieth the ungodly, his faith is counted for righteousness.

6 Even as David declareth the blessednesse of the man, unto whom God imputeth righteousness without works, saying,

7 Blessed are they whose iniquities are forgiven, and whose finnes are covered.

8 Blessed is the man to whom the Lord imputeth not sinne.

9 Came this ^a blessednesse then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10 How was it then imputed? when hee was circumcised, or uncircumcised? not when hee was circumcised, but when he was uncircumcised.

11 After, hee received the ^a signe of circumcision, as the ^a seale of the righteousness of the faith which he had, when he was uncircumcised, 3. that hee should be the father of all them that beleve, not being circumcised, that righteousness might be imputed to them also.

12 And the father of circumcision, but unto them only which are of the circumcision, but unto them also that walke in the steps of the faith of our father Abraham which he had when he was uncircumcised.

13 For the promise that hee should be the beire of the world, was not given to Abraham, or to his seed, through the ^a Law, but through the righteousness of faith.

14 For if they which are of the ^a Law, be heires, faith is made void, and the promise is made of none effect.

15 A new argument of great weight, taken from the example of Abraham, the father of all believers: And this is the proposition; if Abraham be considered in a misle by his works, he hath deserved nothing wherein God rejoyce with him.

2 By works, as appeareth in the next verse.

3 A preventing of an objection: Abraham may velle rejoyce and extoll himselfe amongst men, but not with God.

4 Confirmation of the proposition: Abraham was justified by imputation of faith, therefore justified without any respect of his works.

5 The first proofe of the confirmation, taken of contraries: to him that deserveth any thing by his labor, the wages is counted by favour, but by debt; but to him that hath done nothing, but beleveeth in him which promise-h freely, faith is imputed.

6 To him that hath deserved any thing by his works.

7 Is not reckoned nor given him.

8 That maketh him which is wicked in himselfe, just in Christ.

9 Another proofe of the same confirmation: David

putteth a blessedness in free pardon of finnes, therefore justification also.

6 A new proposition: that this manner of justification belongeth both to the uncircumcised, and also to the circumcised: as is declared in the person of Abraham.

7 This saying of David, where in he pronounceth them blessed, 7. He pronounceth it to belongeth to the uncircumcised, (for there were no doubt of the circumcision, but to him that was uncircumcised, therefore this justification) in this sort: Abraham was justified by faith, and it was counted to him for righteousness. Nay it doth not appertaine to the circumcised in respect of the circumcision, much lesse are uncircumcised shut out from their uncircumcision.

8 A preventing of an objection: why then was Abraham circumcised, if he were already justified? That the gift of righteousness (faith be) might be confirmed in him.

9 Circumcision, which is a signe: as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament.

10 Circumcision was called before a signe, in respect of the unthankfull ceremony: not for the force and substance of that signe, that is, to what end it is used, to wit, not only to signify, but also to seal the righteousness of faith, whereby we came to possesse Christ himselfe: for the holy Ghost worketh inwardly in us, which the Sacraments being signified with the word, doe represent.

11 An applying of the example of Abraham to the uncircumcised believers, whose father also he maketh Abraham.

10 And applying of the same example, to the circumcised beleue, whose father Abraham is but yet by faith.

11 A reason why the seed of Abraham is to be blessed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations.

12 That all the nations of the world should be his children: or by the world may be understood the land of Canaan.

13 For marks that he had done, or upon this condition, that the promise cannot be apprehended by the Law, of that reason: therefore it should be illustate: the other, that the condition of faith should be toyed in vain to that promise which should be apprehended by works.

14 If they be heires which have justified the Law.

15 For the Law canneith wrath for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seed, 15. not to that only which is of the Law; but also to that which is of the faith of Abraham who is the father of vs all.

17 (As it is written, I have made thee a father of many nations) even before God whom he beleev'd, who quickeneth the dead, & calleth those things which be not, as though they were.

18 Which Abraham abode hope, blessed vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy feed be.

19 And he p not weak in the faith, considered not his owne body, which was now 9 dead, being almost an hundred yeere old, neither y deadnesse of Saras wombe,

20 Neither did he doubt of the promise of God through unbelieve, but was strengthened in the faith, and gave y glory to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now is it not written for him only, that it was imputed to him for righteousness,

24. But also for vs, to whom it shall be imputed for righteousness, which beleue in him that raised vs Iesus our Lord from the dead,

25 Who was delivered to death for our finnes, and is risen againe for our justification.

15 That is to say, not only of them which beleue and are also circumcised, but according to the Lawes, but of them also which without circumcision, and in respect of faith only, are counted amongst

the children of Abraham.

16 This fatherhood is spiritual, depending only upon the verue of God, who made the promise.

17 Beside God, that is, by a spiritual kinred, which hath place before God, and maketh acceptable to God, what we offer to him.

18 With whom the things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.

19 A description of true faith, wholly relying in the power of God, and his good will, set forth in the example of Abraham.

20 Very strong and constant.

21 Void of strength, and unmet to gethether.

22 Acknowledged and praised God, as most gracious and true.

23 A description of true faith.

24 The rule of justification is always one, both in Abraham and in all the faithful: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, raised him from the dead, that we all being justified, might be saved in him.

25 To pay the ransom for our finnes.

CHAP. V.

1 He amplifieth ^a Christ's righteousness, which is layed hold on by faith, 5. who was given for the weakes, 8. and sinfull.

2 He compareth Christ with Adam, 17. Death with Life, 10. and the Law with Grace.

Then being justified by faith, we have peace toward God through our Lord Iesus Christ.

2 By whom also through faith wee have had this access into this grace b wherein we stand, 3. and rejoyce vnder the hope of the glory of God.

3 Neither that only, but also we rejoyce in tribulations, knowing that tribulation bringeth forth patience,

and not by the Law.

4 Ephes. 1. 2. A whereas the quietness of conscience is distributed to faith, it is to be referred to Christ: who is the beginner of faith itselfe, and in whom faith itselfe is effectual.

5 We must here know, that we have yett full this same gift of faith.

6 By which grace, that is, by which gracious love and good will, or to that state whereunto we are graciously taken.

7 We stand steadfast.

8 A preventing of an objection against them, who boulding the daily miseries and calamities of the Church, thinke that the Christian's dreame, when they bragge of their felicity, is to whom the Apostle answereth, that their felicity is layed up vnder hope in another place: which hope is so certaine and sure, that they do not presently enjoy it.

9 Our minds are not only quiet and rested, but also we are marvellously glad, and conceive great joy that their heavenly inheritance which we reate for vs.

10 Tribulation is selfe giving vs diuers and sundry wayes occasion to rejoyce, much lesse doth it make vs miserable.

11 Lam 2. 5. Alas, and thus experience confirmeth, and solereth our hope, which resist against vs.

13 A reason of their confirmation, why the promise cannot be apprehended in the Law: because that the Law doth not reconcile God and vs, but rather doth encrease our sinne against vs, forasmuch as no one can satisfy it.

14 The conclusion of this argument The satisfaction and justification of all the posteritie of Abraham (that is, of the Church, which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made unto Abraham, and which promise Abraham himselfe first of all layed hold on.

15 To all the believers.

16 That is to say, not only of them which beleue and are also circumcised, but according to the Lawes, but of them also which without circumcision, and in respect of faith only, are counted amongst

the children of Abraham.

17 Beside God, that is, by a spiritual kinred, which hath place before God, and maketh acceptable to God, what we offer to him.

18 With whom the things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.

19 A description of true faith, wholly relying in the power of God, and his good will, set forth in the example of Abraham.

20 Very strong and constant.

21 Void of strength, and unmet to gethether.

22 Acknowledged and praised God, as most gracious and true.

23 A description of true faith.

24 The rule of justification is always one, both in Abraham and in all the faithful: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, raised him from the dead, that we all being justified, might be saved in him.

25 To pay the ransom for our finnes.

13 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before said, therefore by faith wee

are justified, and not by the Law.

14 Ephes. 1. 2. A whereas the quietness of conscience is distributed to faith, it is to be referred to Christ: who is the beginner of faith itselfe, and in whom faith itselfe is effectual.

15 We must here know, that we have yett full this same gift of faith.

16 By which grace, that is, by which gracious love and good will, or to that state whereunto we are graciously taken.

17 We stand steadfast.

18 A preventing of an objection against them, who boulding the daily miseries and calamities of the Church, thinke that the Christian's dreame, when they bragge of their felicity, is to whom the Apostle answereth, that their felicity is layed up vnder hope in another place: which hope is so certaine and sure, that they do not presently enjoy it.

19 Our minds are not only quiet and rested, but also we are marvellously glad, and conceive great joy that their heavenly inheritance which we reate for vs.

20 Tribulation is selfe giving vs diuers and sundry wayes occasion to rejoyce, much lesse doth it make vs miserable.

21 Lam 2. 5. Alas, and thus experience confirmeth, and solereth our hope, which resist against vs.

13 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before said, therefore by faith wee

are justified, and not by the Law.

14 Ephes. 1. 2. A whereas the quietness of conscience is distributed to faith, it is to be referred to Christ: who is the beginner of faith itselfe, and in whom faith itselfe is effectual.

15 We must here know, that we have yett full this same gift of faith.

16 By which grace, that is, by which gracious love and good will, or to that state whereunto we are graciously taken.

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21 Lam 2. 5. Alas, and thus experience confirmeth, and solereth our hope, which resist against vs.

Tharthe Lawe of God is not the rale of death, but our corrupt-nature, being therein with not onely discovered, but also stirred up, and in such occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them, and from thence cometh guilt, need, and occasion of death.

12 ^u Tharthe is the blame of my death? ^v That sinne might bring it selfe to be. ^w And deny it selfe to be that which it is, which is in death. ^x As euill as it could, shewing all the venime it could. ^y The cause of this matter, is this: Because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

13 ^a He seeth him selfe, being regenerate, before vs, for an example, in whom may easily appeare the selfe of the Spirit and the flesh, and therefore ^b For since that the Law is a man not regenerate bringeth forth death only, therefore in him it may easily be accused; but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that euill actions proceede not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also, what the true vie of the Law is, in reproposing sinne in the regenerate, vnto the end of the chapter, as a little before to wit, from the fourth verse vnto this fiftenth) he declared the life of it in them which are not regenerate. ^c The desires of my life, faith he, are contrary to my will. Therefore by the consent of my will with the Law, and repugnance with the desires of my life, it appeareth evidently, that the Law & a right ruled will do perforce one thing, but corruption which hath her fate also in the regenerate, another thing. ^d It is to be noted, that one selfe same man is said to will & not to will, in diuers respects: so wit, he is said to will, in that, that he it regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate, at length becometh conqueror, therefore Paul followeth in the parts of the regenerate, speaketh in such sort, as if the corruption which doeth willingly, were governing without a man: although afterwards hee granteth that this euill is in his flesh, or in his members. ^e That naturall corruption, which cleaueth fast vnto them that are regenerate, and not cleane conquered. ^f Thieue, or sinne, or lawe of sinne doeth wholly possesse those men which are not regenerate, and bindeth them or holdeth them backe that are regenerate. ^g This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirit is not, you can there be any trieste.

15 ^h As the Law is the Law of God, so euill is to be called the Law of the flesh (that is, the corruption wherein we are borne) force vs to wickednesse: but the Spirit, that is, our minde, in that that it is regenerate, conserueth with the Lawe of God: but the flesh, that is, the whole naturall man, is bondslawe to the Law of sinne. Therefore vs doe floure, wicke the selfe and death are not of the Law, but of sinne, which reigneith in thee euill: that are not regenerate: for they neither will, nor doe good, but will, and doe euill: But in them that are regenerate, it strugleth against all the Spirit & lawe of the minde, so that they cannot be overcome, which is the will of God. And where the will is overcome, it is the power man, and the new man are all one, or are auerment and set at conuersion to the old man: neither doeth this word, I pray man, signifie woe and weake, and the old man, the powers that are under them, as the Pelagians imagine, but by the outward man is meant whatsoever is eithr to thout or within a man, from toppe to toe, so long as that man is not borne anew by the grace of God. ⁱ The Lawe of the minde in this place, is not to be understood of the minde as it is naturally, and as our minde: from our first, but of the minde which is reuersed by the Spirit of God vs. It is a mind which is yet in part subiect to sinne, which of it owne nature maketh vs prone to death, but wee must cry to the Lord, who will by death beate in length make vs conquerors as wee are already conquerors in Christ. ^j Weared with miserable and continual conflicts. ^k Hee recouereth himselfe, and printh vs: that he wresteth only in Christ. ^l This is the true perfection of them that are borne anew, so conside that they are imperfect.

He considereth that there is no condemnation in them who are grafed in Christ through his Spirit, and therefore they be not bound with sinne. ^a For they lue through that Serue, & Whate it serueth, I serue it away all feare, as and yetteth our perfect miserie.

Now then there is no condemnation to them that are in Christ Iesus, which a walke not after the flesh, but after the Spirit.

1 ^a For the Law of the Spirit of life, which is in Christ Iesus, hath freed me from the Law of sinne and of death.

2 ^a For (that that was impossible to the Law, as much as it was weak, because of the flesh) God sending his owne Sonne, in the similitude of a sinful flesh, and for sinne, he condemned sin in the flesh.

3 ^a That that righteousnes of the Law might be fulfilled: in vs, which walke not after the flesh, but after the Spirit.

4 ^a For they that are after the flesh, fauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

5 ^a For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

6 ^a Because the wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither in deed can be.

7 ^a So then they that are in the flesh, cannot please God.

8 ^a Now ye are not in the flesh, but in the spirit, because y spirit of God dwelleth in you: but if any man hath not y spirit of Christ, the same is not his.

that the vertue of the spirit which is in vs, is so weak, how may we gather thereby, that there is no condemnation to them that haue that vertue? because faith be, that vertue of the quicking spirit which is so weak in vs, is most perfect and most mighty in Christ, and being imputed vnto vs which beleue, causeth vs to be so accounted of, as though there were no reliquies of corruption, and death in vs. Therefore hitherto Paul disputed of remission of sinne, and imputation of fulfilling the Law, and also of sanctification which is begun in vs; but now he speaketh of the perit imputation of Christs manhood, which part was necessarily required to the full appealing of our consciences: for our sinnes are defaced by the blood of Christ, and the guiltines of four corruption is couered with the imputation of Christ obedience: and the corruption it selfe (which the Apostle calleth sinfull sinne) is healed in vs by little and little, by the work of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christs owne flesh, which also is to vs imputed. ^b The power of godlynes of the spirit, against which is set the tyranny of sin. ^c Which morteth the side of sin, and quickeneth the new man. ^d To wit, absolutely and perfectly. ^e For Christs sanctification being imputed vnto vs, perfecteth our sanctification which is begun in vs. ^f He veth no argument here; but expoundeth the mystery of sanctification, which is imputed vnto vs: for because, faith be, that the vertue of the law was not such (that, by reason of the corruption of our nature) that it could make man pure and perfect: and for that rather kindled the desire of sin, then did put it out and extinguish it, therefore God cleaue his Son with flesh like vnto our sinfull flesh, wherein he vterly abolished our corruption, that being accounted perfect pure and without fault in him apprehended & layd hold on by faith, we might be found to haue fully that singular perfection which the Law requirith, & therefore that there might be no condemnation in vs. ^g Which is not proper to the Law, but cometh by our faults. ^h In us in not borne anew, whiles deface the law could put it out, it could not beate it. ⁱ Of this nature which was corrupt through sin, vnto the perfect holiness. ^j That is, the perfect holiness, that sin hath no right in vs. ^k The very substance of the Law of God might be fulfilled, or that same which the Law requirith, that wee may be found in before God: for if with our insufficiency there be ioined that sanctification which is imputed vnto vs, we are iust, according to that perfect forme which the Lord requirith. ^l He reuereith to that which be said, that the sanctification which is begun in vs, is a sure testimony of our ingressing into Christ: which is a most plentiful fruit of a godly & honest life. ^m A reason, why to walke after the flesh, agreeth not to them which are grafed in Christ. ⁿ That is, why the spirit agreeth & is meet for them: because, faith be, that they which are after the flesh, fauour the things of the flesh, but they that are after the spirit, the things of the spirit. ^o They walke as the flesh teacheth them. ^p He proueth the consequent, because that whereas the flesh fauoureth, that ingendeth death: and whosoener the spirit fauoureth, that tendeth to ioy and life euersailing. ^q A read n and prooff, why the wisdom of the flesh is death: because, faith be, it is the enemy of God. ^r A reason why the wisdom of the flesh is so enemy to God, because it neither will neither can be grafed in Christ. And by faith it meaneth a man not regenerate. ^s The conclusion: therefore say that they which are after the flesh, cannot please God: whereby it followeth that they are not ingrafted into Christ, and therefore cometh to the other, to wit, to them which walke after the spirit, of whom we haue to understand contrary things to the former: ^t and first of all be defaced whar is to be in the spirit, or to be sanctified: to wit, to haue the spirit of God dwelling in vs; then he declarath, that sanctification is so ioyned and knit to our grasing in Christ, that it can by no means be separated.

A conclusion of all the former disputation from ver. 16. of chap. 8. reuen to this place: Seeing that wee bring iustification by faith, and by faith we are grafed into Christ, do obtaine remission of sinne and imputation of righteousness, and are also sanctified, it followeth hereof, that they which are grafed into Christ by faith, are out of all feare of condemnation. ² The fruits of the Spirit, or effects of sanctification, which is begun in vs, doth not ingraft vs into Christ, but wee declare that they are grafed into him. ³ A saluon not the flesh for their guides: for he is not sayd to liue after the flesh, that hath the body, though sometimes he fly away. ⁴ A pre-venting of an obedienc: feeling thereby, that there is no condemnation to them that haue that vertue? because faith be, that vertue of the quicking spirit which is so weak in vs, is most perfect and most mighty in Christ, and being imputed vnto vs which beleue, causeth vs to be so accounted of, as though there were no reliquies of corruption, and death in vs. Therefore hitherto Paul disputed of remission of sinne, and imputation of fulfilling the Law, and also of sanctification which is begun in vs; but now he speaketh of the perit imputation of Christs manhood, which part was necessarily required to the full appealing of our consciences: for our sinnes are defaced by the blood of Christ, and the guiltines of four corruption is couered with the imputation of Christ obedience: and the corruption it selfe (which the Apostle calleth sinfull sinne) is healed in vs by little and little, by the work of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christs owne flesh, which also is to vs imputed. ^b The power of godlynes of the spirit, against which is set the tyranny of sin. ^c Which morteth the side of sin, and quickeneth the new man. ^d To wit, absolutely and perfectly. ^e For Christs sanctification being imputed vnto vs, perfecteth our sanctification which is begun in vs. ^f He veth no argument here; but expoundeth the mystery of sanctification, which is imputed vnto vs: for because, faith be, that the vertue of the law was not such (that, by reason of the corruption of our nature) that it could make man pure and perfect: and for that rather kindled the desire of sin, then did put it out and extinguish it, therefore God cleaue his Son with flesh like vnto our sinfull flesh, wherein he vterly abolished our corruption, that being accounted perfect pure and without fault in him apprehended & layd hold on by faith, we might be found to haue fully that singular perfection which the Law requirith, & therefore that there might be no condemnation in vs. ^g Which is not proper to the Law, but cometh by our faults. ^h In us in not borne anew, whiles deface the law could put it out, it could not beate it. ⁱ Of this nature which was corrupt through sin, vnto the perfect holiness. ^j That is, the perfect holiness, that sin hath no right in vs. ^k The very substance of the Law of God might be fulfilled, or that same which the Law requirith, that wee may be found in before God: for if with our insufficiency there be ioined that sanctification which is imputed vnto vs, we are iust, according to that perfect forme which the Lord requirith. ^l He reuereith to that which be said, that the sanctification which is begun in vs, is a sure testimony of our ingressing into Christ: which is a most plentiful fruit of a godly & honest life. ^m A reason, why to walke after the flesh, agreeth not to them which are grafed in Christ. ⁿ That is, why the spirit agreeth & is meet for them: because, faith be, that they which are after the flesh, fauour the things of the flesh, but they that are after the spirit, the things of the spirit. ^o They walke as the flesh teacheth them. ^p He proueth the consequent, because that whereas the flesh fauoureth, that ingendeth death: and whosoener the spirit fauoureth, that tendeth to ioy and life euersailing. ^q A read n and prooff, why the wisdom of the flesh is death: because, faith be, it is the enemy of God. ^r A reason why the wisdom of the flesh is so enemy to God, because it neither will neither can be grafed in Christ. And by faith it meaneth a man not regenerate. ^s The conclusion: therefore say that they which are after the flesh, cannot please God: whereby it followeth that they are not ingrafted into Christ, and therefore cometh to the other, to wit, to them which walke after the spirit, of whom we haue to understand contrary things to the former: ^t and first of all be defaced whar is to be in the spirit, or to be sanctified: to wit, to haue the spirit of God dwelling in vs; then he declarath, that sanctification is so ioyned and knit to our grasing in Christ, that it can by no means be separated.

12 He comforteth the faithful against the relics of flesh and sinne, & groweth that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which be called the body, that is say, a lump) which is as yet purged from his earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of his combat, because that containeth the little sparks of the Spirit, (that is of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, in the seed of life.

13 The flesh, as yet stuck fast in the eleys of sinne, and death.

14 A confirmation on the former: For hee the selfe same Spirit, which Christ bath: Therefore at length it shall doe the same in you, that it did in him.

15 As to wit, when all infirmities being utterly layd aside, and dead overcome, it shall cleaue you with heavenly glory. *By the vertue and power of it, which sheweth the same might first in our head, and dayly works in us.*

16 An exhortation to oppresse the flesh daily by more by the vertue of the Law, because (saith he) you are debtors vnto God, for so much as you have received so many benedictions of him. 15 Another reason of the profit that ensue: for such as true and fight valiantly, shall haue everlasting life. 16 A confirmation of this reason: for they be the children of God, which are gouerned by his Spirit, therefore shall they haue life everlasting. 17 He declarath and expoundeth by the way, in these two verses, by whatright this name, to be called the children of God, is giuen to the beleueers; because faith hee, they haue receiued the grace of the Gospel, wherein Christ hath beene, not (as before the publishing of the Law) vnder a curse, and fearful, but a most benigne & loving Father in Christ, to that wight great boldnes we call him Father, the holy Ghost sealing their adoption in our hearts by faith. *By the Spirit is meant the holy Ghost, whom we are said to receive, when he worketh in our minds, & which seare is stirred up in our minds, by the preaching of the Law.* 18 Which seare our adoption in our minds, and therefore eneneth our mothers. 19 A prooofe of the consequent of the confirmation: because that he which is the Sonne of God, doeth enuey God with his Christ: *Partakers of our Father's grace, and therefore, as we are children by adoption.* 20 Nowe that teacheth by what way the children of God doe come to that felicity, to wit, by the crosse. 21 Christ himselfe did: and therewithall openeth vnto them foundations of comfort: as first, that we haue Christ a companion & fellow of our afflictions: secondly, that we shall also his fellows in that exulting glory. 30 Thirdly, that this glory which we looke for doeth a thousand parts surmount the misery of our afflictions. 31 All being well considered, gather, at Fourthly, be plainerly taught vs that we shall forgiue vnto our selfe from our confusion and horrible feeling of the whole world, which cannot be continual as it was at the beginning: But as it had a beginning by the sinne of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect. *In all this world, is I subiect to a vanishing & flitting life.* 32 Not by their natural inclination. 33 That they should obey the Creatours commandment, when it pleased to shew by their fickle efface, how greatly we were displeased with man, a God would not make the world subiect to everlasting curse, for the sinne of man, but give us a way to be redeemed. *From the corruption which they are not subiect to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed when the sinners of God shall be advanced to glory.* 34 This word is meant, not onely exceeding sorrow, but also the fruit that followeth of it. 35 Fifthly, if the tale of the world looke for a reioicing, growing as it were for it, and that not in vaine, let it not grieve vs also to sigh, yea, let vs be somewhat certainly persuaded of our redemption to come, forasmuch as we haue the & focus of the Spirit.

10 And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortal bodies, by his Spirit: & dwell in you.

12 Therefore brethren, we are debtors not to the flesh, to lie after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the Spirit of bondage, to a feare againe: but ye haue receiued the Spirit of adoption, whereby we cry, Abba, Father. 16 The same Spirit beareth witness with our spirit, that we are the children of God.

17 If we be children, we are also heires, even the heires of God, and heires annexed with Christ: so if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time are not worthy of the glory, which shall be shewed vnto vs.

19 For the fervent desire of a creature waiteth when the sonnes of God shall be revealed, 20 Because the creature is subiect to vanity, not of it owne will, but by reason of him, which hath subdied it vnder a hope.

21 Because the creature also shall be delivered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee know that euery creature groweth with vs also, and crucieth in paine together vnto this present.

23 And not onely the creature, but we also

which haue the first fruites of the Spirit, enue doo sigh in our selves, waiting for the adoption, & the redemption of our body.

24 For we are aued by hope: but hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighs, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for vs Saints, according to the will of God.

28 Also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which bee knew before, he also predestinate to bee made like to the image of his Sonne, that hee might be the first borne among many brethren.

30 Moreover, whom he predestinate, them also he calleth, & whom he calleth, them also he iustificeth, and whom he iustificeth, them he also glorifieth.

31 What shall we then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gave him for vs all to death, how shall he not with him give vs all things also?

33 Who shall lay any thing to the charge of Gods choyset if it be God that iustificeth.

34 Who shall condemne? it is Christ which is dead: yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of a Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, & For thy sake are we killed al day long: we are counted as sheepe for slaughter.

37 Neuertheless, in all these things we are more than conquerors through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

4 Euen from the love of our hearts.

4 Luke 21. 28. That Iust rejoycing, which shall be the accomplishment of our adoption.

4 Since hope is necessarily ioyed with faith: seeing then that we beleeue those things, which we are not yet in possession of.

4 And hope receiveth more of the thing that is present, we must therefore hope and patiently wait for that which we beleeue shall come to passe.

4 This is spoken by the figure Metonymy: Hope, for that which is hoped for.

4 Scruently, There is no cause why we should doubt of the benediction of a faithful Christian, seeing that prayers minister vnto vs a most sure helpe, which can not be frustrate, seeing they proceed from the spirit of God, which dwelleth in vs.

4 Search our hearts, as it were that we may not vnderstand it.

4 Troueth vs to prayers, and select from the spirit of God, what we will say, and how we will say.

4 What Iusts and facts proceed from the infinit of his Spirit.

4 As it were that we may not vnderstand it.

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He answereth an objection, might be brought on the verses before, 29 of the two sides of Abraham's child, 15 & that God worketh all things in this matter according to

his will, so euen as the father said. 24. 30. He prometh
of will the calling of the Gentiles, as also the reuelling
of the lawes, 25. 27. by the testimony of the Prophet.

I Say * the truth in Christ, I lie not, my con-
science bearing me witness in the holy Ghost,

2 That I have great heaviness, and continu-
all sorrow in mine heart.

3 For I would wish my selfe to be separate
from Christ, for my brethren that are my kinsmen
according to the flesh,

4 Which are the Israelites, to whom pertaineth
the adoption, and the glory, and the ϵ Lawe, and the
service of God, and the ϵ promises.

5 Of whom are the fathers, and of whom
concerning the flesh, Christ came, who is ϵ God
ouer all, blessed for euer, Amen.

6 * 3 Notwithstanding it cannot be that the
word of God should take none effect: for all they
are not ϵ Israel, which are of Israel:

7 Neither are they all children, because they
are the seede of Abraham, * 4 but, In ϵ Isaac shall
thy seede be called:

8 * 5 That is, they which are the children of
the ϵ flesh, are not the children of God: but the
 ϵ children of the ϵ promise, are counted for the
seede.

9 * 6 For this is a word of promise, * In this
time will I come, and Sara shall haue a sonne.

10 * 7 Neither he onely saith this, but also * Re-
becca, when these had concluded by one, euen by
our father Isaac.

11 For yet the children were borne, and when
they had neither done good, nor euill (that the
purpose of God might remaine according to
election, not by works but by him that calleth.)

12 * 9 It was sayd vnto her, * The Elder shall
serue the younger.

13 As it is written, * I haue loued Jacob, and
hate hated Esau.*

14 * 10 What shall we say then? Is there ϵ un-
righteousnesse with God? God forbid.

15 * 11 For he said to Moses, * I will ϵ haue mercie
on him, to whom I will shew mercie: and will haue
 ϵ compassion on him, on whom I will haue compassion.

16 * 12 So then it is not in him that ϵ willeth nor
in him that runneth, but in God ϵ which sheweth mercie.

17 * 13 For the ϵ Scripture saith vnto Pharaos, * For
this same purpose haue I stirred thee up, that I
might ϵ shewe my power in thee, and that my
Name might be declared throughout all the earth.

18 * 15 Therefore hee hath mercie on whom hee
willeth, and whom hee will hee hardeneth.

19 * 16 Thou wilt say then vnto me, Why doeth
hee yet complaine? for who hath resisted his will?

20 * 17 But, O man, who art thou which pledest
against God? * 18 Shall the ϵ thing ϵ formed say to

the Lord, He hath wrought against me.

21 He answereth

first touching them which are chosen to saluation, in chusing of whom, hee deiceth

that God may seeme iust, although hee chuse and predestinate to saluation, them

that are not yett borne, without any respect of works, because hee bringeth

not the children to the appointed end, but by the means of his mercie, which is a

cause vnto vnder predestination. Now mercie presupposeth miserie, and againe mis-

erie presupposeth sinne or voluntarie corruption of mankind, and corruption pre-

supposeth a naturall imperfect creation. Moreover mercy is showed by her degen-

eracy, by calling by faith, by iustification and sanctification, so that at length we

come to glorification, as the Apostle will shew afterwards. Nowe all these things,

orderly following the purpose of God, doe clearly prove that hee can by

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The third part
of this Epistle, euen
to the twelfth
Chapter, wherein
Paul ascendeth to
the higher causes
of faith and faith of
all, because hee pur-
poseth to speake
much of the calling
off of the lawes, he
vleth an insinuation,
declaring by a
double or triple
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their saluation, his
figural loue to-
wards them, and
their mutual grating
vnto them all
these prerogatives.
A The Apostle lou-
eth his brethren fo-
reuerly, that if it
had bene possible,
he would haue bene
ready to haue re-
deemed the calling
away of the Israel-
ites, with the losse
of his owne soule
for euer: for this
word separate, be-
cometh as much in
this place.

Being brethren
by faith, as of one
nation and coun-
try.
The Arke of the
covenant, which
was a token of Gods
presence.
* Chap. 27. ephe. 2. 12. A The tables of the covenant: and this is spoken by
the Apostle Metonymia. * Of the indidial Lawe. The ceremoniall Lawe,
which were made to Abraham and to his posteritie. * A most manifest testi-
monie of the Godhead and diuinitie of Christ. * Chap. 23. 3. He entereth into
the haudling of predestination by a word of preuenient an obiection: How may it
be, that Israel is call off, but that their euill was much able to make the coun-
sell of God made with Abraham and his seede, fruitless and voyde? Hee answereth
therefore, that Gods word is true, although that Israel be call off: for the election of
the people of Israel is in general and common, that notwithstanding the same,
God chuseh by his secret counsell, such as it pleaseth him. So the is the propo-
sition and date of this Treatise: The grace of saluation is offered generally in
such sort, that notwithstanding the efficacy thereof pertaineth only to the elect.
In Israel in the first place, as take for Iacob, and in the second, for the Israelites.
* Gen. 22. 1. 13. * 4. The first promise is taken from the example of Abrahams
owne house, wherein Isaac onely was accounted the sonne, and that by
Gods euilliance: although that Isaac also was borne of Abraham, & circumcised
before Isaac, * which is a further true promise, * O therefore bring of the
* 5. A reuall application to the former promise, as example. * Which is a
frame of Abraham by the counse of nature, * Galat. 2. 8. * I which are borne
by virtue of the promise. * 6 A reason of that application: Because that Isaac was
borne by virtue of the promise, & therefore hee was not chosen, nay hee was not
at all, but by the free will of God: whereby it followeth that the promise is the
fountainne of predestination, and not the flesh from which promise the particular
elect are choiced: that is, that the elect be borne elect, and not, that they be first
borne, and then afterward elect, in respect of Gods free choice predestination.
* 7. In 13. 9. * 7. A reason of the elect, taken from the example of Isaac and
Jacob, which were both borne of the same flesh, which was the issue of the prom-
ise, of one mother, & at one birth, and not at diuers as Isaac & Isaac were and
yet notwithstanding, Esau being call off, onely Iacob was chosen: and that before
their birth, that neither any goodnesse of Iacobs might be thought to be the cause
of his election, neither any wickednesse of Esaus of his calling away. * Gene 25. 21.
* 8. Gods decree, which procedeth of his mere good will, whereby is pleased him to
chuse out, and to reueile the other. * 9 Paul faith, not might be made, but borne made,
that he remaine. Therefore hee is declared, which make foreseene such the cause
of election, and foreknowen in his will, the cause of reprobation. * 9. Hee prometh
the calling away of Esau by that, that hee was made seruant to his brother: and
prometh the chusing of Iacob by that that hee was made Lord of his brother, al-
though his brother were the first begotten. And least that any man might take this
saying of God, & referre it to externall things, the Apostle sheweth out of Malachi,
who is a good interpreter of Moses, that the seruante of Esau was ioynd with
the hatred of God, & the Lordship of Iacob with the loue of God, * Gen. 25. 23.

* Malachi. 1. 2. The first obiection: Is God doth
loue or hate vpon
no consideration of
works, or of vni-
uities, then is
hee vniuit, because
he may loue them
which are vniuit,
and hate them which
are worthy. The
Apostle deiceth
this blasphemie, and
reuerendly teach-
eth it, finally, point
by point.

11 He answereth

first touching them which are chosen to saluation, in chusing of whom, hee deiceth

that God may seeme iust, although hee chuse and predestinate to saluation, them

that are not yett borne, without any respect of works, because hee bringeth

not the children to the appointed end, but by the means of his mercie, which is a

cause vnto vnder predestination. Now mercie presupposeth miserie, and againe mis-

erie presupposeth sinne or voluntarie corruption of mankind, and corruption pre-

supposeth a naturall imperfect creation. Moreover mercy is showed by her degen-

eracy, by calling by faith, by iustification and sanctification, so that at length we

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him that formed it, Why hast thou made mee thus?

21 ⁴ Hath not the potter power of the clay to make of the same lump one ²⁰ vessel to ¹⁹ honour, and another vnto ²¹ dishonour?

22 ²² What and if God would, to shewe his wrath, and to make his power known, suffer with long patience the vessels of wrath, prepared to ²³ destruction?

23 And that he might declare the ² riches of his glory vpon ³ vessels of mercie, which he hath prepared vnto glory?

24 ²⁴ Euen vs whom he ha called, not of the ¹ Iewes only, but also of the Gentiles,

25 ²⁵ As he saith also in Osee, ²⁶ I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shall be in the place where it was saide vnto them, ²⁷ Yee are not my people, that there they shall be called, The children of the liuing God.

27 ²⁷ Also Elias cryeth concerning Israel, ²⁸ Though the number of the children of Israel were as the sand at the sea, yet shall but a remnant be saued;

28 For hee will make his account, and gather it into a ²⁹ short summe with righteousness: for the Lord will make a short count in the earth.

29 ²⁹ And as Elias saide before, Except the Lord of hostes ha left vs, ³⁰ a seede, we had bene made as Sodome, and had bene like to Gomorra.

30 ³⁰ What shall wee say then? That the Gentiles which followed ³¹ not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.

31 ³¹ But Israel which followed the Lawe of righteousness, could not attaine vnto the Law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the ³³ workes of the Law:

33 The second answer is this, that God, moreover, besides that he doeth fully desire whateuer he doeth desire, vnto that moderation in executing of his decrees, as declareth his singular lenitie euen to the reprobate, in that, that he suffereth them a long time, and permitte them to enioy mjoy and singular benefites, vntill at length hee finally conuict them, and that to good end and purpose, to wit, to the vnto himselfe to be an enemy and reuenger of wickednesse, that in many appaite what power hee is of by their seuered iudgements, and finally by compulsion, to set forth indeede, how great his mercie is towards the elect. ³⁴ By vessels, the Hebrews vnderstand all kindes of instruments. ³⁵ Therefore againe, we may say with Paul, that four men are made of God the Creator to destruction. ³⁶ The vnto the reprobate and mjoy to the elect. ³⁷ Having established the doctrine of the eternall predestination of God on both parts: that is as well of the reprobate, as of the elect: hee cometh now to shewe the vse of it, teaching vs, that wee ought not to seeke the testimonye oft in the secret counsel of God, but by the vocation which is made manifest and set forth in the Church, propounding vnto vs the example of the Iewes & Gentiles, that the first may be better perceived. ³⁸ Hee sayeth that all and euery one of the Iewes are called, but some of the Iewes, as the Lord had forewarned vs, that vocation or calling is first and of grace, euen as his predestination is: and therefore there is no cause why either our owne worboisnesse, or the worboisnesse of our ancelles should cause vs to thinke that we are not the elect and chosen of God, if we be called by faith, and to embrace through faith the saluation that is offered vs. ³⁹ Hos. 13. 1. peter. 2. 10. ⁴⁰ Hys. 10. 26. Contrariwise, Neither any outward calling, neither any worboisnesse of our ancelles, the sufficient witness of election, vnto vs by faith and beleefe wee answere Gods calling, which thinke come to passe in the Iewes, as the Lord had forewarned vs. ⁴¹ Isa. 10. 22. 6. God purpofeth to bring the vnto and vnto the people to an extreme wronge. ⁴² Isai. 1. 9. ⁴³ Armer, by which word the chiefest power that is giuen to God & euen a very few. ⁴⁴ The declaration and manifestation of our election, is our calling apprehended by faith, as it come to passe in the Gentiles. ⁴⁵ Sathan, the Gentiles had no workes to prepare. ⁴⁶ Secure Gods mercie before hand, and as for that, that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked first: and in that the Iewes attained not to that which they sought after, they are to thank more for it, than themselves, because they sought it not. ⁴⁷ The pride of man is the cause that they erre vocation, but the cause of their damnation erre not to be sought for any other where, but in themselves. ⁴⁸ Seeking to come by righteousness, they followed the Law of righteousness.

for they haue stumbled at the stumbling stone,

33 As it is written, ³⁴ Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall: and euery one that beleueth in him, shall not be ashamed.

CHAP. X.

¹ Hee hanleth the effects of election, 3. that some refuse, and some embrace. ² Christ, who is the end of the Law. ³ Hee sheweth that Moses forsaide the calling of the Gentiles, and also Elias the hardening of the Iewes.

⁴ Rehene, mine hearts desire and prayer to God for Israel is, that they might be saued.

⁵ For I beare them record, that they haue the zeale of God, but not according to knowledge.

⁶ For they, being ignorant of the righteousness of God, and going about to ⁷ establish their owne righteousness, haue not submitted themselves to the righteousness of God.

⁸ ⁹ For Christ is the end of the Lawe for righteousness vnto ¹⁰ euery one that beleueth.

¹¹ ¹² For Moses thus describeth the righteousness which is of the Law, ¹³ That the man which doeth these things, shall liue thereby.

¹⁴ But the righteousness which is of faith, speaketh on this wise, ¹⁵ Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from above.)

¹⁶ Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead.)

¹⁷ ¹⁸ But what saith it? ¹⁹ The word is neere thee, euen in thy mouth, and in thine heart, This is the word of faith which we preach.

²⁰ ²¹ For if thou shalt ²² confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that ²³ God raised him vp from the dead, thou shalt be saued:

²⁴ ²⁵ For with the heart man ²⁶ beleueth vnto righteousness, and with the mouth man confesseth to saluation.

²⁷ ²⁸ For the Scripture saith, ²⁹ Whosoever ³⁰ beleueth in him, shall not be ashamed.

³¹ ³² For there is no difference between the Iew and the Grecian: for hee that is Lord ouer all, is rich vnto all that call on him.

³³ ³⁴ ³⁵ For whosoever shall call vpon the Name of the Lord, shall be saued.

As not shew the Law through the fault of our flesh, we attaine not vnto this end: But Christ salueth this defect, for hee fulfilld it in the Law for us, and not only to the Iewes, but also to the Gentiles. ³⁶ That the Law regardeth and tendeth to Christ, thus is a manifest proofe for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ only: which being imputed vnto vs by faith, our conscience is quieted, so that no man can aske, who can ascend vp into heauen, or bring vs from hell, being the Gospel teacheth that hee that is due by Christ, and by their faith, which with true faith embrace, who hee calleth them. ³⁷ Iesus. 18. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. ³⁸ Iesus, who is the end of the Law, which the Law publishd with his owne voyce, and Paul applied it to the preaching of the Gospel which was the perfection of the Law. ³⁹ That is indeede true faith which is setled not only in the heert, but also in the heart of man, where also wee giue testimonye, by our outward life, and which tendeth to Christ as to our alone & only Sauour, euen as hee seeth forth himselfe in his word. ⁴⁰ If thou predestinest plainly, sincerely, and openly, that thou takest it to be the word of the Lord and Saviour, who is saide to haue raised the Sonne from the dead, and this is not spoken to vs by the diuinitie of the Sonne, but to set forth the Fathers excellency teaching our redemption in the resurrection of the Sonne, ⁴¹ Faith is saide to consist, and furthermore, seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also saide to saue. ⁴² Note, hee propoueth the other part which hee propounded afore in the fourth voyce, to wit, that Christ called whosoever hee listeth without any difference, and this hee confirmeth by a double testimonye. ⁴³ For as hee, ⁴⁴ To be true in God is to be true and confit to God by the promise of our saluation by Christ, and that not only in general: but when we know that the promises are made vnto whosoever with a true faith. ⁴⁵ Ier. 1. 38. ⁴⁶ Thus calling vpon the Name of God is the testimonye of true faith, and true faith of true vocation or calling, and true calling of true election.

4. *Jerem. 11, 6.*
 10 There is no cause why the Gentiles which have obtained mercy, should triumph over the Jewes which contemne the grace of God seeing they are grafted into the Jewes. But let them rather be ashamed that they should be not rooted in them which is wontly condemned in the Jewes. And here of all this generall doctrine may be gathered and taken, that we ought to be studious of Gods glory, even in respect of our neighbours: so far ought we to be from bragging and glorying for that, that should be preferred before other by a singular grace.

11 *In place of those branches which are broken off*
 12 Is it against the common curse of kindness, that the Jews in view of the mercy is changed with the Jews of the good tree.

13 We may rejoice in the Lord, but so that we desire not the Jewes, whom we ought rather to provoke to that good joining with us.

14 See that thou stand in awe of Gods mercy and carefully.

17 + 10 And though some of the branches be broken off, and thou being a wilde Olive tree, wast grafted in for them, and made a partaker of the root, and fellowship of the Olive tree:

18 If thou boast thyself against the branches: and if thou boast thyself, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well to thought unbelievers they are broken off, and thou standest by faith: be not high minded, but fear.

21 For if God spared not the natural branches, take heed lest thou also spare not thee.

22 Behold therefore the bountifullness, and severitie of God: toward them which have fallen, severitie: but toward thee, bountifullness, if thou continue in his bountifullness: or else thou shalt also be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in againe.

24 For if thou wast cut out of the Olive tree, that was wilde by nature, and wast grafted contrary to nature in a right Olive tree, how much more shall they that are by nature, be grafted in their owne Olive tree?

25 For I would not, brethren, that ye should be ignorant of this secret (that ye should be arrogant in your blindness) that partly obduracy is come to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, & The deliverer shall come out of Zion, and shall turn away the ungodliness from Jacob.

27 And this is my covenant to them, * When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

29 If for the gifts and calling of God are without repentance.

30 *He telleth them naturally, not because they have any kinneship of nature, but because they were borne of them which the Lord is apart for himselfe, from other nations, by his grace and covenant which he freely made with them.* 11 Seeing the matter is selfe declared that election cometh not by inheritance (although the fault be in me, and not in God: why the blessing of God is not perpetual) we must take good heed, that that be not found in our selves, which we thinke blame-worthy in others, for the election is free: whereby they that are truly elect and engrained are not proud of themselves, but with contempt of others, but with due reverence to God, and love toward their neighbours, runne to the life which is free before them.

31 The ends, and ending here, 12 In that state which God has been joining Jew and Gentile, and these ends: and we must mark here, that he speaketh not of the election of every private man, but of the election of the whole nation. 13 Many are now, for a season cut off, that is, as without the root, which in their time shall be grafted in: and againe there are a great fort, which after a sort, & touching the outward thereof, seeme to be ingrafted, which are inhabiting through their owne satisfaction: these are cut off, & will be cast away: which they themselves say to be considered in nation and people as in the Gentiles and Jewes. 14 Unnatural nature, not as it was first made, but as it was corrupted in Adam, and is derived from him by his posterity. 15 Into the people of the Jewes which God had sanctified of his mere grace can he speak of the whole nation, not of every one part. 16 The blindness of the Jewes is neither so universall that the Lord hath no elect in that nation, neither shall it be continuall: for there shall be a time wherein they also (as the Prophet hath forewarned) shall effectually knowe that which they doo: and we be Rubens, for the most part rich and refuse. 17 Zeal we be in one body, and especially may teach what duty the Gentiles owe to the Jewes, be beware it is in their hearts, that the nation of the Jewes is not utterly cut off without hope of recovery. 18 Inasmuch as they received it not. 19 In that, that God rejecteth not whom they deserveth, but what he promised to Abraham 15 The reason or cause: because the covenant made with that nation of life everlasting be profitable and value.

30 For even as yee in times past have not beleaved God, yee have now obtained mercy through thy unbeliefe:

31 Even so now hate they not beleaved by the mercy shewed unto you, that they also may obtaine mercy.

32 For God hath shut up all in unbelief, that he might have mercy on all.

33 Of the deepness of the riches, both of the wisdom, and knowledge of God: how unsearchable are his judgements, and his ways past finding out!

34 For who hath known the mind of the Lord, or who has his counsell?

35 Or who hath given unto him first, and hee shall be recompensed?

36 For of him, and through him, and for him are all things: to him be glory for ever. Amen.

And so it might appear that both Jewes and Gentiles are saved, only by the free mercy and grace of God, which could not have beene by merit, if at the beginning, God had brought all together into the Church, or if he had saved the nation of the Jewes without this interpretation. 17 The Apostle crieth out as astonished with this wonderfull wisdom of God, which he teacheth vs. ought to be religiously reuerenced, and not curiously and prophably to be searched beyond the compass of that that God hath revealed unto vs. 18 The order of his sanctification and duty. 19 Job 11, 2. Elia. 40, 1. 1 Cor. 13, 16. 18 Here it is shewed three manner of ways, the wicked boldness of man, first, because that God is above all, most wise, and therefore it is very absurd, and plainly godlike to measure him by our folly. Moreover, because he is debter to no man, and therefore no man can complain of injury done unto him. Thirdly, because all things are made for his glory, and therefore we must revere all things to his glory, much less may we covet and debate the matter with him. 19 This saying overthroweth the doctrine of foreknowledge, works, and merits. 20 To wit, for God, to whose glory all things are referred, not such things that were mine, but especially his new works which be wrought in his elect.

CHAP. XII.

1 See exhorteth 2 to that worship which is acceptable to God: to love unfeined, 14, so even towards our enemies.

1 Rebecke y you therefore brethren, * by the mercies of God, that yee be given up your bodies a living sacrifice, holy, acceptable unto God, which is your * reasonable serving of God.

2 And fashion not your selves like unto this world, but be ye changed by the renewing of your minde, that yee may & procure what that good, and acceptable and perfect will of God is.

3 For I say through the grace that is given unto me, to every one that is among you, that no man presume to understand above that which is meete to understand, but that he understand according to his obediencie, as God hath dealt to every man the measure of his faith.

of God. 4 By this phrase he sheweth that Gods glory is the utmost end of all our doing. 5 In times past the sacrifices were presented after the altar, but now the altar is everywhere. 6 Your selves: in times past, other bodies than our owne, now our owne must be offered. 7 In time past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them. 8 Sacrificially. 9 The second precept is this, That we take not other men opinions or manners for a rule of life, but that we wholly renouncing this world, be new men as our make, the will of God, which is manifested and opened unto vs in his word. 10 Why then there is no place left for reason, when the heathen Philosophers place as a Queen in a Catech, nor forms free will, which the Papists (as he hath said) which the mind might be renewed. Looke Ephesians 1, 1. and 2, 4. 17 and Colossians 1, 1. Ephesians 1, 17. with 1 Cor. 13, 1. Thirdly be admonished vs very exactly, that every man keepe himselfe within the bounds of his vocation, and that every man be lively according to the measure of grace that God hath given him. 4 I charge. 5 That he give us himselfe to be new men, as they do, which give us the law, they knowe more than we do, and they are able to be free, if we take not that upon vs, which we have not. 6 If we have a sense of that we have. 1 Cor. 13, 1. eph. 4, 7. 8 By faith he means, the knowledge of God in Christ, and the gifts which the holy Ghost poureth upon the faithful.

16 Another reason, because that although that they which are hardened, are wondrously punished, yet hath not this humbleness of the Jewes to come to pass properly for an hatred to that nation, but that an enemie might as it were be opened to bring in the Gentiles, and as the Jewes being unlearned with emulation of that meane which is shewed to the Gentiles, might themselves use a few beparaters

of the same benefits. And so it might appear that both Jewes and Gentiles are saved, only by the free mercy and grace of God, which could not have beene by merit, if at the beginning, God had brought all together into the Church, or if he had saved the nation of the Jewes without this interpretation. 17 The Apostle crieth out as astonished with this wonderfull wisdom of God, which he teacheth vs. ought to be religiously reuerenced, and not curiously and prophably to be searched beyond the compass of that that God hath revealed unto vs. 18 The order of his sanctification and duty. 19 Job 11, 2. Elia. 40, 1. 1 Cor. 13, 16. 18 Here it is shewed three manner of ways, the wicked boldness of man, first, because that God is above all, most wise, and therefore it is very absurd, and plainly godlike to measure him by our folly. Moreover, because he is debter to no man, and therefore no man can complain of injury done unto him. Thirdly, because all things are made for his glory, and therefore we must revere all things to his glory, much less may we covet and debate the matter with him. 19 This saying overthroweth the doctrine of foreknowledge, works, and merits. 20 To wit, for God, to whose glory all things are referred, not such things that were mine, but especially his new works which be wrought in his elect.

1 The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all be given general precepts and grounds: the chiefest thereof is this, that every man consecrate himselfe wholly to the spiritual service of God, and doe all things sacrificially, according to the grace

g For that mutual
conjunction, where
with the holy
Ghoſt batyſed
our hearts and
minds together,

come to you with abundance of the bleſſing of
the G. ſp. of Chriſt.

30 A ſo brethren, I beſeech you for our Lord
Ieſus Chriſts ſake, and for the ſloue of the ſpirit,
that yee would ſtrive with me by prayers to God
for me,

31 That I may be deliuered from them which
are diſobedient in Iudea, and that my ſeruiſe which
I haue to doe at Hieruſalem, may be accepted of
the Saints,

32 That I may come vnto you with ioy by the
will of God, and may with you be reſrefhed.

33 Thus the God of peace be with you all,
Amen.

CHAP. XVI.

1 Hee commendeth Ph. be. 3 Hee ſendeth greeting to many,
17 And warneth to beware of them which are the cauſes
of diſſion.

I Commendeth vnto you Phoebe our ſiſter,
which is a ſeruant of the Church of Cen-
chrea :

2 That yee receiue her in the^a Lord, as it
becometh Saintes, and that yee aſſiſt her in
whatſoeuer buſineſſe theſe needeth of your ayde :
for he hath giuen hoſpitalitie vnto many, and to
me alſo.

3 Greete^a Prifcilla, and Aquila, my fellowe
helpers in Chriſt Ieſus,

4 (Wh. iſt haue for my liſe layde downe
their owne necke. Vnto whom not I onely giue
thanks, but alſo all the Churches of the Gen-
tiles)

5 Likewiſe greete the^b Church that is in their
houſe. Salute my beloved Epeneus, which is the
firſt fruites of Achaia in Chriſt.

6 Greete Marie which belted downe labour
on vs.

7 Salute Andronicus and Iunia my couſins
and fellowe priſoners, which are notable among
the Apoſtles, and were in^c Chriſt before me.

8 Greete Amplias my beloved in the Lord.

9 Salute Vibas our fellowe helper in Chriſt,
and Sincys my beloved.

10 Salute Apelles approoued in Chriſt. Salute
them which are of Ariftobulus^d ſiſter.

11 Salute Herotion my kinſman. Greete them
which are of the friends of Narcitus which are in
the Lord.

12 Salute Tryphena and Tryphoſa, which
women labour in the Lord. Salute the beloved
Perſis, which woman hath laboured much in the
Lord.

13 Salute Rufus choſen in the Lord, and his
mother and mine.

14 Greete Aſyncricus, Phlegon, Hermas, Patro-
bas, Mercurius, and the brethren which are with
them.

15 Salute Philologus and Iulias, Nereus, and
his ſiſter, and Otymas, and all the Saintes which

are with them.

16 Salute one another with an^e holy kiſſe.
The Churches of Chriſt ſalute you.

17 A Nowe I beſeech you brethren, ſerue
them diligently which^f cauſe diſſiſion and offences,
contrary to the doctrine which yee haue learned,
and^g auoid them.

18 For they that are ſuch, ſerue not the Lord
Ieſus Chriſt but their owne bellies, and with^h faire
ſpeech and flattering decelue the hearts of the
ſimple.

19 3 For your obedience is come abroad a-
mong all : I am glad therefore of you : but yet I
would haue youⁱ wiſe vnto that which is good,
and ſimple concerning euill.

20 4 The God of peace ſhall treade Saran vnder
our feete ſhortly. The grace of our Lord Ieſus
Chriſt be with you.

21 5 Timotheus my helper, and Lucius
and Iafon, and Sopater my kinſmen, ſalute
you.

22 I Tertius, which^k wrote out this Epistle,
ſalute you in the Lord.

23 Gaius mine hoſte, and of the whole Church
ſaluteth you, Erastus the ſteward of the citie ſalu-
teth you, and Quartus a brother.

24 6 The grace of our Lord Ieſus Chriſt be
with you all, Amen.

25 7 To him nowe that is of power to eſta-
bliſh you according to my Goſpel, and preaching
of Ieſus Chriſt, by the reuelation of the my-
ſterie, which was kept ſecret ſince the worlde be-
gan :

26 (But now is opened, and^m publiſhed among
all nations by the Scriptures of the Prophets : at
the commandement of the euerglaſhing God for
the obedience of faith.)

27 To God, I ſay, only wiſe, be praye through
Ieſus Chriſt for euer. Amen.

wiſdome. b Furniſhed with the knowledge of the truth, and wiſdome, that
you may imbrace good things, and eſchew euill. beware of the deſcents and feates
of falſe prophesies, and reſiſt them openly : and this care doeth plainly deſtroy the
Papists faith of creature, whereas they maintain it to be ſufficient for one man
to beleeue as another man beleeueth. wh. h. ſerue knowledge, or examination
what the matter is, or what ground it hath : ſerue theſe things beſes. We be-
leeue as our fathers beleeued, and we beleeue as the Church beleeueth. I As men
that knowe no way to deſcend, much leſſe to deſcend indeed. 4 We muſt fight,
with a certein hope of victorie. * Acts 16. 1. phil. 2. 19. 5 He annexeth ſalu-
tations, partly to ſerue muſt ſhip, and partly to the end that this Epistle
might be of ſome weight with the Romans, hauing the confirmation of many
that ſubſcribed vnto it. k Wrote it as Paul v. terred it. 6 Nowe taking his leave
of them this third time, hee wilberth that vnto them, whereupon dependeth all the
force of the former doctrine. * Epheſ 3. 10. 7 He ſerue forth the power and
wiſdome of God with great thankſgiving, which eſpecially ſerue in the
Goſpel, and maketh mention alſo of the calling of the Gentiles to confirme the
Romans in the hope of this ſaluation. * Epheſ 3. 6. col. 1. 26. 2. tim. 1. 10.
titus 2. 1. That feket and hid in thing, that is to ſay, the calling of the Gen-
tiles. m Offered and exhibited to all nations to be knowen.

Written to the Romans from Corinthus,
and ſent by Phoebe, ſeruant of the Church,
which is at Cenchrea,

THE

THE FIRST EPISTLE OF PAUL

TO THE CORINTHIANS.

CHAP. I.

1 After the salutation, 10 which in effect is an exhortation, 12 He reprehendeth the Corinthians siftes and divisions, 17 and calleth them from pride to humility: 20 For overthrowing all worldly wisdom, 23. 25 he advanceth onely the preaching of the crosse.

2 The inscription
of the Epistle,
wherein he chiefly
goeth about to
procure the good
will of the Corin-
thians towards
him, yet not with-
standing so, that
alwayes he letteth
them to wit, that
he is the servant
of God, and not of
men.

2 If he be an Ap-
pottle, then hee
muſt be heard, al-
though hee ſome
times reprehend
them ſnapely,
ſeeing hee hath not
his owne couſe in
hand, but is a meſ-
ſenger that bring-
eth the com-
mandements of
Chriſt.

3 He ioyneth
ſootheries with
himſelfe, that
this doctrine
might be confir-
med by two wit-
neſſes.

4. It is a Church
of God, although
it hath great faults
in it, so that it

obey them which
admonish. ✠
lique Church, which
watch us from the w

Vad in him. * R.
God of his gracious
God hath called to
whence our sinfulness
tendeth. ? . i . Tim.
the Lord when he
figure Synagoge it
of the Jews
and the Life of the Ch
condemne many vic
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Christ. That the Co
holly gifts of God. s
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the Church
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them , that here fier
to glory and ambitio
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should please the
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the Church
As he telleth us o
of his repur
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workes of God . g
fault with , are wit
where are in
6 . * I . Thell .
the Church
her comfort
oblation as thou
Paul .

And ¹ called to be an ² Apostle
of Iesus Christ, through the will
of God, and ~~our~~ brother ³ Sostene-
res.

2. 4 Vnto the Church of God,
which is at Corinthus, to them
Chosen in a Christ Iesus, & Saintes
with all that call on the Name of
Christ in euery place, both their

Be with you, and peace from God
from the Lord Jesus Christ.

Take my God alwayes on your be-
 lief of God, which is giuen you in

l things ye are made rich in him,
f speech, and in all knowledge :

testimonie of Iesus Christ bath
ed in you:

are not destitute of any gifts :
at the appearing of our Lord Jesus

o shall also confirme you vnto the
y be s blamelesse in the day of our

faithfull, by whom ye are called
ship of his sonne Iesus Christ our

I beseech you, brethren, by the

Name of our Lord Iesus Christ, that is yee all
speake one thing, and that there be no dissensions
among you; but be yee knit together in one
minde, and in one iudgement

11 14 For it hath bene declared vnto mee, my
brethren, of you by them that are of the house of
Cloe, that there are contentions among you.

12 Now & this I say, that every one of you
faith, I am Pauls, and I am & Apollos, and I am
Cephas, and I am Christs.

13 ¹⁵ Is Christ divided? was 16 Paul crucified
for you? either were ye ¹⁷ baptized into the name
of Paul?

14 ¹⁸ I thank God, that I baptized none of you, but \dagger Crispus, and Gaius.

15. Least any should say, that I had baptized in
to mine owne name.

16 I baptized also the household of Stephanas :
furthermore know I not, whether I baptized any
other.

17 ¹⁹ For CHRIST sent me not to baptize, but to preach the Gospel, ²⁰ not with ²¹ wisdom of words, lest the ²² cross of Christ should be made of none effect.

[illegible]

m The preaching
of Christ crucified,
or the kinde of
speech which we
use.

n It is that where-
in he declareth his
marvelous power
in saving his elect,
which would not
be euid nily ap-
peare, if it changed
vnto any helpe of
man.

o The Apostle
proneeth that this
ought not to eiey
to manne

p The Apostle
proneeth that this
ought not to eiey
to manne

q The Apostle
proneeth that this
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18 For that preaching of the crosse is to
them that perith, foolishnesse: but vnto vs, which
are saved, it is the ^o power of God.

19 For it is written, ^o I will destroy the wifedome of the wise, and will cast away the understanding of the prudent.

20 Where is the wise? where is the ^o Scribe? where is the ^o Disputer of this world? hath not God made the wifedome of this world foolishnesse?

21 For seeing the world by wifedome knew not God in the ^o wifedome of God, it pleased God by the foolishnesse of preaching to save them that beleeue:

22 Seeing also that the Iewes require a signe, and the Grecians secke after wifedome,

23 But wee preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wifedome of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men after the flesh, nor many mighty, nor many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things,

28 And vile things, & the lowly, and things which are despised, & the things of God, and things which are not, to bring to y nought things that are,

29 That no flesh should reioyce in his presence.

30 But ye are vnto him in Christ Iesus, ^o who of God is made vnto vs wifedome and righteousness, and sanctification, and redemption:

31 That, according as it is written, ^o He that reioyceth, let him reioyce in the Lord.

32 When we call downe before, now he lieth up, yea, he saith, that he hath them that all their thankes is without thankes, that is, in thankes in Christ, and that of God.

33 He receiueh that especially and about all things, the Gospel ought not to be con- sidered, seeing it conuertieth y chiefest things that are to be desired, to wifely wifedome, the true way to obtaine righteousness, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities: & Ierc. 9. 14. Cor. 10. 17. b Let him yeeld all to God & hee will thankes: and so by this place it may well be seen, which the Apostles do decree of.

34 He setteth downe a platforme of his preaching, which was able in respect of mans wifedome, 7. 13 that noble in respect of the present world, power and efficacy, 14 And so concludeh that he is not able to rightly iudge thereof.

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32 When we call downe before, now he lieth up, yea, he saith, that he hath them that all their thankes is without thankes, that is, in thankes in Christ, and that of God.

33 He receiueh that especially and about all things, the Gospel ought not to be con- sidered, seeing it conuertieth y chiefest things that are to be desired, to wifely wifedome, the true way to obtaine righteousness, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities: & Ierc. 9. 14. Cor. 10. 17. b Let him yeeld all to God & hee will thankes: and so by this place it may well be seen, which the Apostles do decree of.

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CHAP. II.

A Nd I, brethren, when I came to you, came not with excellencie of wordes, or of wifedome, shewing vnto you the ^o testimonie of God.

2 For I esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified.

3 And I was among you in weakenesse, and in feare, and in much trembling.

4 Neither flood my wordes, and my preaching in the ^o enticing speech of mans wifedome, but in the ^o euident euidence of the Spirit and of power,

5 That your faith should not be in the wifedome of men, but in the power of God.

6 And wee speake wifedome among them that are ^o perfect: not the wifedome of this world, neither of the princes of this world, which come to naught.

7 But we speake the wifedome of God in a mystery, euen the hid wifedome, which God had determined before the worlde, vnto our glory.

8 Which none of the princes of this world hath known: for had they known it, they would not haue crucified the ^o Lord of glory.

9 But such as are contrary to nature and pride, ^o Chap. 17. 2 pet. 2. 16. A Be turneth that now to the c. menation of his ministry, which he had granted to his adversaries: for his true and power which they knewe well enough, was to make the more excellent, because it had no worldly helpe toyed with it.

10 By plane euident hee to manifest such a power, as made by the same and worthy reason, and hee ellects the C. ministers, that hee did it for their great profit: because they might thereby knowe manifestly, that the Gospel was from heauen.

Therefore hee plainly rebuketh them, because that in seeking vaine ostentation, they willingly neglect themselves of the greater helpe of their faith.

4 An other argument lacketh the nature of the thing, that is, of the Gospel, which is true wifedome, but known to them only which are desirous of perfection: and is vaine to them which otherwise excell in the world, but yet vainly and fruitly.

4 Those are called perfect here, which had gotten perfection already, but such as tend to it, as Paul 3. 15. that perfect, 5. fit against works. b They that are wiser, wiser, or mightier then other men are. 5 Hee doeth the cause why this wifedome cannot be perceived of those that excell worldly wifdom: to wit, because indeed it is so deepe, that they cannot attaine vnto it.

7 Which men could not much as decree of. 6 Hee taketh a way an obliuion: if it be so hard, when and how it is known? God, sayeth hee, determined with himselfe from the beginning, that which his purpose was to bring forth at this time out of his secret, for the f. fusion of men.

7 Hee taketh away an obliuion: why then, how cometh it to passe, that this wifedome was so needfull of men of high attain? hee sayeth crucified Christ himselfe. Paul answereth, because they knowen Christ such as hee was, b That might

*What way and
vne I follow euery
one in teaching
the Churches.*
21 Lett of all be
edificed, each also
to Apollonize these
things, but yet chil-
ding them as a fa-
ther, leat by their
disorder be con-
strained to come
to punish them a-
mong them

19 *19 vs at.*
same 4. 15.
20 *By words, hee*
*meaneth their pain-
ed and coloured*
kind of eloquence,
against which he
seteth the course
of the Spirit.

12 A passing over to another part of this Epistle, wherein he reprehendeth more sharply a very bawdy offence, shewing the use of ecclesiastical correction.

3 They are greatly
to be reprehended
which by suffe-
ring of wicked-
ness, let forth the
Church of God to
be mocked and
scorned of the in-
fideles.

4 There are noas
much proud them
they that least
know themselves.

5 Excommunication
ought not to be
committed to
one mans power,
but must be done
by the authority
of the whole Con-
gregation, after
that the matter is
diligently exami-
ned.

6 In mind, thought
and will.

7 *Call upon*
Christ bys Name.

4 There is no
doubt but that
Iudgement is rat-
ified in heauen,
wherein Christ
himselfe sitteth
as Iudge.

5 The excommunication is delivered to the power of Satan, in that, that he is cast out of the house of God. *What it is to be delivered to Satan, the Lord himselfe declareth when he saith, Let him be vnto thee as an Heathen and Pagan.* *Matt. 18. 17.* that is to say, to be dishonoured, and put out of the right Iudgement of the Church. *Which is the Church, without which Satan is lord and master.* 6 The end of excommunication is not to cast away the communicante, but it should be very perillous, that hee may be forced, to withdraw by this meanes his life may be endangered, that may lead to his destruction. 7 *As another end of excommunication is, that other hee may be instructed, and therefore it must be retained in the Church, that the one be not infected by the other.* 8 *It is taught, that not granta it upon excommunication, as though you were excellent, and yet there is such much discipline amongst you.* 8 By alluding to the ceremony of the Passover, hee exhorteth them to cast out that wicked person from amongst them. In times past, sayeth he, it was not lawfull for them which did observe the Passover, to eat leavened bread: In somuch that hee was holden as wicked & unworthy to eat the Passover, who should have beene free of leaven. Nowe our whole life must be as the feast of unleavened bread, wherein all they that are partakers of that immaculate Lambe which is Christ, must cast out both of themselves, and also out of their houses and Congregations, all impurities. 9 *By vnto, he meaneth the whole body of the Church, every manner whereby must be unleavened bread, that is, hee renewed in spirit, by plucking away the old corruption.* 10 *The Lambe of our Passover.* 11 *Let vs lead out whole life, as it were a continual feast, honestly and uprightly.*

4ours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee. 17 For this cause haue I sent vnto you Timotheus, which is my beloved sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, & if the Lord will, and I will know, not the words of them which are puffed vp, but the power.

20 For the kingdome of God is not in word, but in power.

21 What will ye? shall I come vnto you with a rod, or in loue, and in the Spirit of meeknesse?

22 A passing over to another part of this Epistle, wherein he reprehendeth more sharply a very bawdy offence, shewing the use of ecclesiastical correction.

CHAP. V.

1 That they be marked, at him who committed incest with his mother in law, & the strength should cause them rather to be ashamed, then to glory: so such kinde of wickednesse is to be punished with excommunication, so least other be infected with it.

It is heard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 And ye are puffed vp, and haue not rather sorrowed, that he which hath done this deed, might be put from among you.

3 For I verily as absent in bodie, but present in spirit, haue determined already, as though I were present, that hee that hath thus done this thing,

4 When ye are gathered together, and my spirit, in the Name of our Lord Iesus Christ, that such one, I say, & by the power of our Lord Iesus Christ,

Be delivered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Your reioycing is not good: know ye not that a little leaven leaueneth the whole lump?

7 Purge out therefore the old leaue, that ye may be a new lump, as ye are vneleavened: for Christ our Pascheuer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leaue, neither in the leaue of malitiousnesse

and wickednesse: but with the vneleavened bread of sinceritie and trust.

9 I wrote vnto you in an Epistle, that ye should not company together with the fornicators. 10 And not altogether with the riotous of this world, or with the concious, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye company not together: if that which is called a brother, be a fornicator, or concious, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what haue I to doe to iudge them also which are without doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your felicitas that wicked man.

whereat the Supper of the Lord was received, or elseth it common usage and manner of life which is rightly to be taken, lead any man should thinke that either matrimony were broken by excommunication, or such duties hindered and cut off thereby, as wee are one to another: children to their parents, subjects to their rulers, fathers to their matters, and neighbour to neighbour, to win one another to God. If ye find a greatly absent from such mans company, ye should goe out of the world: therefore I speake of them which are in the way before of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all means possible, to bring them to Christ. 10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 He inuiceth against their contention in law matters, 6 wherewith they vexed one another vnder judges that were infidels, to the reproach of the Gospel, & then sharply threaten fornicators.

De 19 any of you, hauing businesse against another, be iudged vnder the iustit, & not vnder the Saints?

2 Doe ye not know that the Saints shall iudge the world? If the world then shall be iudged by you, are ye unworthy to iudge the smallest matters?

3 Know ye not that we shall iudge the Angels, how much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, set them vp which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wife man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 Nowe therefore there is altogether

9 Now he speaketh more generally, & addeth which bee spake before of the incontinent person, be sheweth that it pertaineth to others which are knowne to be wicked & such as through their wickednesse are a blaspemy to the Church, which ought also by lawfull order to be cast out of the common side of the Church. And making mention of eating of meat, either be meate, or those felicitas of loue.

1 The third question is of civil iudgements: whether it be lawfull for one faithfull to draw another faithfull before the iudgement seat of an infidel? He answereth that it is not lawfull, for offence sake, for it is not euill of itselfe.

4 As if hee sayd, Are ye become so impudent, that you will not be content to make the Gospel a laughing stocke to profane men? 5 For the vniu-

He addeeth that he doeth not forbid that one neighbour may goe to law with another, if need so require, but yet vnder holy iudges. 3 Hee gathereth by a comparison that the faithfull can not seek in infidels to be iudged, without great iourne to doe to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuels, with his sonne Christ: much more ought they to iudge these light and small causes: which may be by equitie, and good conscience determined. 4 The conclusion, wherein he preferreth a remedie for this mischief: to wit, if they end the private affaires betwixt themselves, by choosing arbiters out of the Church: for which may be purpose, the least of us saye hee is sufficient. Therefore hee comendeth not iudgements, but sheweth what is expedient for the circumstance of the time, and that without any diminishing, if the right of the magistrate: for he speaketh not of iudgements which are practise betweene the faithfull & the infidels, neither of publique iudgement, but of controversies which may be ended by private arbiters. 6 Courts and places of iudgement. 7 Even the most abill among you. 8 He applyeth the general prohibition to a particular, alwayes calling them backe to this, to take away from it that fals opinion of their owne excellency, from whence all the mischief springeth. 9 Nowe hee goeth further also, and although by growing them to use as their owne, it is not the iudgement of faithfull, he doeth not simply condemne, but rather as a blaspemy private iudgement, so that they be exercised without offence, yet he sheweth that they were such as they ought to be, and as it were to be wished, they should not need to vset that remedie neither.

[illegible]

9 He and kereth
an oblation: But
the faithfull is de-
fied by the Socie-
tie of the unfaith-
full. The Ap^{le}
desierth that, and
prooeth that the
faithfull man with
good confencie
may vs the vessel
of his unfaithfull
wife, by this that
their children
which are borne
of them, are ac-
counted holy
(that is, contained
within the pro-
mise) for it is said
to all the faithfull,
I will be thy God,
and the God of
thy seed.

h The godlinesse of
the wife is of more
force, to cause their
counselling together
to be accounted ho-
ly, then the infide-
lity of the husband
is, to prophane the
marriage.

a The infidel is not sanctified or made holy in his own person, but in respect of his wife,

He is sanctified to
her.
K To be faithful
husband.

1 This place destroy-
eth the opinion of
them that would
not have children
so baptized, and
their opinion also,
that make baptism
the very cause of
salvation. For th

children of the faith
disme, and baptisme
a question: what if
sayth he, because he
falleth out. 11 Lea
to the vnfaithfull to
with an infidel, ou
be come to the

be wonne to their
dage and libertie of
the outward state
Man, seruitle and
rented minde in the
those outward thing
are not of the subst.
bound him to a cert.
derstand, that in the
derstand, that in the

Therefore herein on
in them, and therefore
his uncircumcisiō, w
which is done by u
gomer the nut. Celfe
this calling were to
a seruant, and is ca
sheweth the reason
cised, makeb himse

14 9 For the vnblesing husband is ^h sanctified to the ⁱ wife, and the vnblesing wife is sanctified to the ^h husband, else were your children vncleane; but now are they ⁱ holy.

15 ¹⁰ But if the vnbeleuing depart, let him depart: a brother or a sister is not in subiection in such things: but God hath call'd vs in peace

16 For what knowest thou, O wife, whether
thou shalt see thine husband? Or what knowest

17 ¹² But as God hath distributed to every man, as the Lord ¹³ hath called every one, so let

him walke : and so ordaine I in all Churches.
18 13 Is any man called being circumcised ?
let him not o gather *his uncircumciser* : is any
called *uncircumcised* ? let him not be circum-

19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.

20 ✠ Let every man abide in the same vocation
in which he was called.

21 Art thou called *being* a servant? P care no
for it: but yet if thou mayest be free, vse it rather

22 For he that is called in the 9 Lord, *being* servant, is the Lords freeman; likewise also he that is called *being* free, is Christs servant.

23 ³ 14 Ye are bought with a price : be not
the servants of men.

24. 15 Brethren, let every man, wherein he was called, therein abide with God.

25 ¹⁶ Now concerning virgins, I haue no
commandement of the Lord: but I giue mine
advice, as to one that hath obtained mercie of the
Lord to be chaste.

26 I suppose then^u this to be good for the
* present necessity: *I means*, that it is good for

17 Art thou bound vnto a wife? seeke not to
be loosed: art thou loosed from a wife? seeke not
a wife.

28 But if thou takest a wife, thou sinnest not :
and if a virgine marrie, she sinneth not : neuer the-
lesse, such shall haue trouble in the 7 flesh : but I
& spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which have wines,

30 And they that ^b weepe, as though they wept
not: and they that reioyce, as though they reioy-
ced not: and they that buy, as though they posses-

31 And they that vse this world, as though
they vsed it not: for the fashion of this world go-

32 And I would have you without care. The unmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, & careth for the things of the worlde, howe hee may please hi

34 There is difference also betwene a virgin and a wife: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne & common
dutie, not to tangle you in a snare, but that ye follow
that which is honest, and that ye may cleave fast
vnto the Lord without separation.

36 17 But if any man thinke that it is vncomely
for his virgin, if shee passe the flowte of *her* age,
and need to require, let him doe what he will, he
sinne[n]t not: let them be married.

37 Neuerlicheſſe, bee that ſtandeth firme in his i heart, that he hath no k need, but bath power ouer his owne will, and hath ſo decreed in his heart, that he will keepe his virgine, he dooth

38 So then hee that giueth her to marriage
doeth well but he that giueth her not to marriage

39 ¹⁸ The wife is bound by the ^mlaw, as long
as her husband ⁴ liueth: but if her husband be
dead, she is at libertie to marrie with whom shee

40 But shee is more blessed, if shee so abide, in
my indurment: I and I shalbe as shee I have, shee

17 Now he earnest himself to [the Parents], in whose
their children are, warning them that according to the for-
sider what is meet and convenient for their children, the
ment of the necessary remedy against incontinence, nor ca-
riage where as neither their will doth leave them, nor any
And again he praiser virginity, both of it selfe, and not in
for [he recognizeth it] selfe. **¶** 1. *Reliand with himselfe.*
of his daughter offendeth him, or any other matter,
Keepe her virginity. **¶** 1. *Provideth to mee communitie*
that not only, busy by reason of such conditions as are left
which her spake of a widower, he speaketh now of a
may marrie againe, so that the doe it in the feare of God,
may, but faith, that if there remaine left a widow, she shall
By the law of marriage. **¶** *Ran. 7. 1. 1. Religious*
God. **¶** 1. *1. Theff. 4. 8.*

CHAPTER VIII.

From this place unto the end of the tenth Chapter, he
willeth them not to be as the Gentiles profane bawlers
8 He restraineth the abuse of Christian libertie, 11 and
sheweth that knowledge must be tempered with charitie

7 Rom. 15. 27.

8 An affliction
of the righteous
with an affliction
of the wicked
for neither in
so doing we re-
quire a reward
merit for our de-
serts.

9 An other argu-
ment of great
force: either are
notified amongst
you, therefore it
was lawfull for
me, y^e rather for
me then any other
to be so used
it, and had rather
suffer any dis-
commoditie, then
the Gospel of
Christ should be
hindered.

10 The word signifi-
fies a right and
interest, whereby he
grants us to be
members of the
members of the
word: not of right
and duty, but of
the Church.

11 Let of all, bee-
tried forth be
expelled law con-
sidering the use-
fulness of the Law
which is a privi-
ledge now with
standing he will
not give
ch. Deut. 10. 1.

12 I am in, when I
by the figure of
the figure of
things that are of-
fered in the temple,
are partakers
with the Law in
dividing the sa-
crifice.

13 Because they
grace the Gospel,
I followeth in this
place, that Paul
saith as I say, nei-
ther would have
any ch. 1. 1. 1. 1.
by any commu-
nication of
masses, or any
other such things
about sacraments.

14 Rebellious voyce
of a supposition by the way, that it might not be thought that he wrote this
as though he challenged by wages that was not payed him. Nay sayn hee, I had
rather die, then not to do in this purpose to preach the Gospel freely. For I am
bound to preach the Gospel, seeing that the Lord hath joynted me this onerous
vocation: I do it willingly and with the love of God, nothing is to be allowed, but I
doe. I did rather that the Gospel should be evil spoken of, even that I should
not receive my wages, then would it appeare, that I took it for pay: not so
much for the Gospel like, as for my gaine & advantage. But I say, this were not
to us, but about my life and life. Therefore I am only in this thing, but also
in this thing (as which I might) I am able all things to all men, that I might
glorify in Christ, and so I could: but with them be wonne to Carth. 6. By
giving nothing of them to whom I preach. 7. Acts. 6. 3. 4. 2. 3. 4. The word
(Lamb) in this place must be repented with ceremonial Law. In matters
that are civil, which may be done: not done with a good conscience: as if
he had taken any thing into all. 8. 9. all means I might have come
to us. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 4 7 If we have sown unto you spiritual
things, is it a great thing if we reap your carnal
things?

12 4 If others with you be partakers of this
power, are not we rather? nevertheless, we have
not vied this power: but suffer all things, that we
should not hinder the Gospel of Christ.

13 9 Doe ye not knowe, that they which mini-
ster unto the ^holy things, eate of the 1 things
of the Temple? and they which waite at the altar,
are partakers with the altar?

14 So also hath ^h Lord ordeined, that they which
preach the Gospel, should 1 live of the Gosp-1

15 But I have vied one of these things: nei-
ther wrote I these things, that I should be so done
unto me: for it were better for me to die, then that
any man should make my reioycing vaine.

16 For though I preach the Gospel, I have no-
thing to reioyce of: for necessity is laid upon me,
and woe is unto me, if I preach not the Gospel.

17 For if I doe it willingly, I have a reward, but
if I doe it against my wil, notwithstanding the dis-
pensation is counted unto me.

18 What is my reward then? verely that when
I preach the Gospel, I make the Gospel of Christ
free: that I abuse not mine authority in the Gospel.

19 For though I be free from all men, yet
have I made my self servant unto all men, that I
may winne the more.

20 7 And unto the Iewes, I become as a Iewe,
that I mig^t I winne the Iewes: to them that are
under the Law, as though I were under the Law,
that I may winne them that are under the Law:

21 To them that are without Lawe, as though
I were without Lawe, (when I am not without
Lawe as pertaining to God, but am in the Lawe
through Christ) that I may winne them that are
without Lawe:

22 To the weakke I become as weakke, that I
may winne the weakke: I am made all things to
9 all men, that I might by all means save some.

23 And this I doe for the Gospels sake, that I
might be partaker thereof with you.

24 1 Knowe ye not, that they which runne in
a race, runne all, yet one receiveth the price? so
runne that ye may obtaine.

25 And every man that putteth malkeries, ^h aban-
douneth from all things: & they doe it to obtaine a
corruptible crowne: but we for an incorruptible.

26 I therefore to the Iewes, neither will I save these
to fight 1, not as one that beatech the vyreine.

27 But I beate downe my bodie, & bring it in-
to subjection: lest by any means after that I have
preached to other, I my selfe should be reproved.

as contrary to the word (Eli-8) but as contrary to the word
see one by experience was to be such an one as he ought to be

CHAP. X.
1 If God spared not the Iewes, neither will he spare these
who are of like condition: 3. 4. touching the outward
signes of his grace. 24. That is as before, that such should
be partakers of the table of devils, who are partakers
of the Lords Supper. 25. To have consolation of our
neighbour in things and suffer.

M Ooreover, brethren, I would not that ye
should bee ignorant, that all our fathers
were vnder ^h that cloud, and all passed through
that sea,

2 4 And were all baptizd vnto ^h Moses, in
that cloude, and in that sea,

3 7 And did all eate the same spiritual ^h meat,

4 4 And did all drinke the same spiritual
drinke (for they dranke of the spiritual Rock that
followed them: and the Rocke was ^h Christ)

5 But with many of them God was not pleased:
for they were ^h overthrown in the wilderness.

6 4 Now these things are our ^h examples, to
the intent that we should not lust after euill things
as they also lusted.

7 Neither bee ye idolaters as were some of
them, as it is written, & The people fate downe to
eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some
of them committed fornication, and fell in one
day thre and twentie thousand.

9 Neither let vs tempt ^h Christ, as some of
them also tempted him, and ^h were destroyed of
serpents.

10 Neither murmur ye, as some of them ^h also
murmured, and were destroyed of the destroyer.

11 Now all these things came vnto them for
examples, and were written to admonish vs, vpon
whom the ^h endes of the world are come.

12 4 Wherefore, let him that thinketh he standeth,
take heed lest he fall.

13 There hath no temptation taken you, but
such as appertaineth to ^h man: and God is faithful

A Paul speaketh thus in respect of the covenant, & not in respect of the persons,
saying in general. Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The old man
which striueth
against the Spirit.
This must be
wounded: it is not yet
approved, which must

He fereth out
that which be said:
laying before
them as example
of the horrible
iudgement of God
against them which
had in effect the
selfe same pledges,
of the same adop-
tion and saluation
that we haue: and
yet outviling
them, who yet
gave themselves
to idols feastes,
perished in the
wildernesse, being
horribly and ma-
nifoldly punished.
None, moreover
and besides that,
the text saith, that
they spake against
them which fre-
quently idoles
feastes, the same
also seeme to be
alleged to his
end and purpose,
that the fleshy
men are not of such
great weight, that
God will be angry
with them, if they
use them, so that
they frequent
Christian assemblies
and be baptiz-
ed, and receive
the Communion,
and confess Christ.

He that would have you tempted for your prophesie sake, will give you an signe to escape out of the temptation.

Now returning to those returning to those feastes, that be not seeme to daily at all, first he prometh that hee will vnder other reasons than such as they heere very well themselves.

And heere an induction borroweth of the agreement that is in the things themselves.

The holy banekers of the Christians are pledges, first of all, of the communion that they have with Christ.

*And next, one with another. The Israelites also do sacrifice themselves to their sacrifices their mutual communion in one selfe same religion: therefore for do the idolaters also ioyne themselves to their idoles or devils: rather (for idoles are nothing) in those some-
times banekers, they upon it followeth, that that table is a table of devils, and therefore you must eate with it: For you can not be partakers of the Lord and of the idoles together, much lesse may such banekers be accounted for things indifferent. Will ye then strive with God? and if you do, think you that you shall escape the upper hand? *n* Of thanksgiving: whereupon, that holy banek was called Eucharist, that is, a thanksgiving. *a* Most difficultall place and note of our knittinge together with Christ, and ingrafting to him. *p* That is, as yet at these their ceremonies. *a* Are confining and uniting, both of that worship and sacrifice. *v* Have any thing to doe with the devils, or enter into that society which is begonne in the devils name. *f* The heathen and prophane people were wont so to doe, and make an ende of their feastes which they kept to the honour of their gods, in offering manye offerings and drinke offerings to them, with banekes and sacrifices. *c* Chap. x. 1. *c* Communion to another kinde of things offered to idoles, bee reprehended that general rule, that in the use of things indifferent, we ought to have consideration not of others only, but of our neighbours, and therefore there are many things which of themselves are lawfull, which may be ill done of vs, because of offence to our neighbour. *l* Look after, Chapter 6. 13. *p* An anying of the rule to the present matter: Whatsoever is folde in the flambles, you may indifferently buy or aske at the Lords hand, & eate it either at home with y^e fall brother, or being called home to the vasallibull, to wit, in a private house, as they use this exception, unless any man so present which is weakke, whose conscience may be offended, by having meates offered to idoles before they for then you ought to have consideration of their weaknesse. *a* The flp that we sacrificed, was used to be sold in the flambles, if the p^r returned to the priests. *p* Psalm 143. *a* All those things whereof it is full. *a* Reason, for we must take heed that our libertie be not null spoken of, & that the benefit of God which we ought to use with thanksgiving, be not changed into impieety, & that though our fault, if we have chuse rather to offend the conscience of the weakke, than to yield all of our libertie in a matter of no importance, & to give occasion to y^e weakke to saye in such manner, and of Christian libertie. *a* The Apostle taketh this thing upon his owne person, that the Corinthians have too much the less occasion to oppose any thing against him.*

which will not suffer you to be tempted above that you be able, but will even give you the issue with the temptation, that ye may be able to beate it.

14 Wherefore my beloved, flee from idolatry.

15 I speake as unto them, which have understanding: I judge ye vnto this day.

16 The cup of blessing which wee bleesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For we that are many, are one bread and one body, because wee all are partakers of one bread.

18 Beholde Israel, which is after the flesh: are not they which eate the sacrifices partakers of the Altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Ye cannot drinke the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Do we provoke the Lord to anger? are we stronger then he?

23 All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but every man anothers wealth.

25 Whatsoever is sold in the shambles, eate ye, and aske no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleuee not tell you to a feast, and if ye will go, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man say unto you, This is sacrificed unto idoles, eate it not, because of him that shewed it, and for the conscience. (for the earth is the Lords, and all that therein is.)

29 And the conscience, I say, not thine, but of that other: for why should my libertie be con-

demned of another mans conscience?

30 For if I through Gods benefit be partaker, why am I cullipoken of, for that wherefore I give thanks?

31 4 Whether therefore ye eate, or drinke, or whatsoever ye doe, do all to the glory of God. 32 Give none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God:

33 Even as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved.

For Gods glory, and to the salvation of many: wherein the Apostle sticketh not to propound himselfe to the Corinthians (even his owne flocke) as an example, but so that hee callen them backe to Christ, yea, whom he himselfe hath regard.

CHAP. XI.

He blameth the Corinthians for that in their holy assemblies, men doe pray having their heads covered, & women uncovered, and against their meetings inclined to end, a. who mayed prophane banekers with the holy Supper of the Lord, 32 which he requirith to be celebrated according to Christs institution.

BE ye followers of mee, even as I am of Christ:

1 Now brethren, I commend you, that ye remember all my things, & keepe the ordinances, as I delivered unto you.

2 But I will that ye know, that Christ is the head of every man: and the man is the womans head: and God is the Christs head.

3 Every man praying or prophesying having any thing on his head, dishonoureth his head.

4 But even a woman that prayeth or prophesieth bareheaded, dishonoureth her head: for it is even one very this as though he were shaven.

5 Therefore if the woman be not covered, let her also be shorne: and if it be shame for a woman to be shorne or shaven, let her be covered.

6 For a man ought not to cover his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man.

7 For the man is not of the woman, but the woman of the man.

8 For the man was not created for the woman: but the woman for the mans sake.

9 Therefore ought the woman to have power on her head, because of the Angels.

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*diator, for the ende and make not onely of doctrine, but also of ecclesiasticall discipline. Then applying it to the question propounded touching the comely apparel both of men and women in publicke assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminence of the sexe. *e* The first 23. *a* In that, that Christ is our diator. *p* He that be gathereth that if men do either pray or preach in publicke assemblies having their heads covered: (which was the signe of subjection) they did as it were spoile the felicity of their dignitie against Gods ordinance. *a* Against that this was a pellicule law serving unity for the circumstances of the time, that Paul lived in at this season, because in these dayes they for a man to speak bareheaded in an assembly, is a signe of subjection. *a* And in like sort hee concludeth, that women which shew themselves in publicke ecclesiasticall assemblies without y^e signe and token of their subjection, that is y^e uncovered, shame themselves. *p* The first argument taken on the comeliness of men, forasmuch as nature teacheth women, that it is ill gotten for them not to be so adorned: seeing y^e bare shaven them thicke & long haire, which they do stigmatically trimme and decke, that they can in no wise abide to have y^e shaven. *a* The like way of an objection: that men may also be given themselves in faith the Apostle, but there is another matter in it: For man was made to be the image of God, that y^e glory of God should appeare in him: while the woman was made, that by profession he be obedient to her, might more honour be bestowed. *e* Gene. 1. 26. and 1. 27. and 2. 18. *a* 3. 10. *p* He proueth the inequality of the woman, by y^e that the man is the master whereof she is: and that she was first made. *a* Genes 1. 26. Secondly, by that, that the woman was made for man, and not the man for the woman. *a* Genes 2. 18. The conclusion: Women must be covered, to shew by this eternall signe their subjection. *a* A sentence which is a token of subjection, 20 What the meane. *i* I doe not understand.*

If I may through Gods benefit eate this meate, or that meate, why should I through my fault, eate that benefite of Gods benefit to my blame?

Col. 3. 17. 9 The conclusion: We must order our lives in such sort, that we

as many as we may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (even his owne flocke) as an example, but so that hee callen them backe to Christ, yea, whom he himselfe hath regard.

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31 A digression which the Apostle voucheth least that which he speaks of the superiority of men, and lower degrees of women in consideration of the police of the Church, should be so taken as though there were no mention of this inferiority. Therefore he teacheth that men have in such for the present sense, that God made them not alone, but women also, and women was for made of man, that man also are borne by the means of women, and this ought to put them in mind to observe the degree of every sex, in such that mutual conjunction may be cherished. *By the Lord* 32 He virgin the argument taken from the common sense of nature. *To be a covering for her, and such a covering as should preserve another.* 33 Against such as are stubbornly contentious, we have to oppose this, that the Churches of God are not congregations. 34 He puffeth now to the next treatise concerning the right administration of the Lords Supper. *And the Apostle with this humble preface, that the Churches might be preserved, that where he is considered the Apostle commands men to eat, yet they shall be negligent in a matter of greatest importance.* 35 To celebrate the Lords Supper ought first to require that there be not only error of doctrine, but also of affection, that it be not prophaned. 36 Although that schisms and heresies proceed from one fault, are null, and yet they come not by chance, nor without cause, and they are to the profit of the elect. *For if I have received of the Lord that which I also have delivered unto you, to wit, That the Lord Jesus in the night when he was betrayed, took bread:* 37 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do ye in remembrance of me.

11 Neuterheleffe, neither is the man without the woman, neither the woman without the man in the Lord. 12 For as the woman is of the man, so is the man also by the woman: but all things are of God. 13 Judge in your selves, Is it comely that a woman pray unto God uncovered? 14 Doeth not nature it self teach you, that if a man have long haire, it is a shame unto him? 15 But if a woman have long haire, it is a praise unto her: for her haire is given her for a covering. 16 But if any man list to be contentious, we have no such custome, neither the Churches of God. 17 ¶ Now in this that I declare, I praise you not, that ye come together, not with profane, but with heart. 18 For first of all, when ye come together in the Church, I hear that there are divisions among you; and I believe it to be true in some part. 19 For there must be heresies even among you, that they which are approved among you, might be known. 20 When ye come together therefore into one place, this is not to eat the Lords Supper. 21 For every man when they should eat, taketh his own Supper *afore*, and one is hungry, and another is drunken. 22 Have ye not houses to eat and to drink in despise ye the Church of God, and shame them that have not what shall I say to you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which I also have delivered unto you, to wit, That the Lord Jesus in the night when he was betrayed, took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do ye in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do as oft as ye drink it, in remembrance of me. 26 For as often as ye shall eat this bread, and drink the cuppe, ye shew the Lords death till he come. 27 Wherefore, whosoever shall eat this bread, and drinke the cuppe of the Lords unworthily, shall be guilty of the body and blood of the Lord. 28 ¶ Let every man therefore examine himselfe, and so let them eat of this bread, and drinke of this cup. 29 For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he misdifferneth not the Lords body. 30 ¶ For this cause many are weake, and sick among you, and many sleepe. 31 For if we would judge our selves, we should not be judged. 32 But when wee are judged, we are chastened of the Lord, because we should not be condemned with the world. 33 ¶ Wherefore, my brethren, when ye come together to eat, tary one for another. 34 ¶ And if any man be hungry, let him eat at home, that ye come not together unto condemnation. 24 Other things will I set in order when I come.

19 Wherefore, whosoever shall eat this bread, and drinke the cuppe of the Lords unworthily, shall be guilty of the body and blood of the Lord. 28 ¶ Let every man therefore examine himselfe, and so let them eat of this bread, and drinke of this cup. 29 For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he misdifferneth not the Lords body. 30 ¶ For this cause many are weake, and sick among you, and many sleepe. 31 For if we would judge our selves, we should not be judged. 32 But when wee are judged, we are chastened of the Lord, because we should not be condemned with the world. 33 ¶ Wherefore, my brethren, when ye come together to eat, tary one for another. 34 ¶ And if any man be hungry, let him eat at home, that ye come not together unto condemnation. 24 Other things will I set in order when I come.

19 Whosoever contemne the holy Sacrament, shall be vile them not sight, are guilty not of the bread and wine, but of the thing it selfe, that is, of Christ, and shall be grievously punished for it. *Others write them meete is such mye fere, that it be handled.* 2. Cor. 13. 5. 30 The examination of a mans selfe, of necessity required in the Supper, and therefore they ought not to be admitted unto it, which can not examine themselves: as children, furious and middle men, also such as either have no knowledge of Christ, or not sufficient, although they profess Christian Religion: So others such like. *I this place bewitch upon the faith of words, or upon good faith, with the Popes maintenance, he it is said to discern the Lords body, that hath consideration of the worthiness of it, and therefore cometh to eat of this meate with great reverence.* 21 The prophaning of the body & blood of I Lord in his mysteries, is sharply punished of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a mans selfe. *n. Try and examine our selves, by faith & repentance, separating your selves from I wicked.* 24 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private suppers. 23 The Supper of the Lord is instituted not in this worldly, but in the future life, to be the feast of communion of Christ, and therefore it ought to be separate from common banquets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Churches, according to the consideration of times, places and persons.

CHAP. XII.

1 To shew away the Corinthians from contention and pride, he sheweth that spiritual gifts are therefore diversely bestowed, 2 that the same being equally to each they employed, 3a we may grow up together into one body of Christ in such equal proportion and measure, as as the members of mans body doe. **NOW** concerning spiritual gifts, brethren, I would not have you *a* ignorant. 2 Ye know that ye were *b* Gentiles, and were carried away unto the dumbe idoles, as ye were led. 3 ¶ Wherefore, I declare unto you, that no man *a* speaking by the Spirit of God, calleth Iesus *b* execrable: also no man can say that Iesus is the Lord, but by the holy Ghost. 4 ¶ Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of administrations, but the same Lord. 6 And there are diversities of operations, but

1 Now he entereth into the third part of this treatise, touching the right use of spiritual gifts, wherein he toucheth the Corinthians plainely, and yet so gently, that they are not offended, that they abused them: for they that excelled, bragged ambitiously of them, and so robbed God of the praise of his gifts: and having no consideration of their brethren, abused them to a vaine ostentation, and so robbed the Church of the use of those gifts. On the other side, the inferior forced the better, and went about to make a departure, so that all that body was as it were fractured & rent in pieces. So then hee goeth about to remedie these abuses, willem them first to consider diligently, that they have not these gifts themselves, but from the free grace and liberality of God: to whom glory they ought to bestow them all. *a Ignorant to what purpose these gifts are given you.* 2 He propoeth the same by comparing their former state with that wherein they were at this time indited with those excellent gifts. *b A touching; Gods service and the Covenant, mere strangers.* 3 The conclusion is: Know you therefore, that you cannot so much as move your lips to honour Christ without, but by the grace of the holy Ghost. *¶ 1. Cor. 13. 2. 1 John 13. 3. chap. 8. 6. phil. 1. 11.* 4 Doeth curse him, or by any means whatsoever diminish his glory. 5 In the second place, he layeth out their foundation to wit, that these gifts are divers, as the functions also are divers, that they are given, but that one selfe same Spirit, Lord & God is the giver of all these gifts: and that to one end, to wit, for the profit of all. *d The Spirit is plainly distinguished from the gifts.* 6 So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderful things.

God is the same which worketh all in.

7 But the manifestation of the Spirit is given to every man, to ¹ *each* profit withall.

8 For to one is given by the Spirit the word of ² *his* wisdom; and to another the word of knowledge by the same Spirit:

9 And to another is given faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the operations of great works; and to another, ³ *the* prophecies; and to another, the discerning of spirits: and to another, diversities of tongues: and to another, the interpretation of tongues.

11 And all these things worketh one and the selfe same Spirit, distributing to every man severally ⁴ *as* he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, yet are but one body: ⁵ *as* enen so is Christ.

13 For by one Spirit are wee all baptized into ⁶ *one* body, whether we be Jewes, or Grecians, whether we be bond, or free, and have bene all made to ⁷ *drinke* into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But nowe hath God disposed the members every one of them in the body at his owne pleasure.

19 For if they were all one member, where were the bodie?

20 But nowe there are there many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor the head againe to the feete, I have no need of you.

22 Yea, much rather those members of the bodie, which seeme to be ⁸ *more* feeble, are necessary.

23 And upon those members of the bodie, which wee thinke most uncomely, put wee more ⁹ *honour* on, and our ¹⁰ *more* comely parts have more comeliness on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath given the more honour to that part which lacked,

25 Least there should be any division in the bodie: but that the members should have the same ¹¹ *care* one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members rejoyce with it.

27 Now ye are the bodie of Christ, and members for your part.

28 And God hath ordained some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, ¹² *helpers*, "governours, diversities of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? doe all speak with tongues? doe all interpret?

31 But desire you the best gifts, and I will yet shew you a more excellent way.

Communie both in commodities and discommodities. 1. Of the spiritual and visible office and duties for a Christian of the rest. 2. The more carefully to consider them. 3. Should be their operations and offices to the profit and preservation of the whole body. 13. Nowe hee applyeth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are divers conditions and divers gifts it is their duty, not to offend one against another, either by envie or ambition, but rather that they being joined together in love and charity one with another, every one of them being to the profit of all, that which be hath received, according as his ministry doeth require. For all Churches where they are dispersed knowe the whole world, and the members of every body. 4. Ephesians 4. 11. The gifts of Diocetes. 14. He setteth forth the order of Elders, which were the maintainers of the Churches discipline. 15. Hee teacheth them that are ambitious and envious, a certaine holy ambition and envie, to wit, if they give themselves to the best gifts, and such as are most profitable to the Church, and so if they contend to excell one another in love, which surely profiteth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods gift are not corrupt, as Charity be away: 4. and therefore he directeth unto the commendation of it.

Though I speake with the tongues of men and of Angels, and have no love, I am as sounding brass, or a tinkling cymbal.

2 And though I had the gift of Prophecies, and knew all secrets and all knowledge, yea, if I had all faith, so that I could remove mountains, and hath not love, I were nothing.

3 And though I feede the poore with my good, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

those gifts are given. For to what purpose are those gifts, but to Gods glory, and the praise of the Church, as it is more commendeth the gift without Charity, have no right use. A very narrow kind of applying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not use them to the benefit of my neighbour, I were nothing els but a voice that prattling kind of babbling. 4. That giveth a ruse and no certain found. 5. Faith be meaneth the gifts of doing miracles, and not that faith which is quick, which cannot be used of Christs as the other may. 6. 1st. 17. 40. 40. Loue

11. Nowe on the other side, hee speaketh unto to them which were so idled with more excellent gifts, willing them not to despise the inferiours as unprofitable, and as though they seemed to no use for God, sayeth hee, both in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lack the more slacke and such as we are ashamed of, and that they should have more care to feed, to comfort and to comfort them: that by this means the needful which is on both parts, might keep the whole body to peace and concord: that although if each part be considered apart, they are of divers degrees and conditions, yet because they are joined together, they have a commonitie both in commodities and discommodities. 2. Of the spiritual and visible office and duties for a Christian of the rest. 3. The more carefully to consider them. 4. Should be their operations and offices to the profit and preservation of the whole body. 13. Nowe hee applyeth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are divers conditions and divers gifts it is their duty, not to offend one against another, either by envie or ambition, but rather that they being joined together in love and charity one with another, every one of them being to the profit of all, that which be hath received, according as his ministry doeth require. For all Churches where they are dispersed knowe the whole world, and the members of every body. 4. Ephesians 4. 11. The gifts of Diocetes. 14. He setteth forth the order of Elders, which were the maintainers of the Churches discipline. 15. Hee teacheth them that are ambitious and envious, a certaine holy ambition and envie, to wit, if they give themselves to the best gifts, and such as are most profitable to the Church, and so if they contend to excell one another in love, which surely profiteth all other gifts.

if The holy Ghost openeth and sheweth this himselfe freely in giving of these gifts. 5. He declareth this manifold difference, and recometh up the chiefest gifts, beating what into their heads, which he sayd before, to wit, that all these things proceeded from one selfe same Spirit. 6. Wisdom is a most excellent gift, very requisite, not only for them which teach, but also for them that are short and simple, which thing is proper to the Fathers office, as the word of knowledge agrees to the Doctors. 7. By operation here meaneth those great workings of Gods mighty power, which passe and excell amongst his miracles, as the deliverance of his people by Paul by the hand of Moses; that which hee did by Elias against the Deities of Baal, in descending downe fire from heaven to consume his sacrifice; and that which hee did by Peter in the matter of Ananias and Sapphira. 8. For telling of things to come. 9. Whereby false prophets are knowne from true, wherein Peter taught Phylis in discerning Simon Magus. 10. 1st. 3. 40. 11. 1st. 3. 40. 12. 1st. 3. 40. 13. 1st. 3. 40. 14. 1st. 3. 40. 15. 1st. 3. 40. 16. 1st. 3. 40. 17. 1st. 3. 40. 18. 1st. 3. 40. 19. 1st. 3. 40. 20. 1st. 3. 40. 21. 1st. 3. 40. 22. 1st. 3. 40. 23. 1st. 3. 40. 24. 1st. 3. 40. 25. 1st. 3. 40. 26. 1st. 3. 40. 27. 1st. 3. 40. 28. 1st. 3. 40. 29. 1st. 3. 40. 30. 1st. 3. 40. 31. 1st. 3. 40. 32. 1st. 3. 40. 33. 1st. 3. 40. 34. 1st. 3. 40. 35. 1st. 3. 40. 36. 1st. 3. 40. 37. 1st. 3. 40. 38. 1st. 3. 40. 39. 1st. 3. 40. 40. 1st. 3. 40. 41. 1st. 3. 40. 42. 1st. 3. 40. 43. 1st. 3. 40. 44. 1st. 3. 40. 45. 1st. 3. 40. 46. 1st. 3. 40. 47. 1st. 3. 40. 48. 1st. 3. 40. 49. 1st. 3. 40. 50. 1st. 3. 40. 51. 1st. 3. 40. 52. 1st. 3. 40. 53. 1st. 3. 40. 54. 1st. 3. 40. 55. 1st. 3. 40. 56. 1st. 3. 40. 57. 1st. 3. 40. 58. 1st. 3. 40. 59. 1st. 3. 40. 60. 1st. 3. 40. 61. 1st. 3. 40. 62. 1st. 3. 40. 63. 1st. 3. 40. 64. 1st. 3. 40. 65. 1st. 3. 40. 66. 1st. 3. 40. 67. 1st. 3. 40. 68. 1st. 3. 40. 69. 1st. 3. 40. 70. 1st. 3. 40. 71. 1st. 3. 40. 72. 1st. 3. 40. 73. 1st. 3. 40. 74. 1st. 3. 40. 75. 1st. 3. 40. 76. 1st. 3. 40. 77. 1st. 3. 40. 78. 1st. 3. 40. 79. 1st. 3. 40. 80. 1st. 3. 40. 81. 1st. 3. 40. 82. 1st. 3. 40. 83. 1st. 3. 40. 84. 1st. 3. 40. 85. 1st. 3. 40. 86. 1st. 3. 40. 87. 1st. 3. 40. 88. 1st. 3. 40. 89. 1st. 3. 40. 90. 1st. 3. 40. 91. 1st. 3. 40. 92. 1st. 3. 40. 93. 1st. 3. 40. 94. 1st. 3. 40. 95. 1st. 3. 40. 96. 1st. 3. 40. 97. 1st. 3. 40. 98. 1st. 3. 40. 99. 1st. 3. 40. 100. 1st. 3. 40.

a He desireth both the force and nature of charity, partly by a comparison of contraries, and partly by the effects of it is felt, whereby the Corinthians may understand, both how profitable it is to be in the Church, and how necessary; and also how rare they are from it, and therefore how vainly and without cause, they are proud.

d Word for word, defereth wrath, c. It is not commendation.

f Prophecy at righteousness in the things.

g Argine he commendeth the excellency of charity in that it shall never be abolished in the Saints, whereas the other gifts which are necessary for the building up of the Church, so long as we live here, shall have place in the world to come.

h The way is get knowledge by prophesying.

i The reason: Because we are now in that state, that we have need to learn daily, and therefore we have need of those helps, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serve they then, when we have obtained & gotten the full knowledge of God, which serve now but soothem which are imperfect, and goe by degrees to perfection?

k We leave imperfectly.

l He feareth fourth that he (sayd) an excellent similitude, comparing this life to our infancy or childhood, wherein we stagger and stumble rather than speake, and thinke and understand but childish things, and therefore have need of such things which may frame our tongue, and make us wiser, to what purpose should we use that which is framed by little and little?

m The applying of the similitude of our child hooe, to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is given vs, through the understanding of tongues, and hearing the teachers and ministers of the Church: of our manage and strength, to that beaurty and eternall life: wherein when we behold God himselfe present, and are lighted with his full and perfect light, to be more imperfect? But yet then, that all the Saints be knit both with God, and begetne themselves with most fervent love, and therefore charity shall not be abolished, but perfected, although it shall not be shewd forth & entertained by such manner of duties as presently and onely belong to the infirmity of this life.

n All this must be understood by comparison.

o The conclusion: As if the Apostle should say, Such therefore shall be our condition: but now we have three things, and they remaine sure if we be Christs, as we whom true religion cannot confute, to wit, faith, hope, and charity. And among these, charity is the chiefest, because it endureth in the life to come as the best, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when we have presently gotten them, to what purpose should we have faith and hope? but yet there is length both yet truly and perfectly love both God, and our another.

p He desireth none of that, that he speake before.

q Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

r He desireth none of that, that he speake before.

s Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

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aa Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

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ac Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

ad He desireth none of that, that he speake before.

4 ^a Loue 4 differeth long: it is bouittfull: loue enuieeth not: loue doth not boast it selfe: it is not puffed up:

5 It doth e now comely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh no euill:

6 It reioyceth not in iniquitie, but ^f reioyceth in the truth:

7 It suffereeth all things: it beleeueth all things: it hopeth all things: it endureth all things:

8 ^g Loue doeth neuer fall away, though that prophesying be abolishd, or the tongues cease, or ^h knowledge vanish away.

9 ⁱ For we know in a part, and wee prophecise in part.

10 But when that which is perfect, is come, then that which is in part shall be abolished.

11 ^j When I was a child, I spake as a child: I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 ^k For I nowe we see thorow a glasse darkely: but then shall we see face to face. Nowe I know in part: but then shall I knowe euen as I am knowen.

13 ^l And now abideth faith, hope and loue, ^m and these three: but the chiefest of these is loue.

14 ⁿ And these things are necessary for the building up of the Church, so long as we live here, shall have place in the world to come.

15 ^o The way is get knowledge by prophesying.

16 ^p The reason: Because we are now in that state, that we have need to learn daily, and therefore we have need of those helps, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serve they then, when we have obtained & gotten the full knowledge of God, which serve now but soothem which are imperfect, and goe by degrees to perfection?

17 ^q We leave imperfectly.

18 ^r He feareth fourth that he (sayd) an excellent similitude, comparing this life to our infancy or childhood, wherein we stagger and stumble rather than speake, and thinke and understand but childish things, and therefore have need of such things which may frame our tongue, and make us wiser, to what purpose should we use that which is framed by little and little?

19 ^s The applying of the similitude of our child hooe, to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is given vs, through the understanding of tongues, and hearing the teachers and ministers of the Church: of our manage and strength, to that beaurty and eternall life: wherein when we behold God himselfe present, and are lighted with his full and perfect light, to be more imperfect? But yet then, that all the Saints be knit both with God, and begetne themselves with most fervent love, and therefore charity shall not be abolished, but perfected, although it shall not be shewd forth & entertained by such manner of duties as presently and onely belong to the infirmity of this life.

20 ^t All this must be understood by comparison.

21 ^u The conclusion: As if the Apostle should say, Such therefore shall be our condition: but now we have three things, and they remaine sure if we be Christs, as we whom true religion cannot confute, to wit, faith, hope, and charity. And among these, charity is the chiefest, because it endureth in the life to come as the best, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when we have presently gotten them, to what purpose should we have faith and hope? but yet there is length both yet truly and perfectly love both God, and our another.

22 ^v He desireth none of that, that he speake before.

23 ^w Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

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26 ^z He desireth none of that, that he speake before.

27 ^{aa} Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

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32 ^{af} He desireth none of that, that he speake before.

2 ^a For hee that speaketh a strange tongue, speakeeth not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speakeeth secret things.

3 But he that prophecieeth, speakeeth vnto men to edifying, and to exhortation, and to comfort.

4 Hee that speakeeth strange language, edifieth himselfe: but hee that prophecieeth, edifieth the Church.

5 I would that ye all spake strange languages, but rather that ye prophecied: for greater is need that prophesie, then hee that speakeeth diuers tongues, except hee expound it, that the Church may recieue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profit you, except I speake to you, either by reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Moreover things without life which giue a sound, whether it be a pipe or an harpe, except they make a distinction in the sound, how shall it be known what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, how shall I prepare myselfe to battell?

9 So likewise you, by the tongues, except yee vnder words that haue signification, how shall it be vnderstood what is spoken? for ye shall speake in the ayre.

10 ^a There are so many kinds of voyces (as it cometh to passe) in the world, and none of them is dumbe.

11 Except I know then the power of the voice, I shall vnto him that speakeeth a Barbarian, and he that speakeeth, shall be a Barbarian vnto me.

12 ^b Euen so, forasmuch as yee couet spiritual gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that speakeeth a strange tongue, pray that he may interpret.

14 ^c For if I pray in a strange tongue, my spirit prayeth: but mine vnderstanding is without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also.

16 ^d Else, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

17 ^e Else, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

18 ^f Else, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

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22 ^j Else, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

23 ^k Else, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

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25 ^m Else, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

26 ⁿ Else, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

a Hee preiendeth their powerfull iudgement touching the gift of tongues. For why wast glorie? to wit, to the intent that the mysteries of God might be the better knowen to a great fort. Then by it euident was prophesie, whenunto the gift of tongues ought to ferue. Is better they thin: and therefore the Corinthians did iudge amiss, in that they made more account of the gift of tongues, then of prophesying: because notwithstanding the gift of tongues was a thing more to be prized of, and betwixt followed the gift of tongues, in that the Corinthians vied to get in the Congregation, without an interpreter, which thing although it might be done to some profit of him, that speake them, yet he corrupted the right vnto that gift, because there came thereby no profit to the hearers: and came also afterwards were instituted and appointed out for any private mans commodity, but for the profit of the whole company.

b A strange language, which no man can vnderstand without an interpreter.

c By that inspiration which he hath receiued of the Spirit.

d A strange language, which no man can vnderstand without an interpreter.

e By that inspiration which he hath receiued of the Spirit.

f A strange language, which no man can vnderstand without an interpreter.

g A strange language, which no man can vnderstand without an interpreter.

h A strange language, which no man can vnderstand without an interpreter.

i A strange language, which no man can vnderstand without an interpreter.

j A strange language, which no man can vnderstand without an interpreter.

k A strange language, which no man can vnderstand without an interpreter.

l A strange language, which no man can vnderstand without an interpreter.

m A strange language, which no man can vnderstand without an interpreter.

n A strange language, which no man can vnderstand without an interpreter.

o A strange language, which no man can vnderstand without an interpreter.

p A strange language, which no man can vnderstand without an interpreter.

q A strange language, which no man can vnderstand without an interpreter.

r A strange language, which no man can vnderstand without an interpreter.

s A strange language, which no man can vnderstand without an interpreter.

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w A strange language, which no man can vnderstand without an interpreter.

x A strange language, which no man can vnderstand without an interpreter.

y A strange language, which no man can vnderstand without an interpreter.

z A strange language, which no man can vnderstand without an interpreter.

aa A strange language, which no man can vnderstand without an interpreter.

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ac A strange language, which no man can vnderstand without an interpreter.

ad A strange language, which no man can vnderstand without an interpreter.

ae A strange language, which no man can vnderstand without an interpreter.

af A strange language, which no man can vnderstand without an interpreter.

CHAPTER XIV.

2 ^a But remembereth the gift of prophesying: and by a similitude taken of musical instruments, to teach the true use of interpreting the Scriptures: 17 hee taketh away the abuse: 34 And forbiddeth women to speake in the Congregation.

Followe after loue, and couet spiritual gifts, and rather that ye may a prophesie.

3 ^a He desireth none of that, that he speake before.

4 ^b Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

5 ^c He desireth none of that, that he speake before.

6 ^d Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

enow to euery feed his owne bodie.

39 All fl. th. ing the same fl. th., but there is one flesh of men, and another flesh of beaſts, and another of fiſhes, and another of fowles.

40 A bodie is the naturally bodie, and earthly bodie: but the glorie of the heauenly is one, and the glorie of the earthy, is another.

41 There is another glorie of the ſunne, and another glorie of the moone, and another glorie of the ſtarrs: for one ſtate diſtinct from another ſtate in glorie.

42 So alſo is the reſurrection of the dead. The bodie is fowen in corruption, and is raiſed in incorruption.

43 It is ſowen in diſhonour, and is raiſed in glorie: it is ſowen to we kenneſſe, and is raiſed in power.

44 It is ſowen a naturall bodie, and is raiſed a ſpiritual bodie: there is a naturall body, and there is a ſpiritual bodie.

45 As it is alſo written, The firſt man Adam was made a liuing ſoule: and the laſt Adam was made a quickning ſpirit.

46 Howbeit that was not firſt which is ſpiritual: but that which is naturall, and after ward that which is ſpiritual.

47 The firſt man is of the earth, & earthy: the ſecond man is the Lord from heauen.

48 As it is the earthy, ſuch are they that are earthy: and as it is the heauenly, ſuch are they alſo that are heauenly.

49 And as wee haue borne the b. image of the earthy, ſo ſhall we beare the image of y. heauenly.

50 This ſay I, brethren, that a fleſh and blood cannot inherite the kingdom of God, neither doth corruption inherite incorruption.

51 Behold, I ſhew you a ſecret thing, wee ſhall not all ſleepe, but we ſhall all be changed,

52 In a moment, in the twinkling of an eye at the laſt & trumpet: for the trumpet ſhall blowe, and the dead ſhall be raiſed vp incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption: and this mortall muſt put on immortalitye.

54 So when this corruptible bath put on incorruption, and this mortall bath put on immortalitye, then ſhall be brought to paſſe the ſaying, that is written, & Death is ſwallowed vp into victorie.

55 O death, where is thy ſting? O grane, where is thy victorie?

56 The ſing of death is ſinne: and the ſtrength of ſinne is the Law.

57 But thanks be vnto God, which hath giuen vs victorie through our Lord Ieſus Chriſt.

58 Therefore my beloved brethren, be ye ſtedfaſt, vnmoueable, abundant alwayes in the worke of the Lord, for in ſo much as ye know that your labour is not in vaine in the Lord.

CHAP. XVI.

He exhorte them to helpe the poore brethren of Hieruſalem: 10 Then he commendeth Timothy, 13 and ſo with a friendly exhortation, 19 and commendations, endeth the Epiſtle.

Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, ſo doe ye alſo.

1 Every a firſt day of the weeke, let euery one of you put aside by himſelfe, & lay vp as God bath prospered him, that then there be no gatherings when I come.

2 And when I am come, whomſoeuer ye ſhall allow by letters, them will I ſend to bring your liberality vnto Hieruſalem.

3 And if it be meet that I goe alſo, they ſhall goe with me.

4 Nowe I will come vnto you, after I haue gone through Macedonia (for I will paſſe through Macedonia.)

5 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whitherſoeuer I goe.

6 For I will not ſee you now in my paſſage, but I truſt to abide a while with you, if the Lord permit.

7 And I will tarie at Ephesus vntill Pentecoſt.

8 For a great doore and d. eff. Ch. all is opened vnto me, and there are many aduerſaries.

9 Now if Timothyus come, ſee that hee be without feare with you: for he worketh the worke of the Lord, even as I doe.

10 Let no man therefore deſpiſe him: but conuey him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

11 As touching our brother Apollos, I greatly deſired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he ſhall haue conuenient time.

12 Watch ye: and ſaſt in the faith: quiete you like men, and be ſtrong.

13 Let all your things be done in loue.

14 Now brethren, I beſeech you (ye know the houſe of Stephanas, that it is the firſt fruits of Achaia, and that they haue giuen themſelves to miniſter vnto the Saints.)

15 That yee be obedient even vnto ſuch, and to all that helpe with vs and labour.

16 I am glaſt of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue ſupplied the want of you.

17 For they haue comforted my ſpirit, and yours: I acknowledge inerefore ſuch men.

18 The Churches of Aſia ſalute you: Aquila

Ofe 13-14.

heb. 1. 14.

1 John 5. 5.

30 An exhortation

then of the poore

the euangelists,

that they vader-

ſtand that the glorie

of the other

life is laid vp for

faithfull woemen,

they continue

and fall ſaſt in the

truth of the do-

ctrine of the reſu-

rection of the

dead.

Through the

Lords help & good-

nes working in vs.

15 Hee maketh

a naturall bodie

of qualities of

the bodies being

raiſed:

16 Incorruption,

to wit, becauſe

they ſhall be found,

and altogether

a naturall that can

not be corrupt:

17 Glorie, becauſe

they ſhall be adom-

ed with beautie

and honour: Pow-

er, becauſe they

ſhall continue

verſtable without

meate, drinke, and

all other helpe,

without which this

fraile life cannot

keepe it ſelfe from

corruption,

18 David, and

many ſ. and as ſer-

uſe the ground.

19 A ſide of hono-

ur, and of glorie, and

beautie,

20 Freed from the

former weakeneſſe,

whereas it is ſub-

ject to ſuch altera-

tion and change,

what it cannot

maintaine it ſelfe

without meate and

drinke, and ſuch

otherlike helpe.

21 Hee therewith

penſeth in one

word, this change

of the qualitie

of the bodie by the

reſurrection, when

he ſaith, that of a

naturall bodie, it

ſhall become a ſpi-

ritual bodie, which

ſhall continue be-

ing cleane dif-

ferent, the one from

the other, yee ſee

ſtraightaway ex-

pounded & ſet forth

thoroughly diligently.

22 That is called a

naturall bodie, which

is called a naturall

bodie, of whom

all wee are borne

naturall: and that

it is ſaid to be a

ſpiritual, which

together with y. ſoule

is quickened with a

farre more excellent

peccate: to wit, with

the Spirit of God,

which deſcendeth from

Chriſt the ſecond

Adam into vs. x. Adam

is called the firſt man,

becauſe hee is the

firſt man, becauſe hee

is the firſt man

from whence wee

ſpring: and Chriſt

is called the laſt man,

becauſe hee is the

laſt man, becauſe hee

is the laſt man

from whence wee

ſpring: and Chriſt

is called a ſpirit,

23 That is called a

naturall bodie, which

is called a naturall

bodie, of whom

all wee are borne

naturall: and that

it is ſaid to be a

ſpiritual, which

together with y. ſoule

is quickened with a

farre more excellent

peccate: to wit, with

the Spirit of God,

which deſcendeth from

Chriſt the ſecond

Adam into vs. x. Adam

is called the firſt man,

becauſe hee is the

firſt man, becauſe hee

is the firſt man

from whence wee

ſpring: and Chriſt

is called the laſt man,

becauſe hee is the

laſt man, becauſe hee

is the laſt man

from whence wee

ſpring: and Chriſt

is called a ſpirit,

24 Hee therewith

penſeth in one

word, this change

of the qualitie

of the bodie by the

Collection in

old time were

made by the Apo-

ſtles appointment

the ſit day of the

weeke, on which

day the manner was

then to aſſemble

themſelves.

25 Which in time

paſt was called Sun-

day, but now is cal-

led the Lords day.

26 That euery man

beſtow, according

to the abilitie that

God hath beſtowed

on euery man.

27 Which you ſhall

giue them to carie.

4 Rom. 16. 16.
5 Cor. 13. 12.
6 1 Pt. 3. 14.
7 By these words,
is intended the se-
verest kind of curse
and excommunication
that was
among the Jews:
and the words are
as much to say, as
our Lord commeth
so that his meaning may be this, Let him be accursed even to
the coming of the Lord, that is to say, to his deaths day, even for ever.

and Priscilla with the Church that is in their house,
salute you greatly in the Lord.
20 All the brethren greet you. Greete yee one
another with a holy kisse.
21 The salutation of me Paul with mine owne
hand,
22 If any man love not the Lord Iesus Christ,
let him be had in execration ^{me} maran-atha.
So that his meaning may be this, Let him be accursed even to
the coming of the Lord, that is to say, to his deaths day, even for ever.

23 The grace of our Lord Iesus Christ be with
you,
24 Amen.
Me lone be with you all in Christ Iesus.

The first Epistle to the Corinthians,
written from Philippi, and sent by
Stephanas, and Fortunatus, and
Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the phrase of afflictions, & declaring
what he hath suffered in Asia, and how happily God
afflicted him. 17 He saith it was not upon any lightness,
that he came not, according to his promise.



AVL, an Apostle of IESVS
Christ, by the will of God, and
our brother Timotheus, to the
Church of God, which is at Co-
rinthus, with all the Saints, which
are in all Achaia:

2 Grace be with you, and peace from God
our Father, and from the Lord Iesus Christ.
3 Blessed be God, even the Father of our
Lord Iesus Christ, the Father of ^{us} mercies, and the
God of all comfort,
4 Which comforteth vs in all our tribulation,
5 that we may be able to comfort them which are
in any affliction by the comfort wherewith we our
selves are comforted of God.
6 For as the sufferings of Christ abound in vs,
so our consolation aboundeth through Christ.
7 And whomever we be afflicted, it is for your
consolation and saluation, which is wrought in
the enduring of the same sufferings, which we also
suffer: or whether we be comforted, it is for your
consolation and saluation.
8 And our hope is steadfast concerning you, in
as much as wee knowe, that as ye are partakers of
the sufferings, so shall yee be also of the consolati-
on.
9 For brethren, we would not have you ig-
norant of our affliction, which came vnto vs in
Asia, how we were pressed out of measure passing
strength, so that we altogether doubted euen of
life.
10 Yet we receiued the sentence of death in
Iesus, because we should not trust in our
selves, but in God, which raised the dead.

See the declara-
tion of such
afflictions in the
first Epistle.

1 Ephes. 1. 3.
2 1 Pt. 1. 3.
3 He beginneth
after his manner
with thanksgiv-
ing, which not-
withstanding (as
the wise men be
was wont) he ap-
plyeth to himselfe:
beginning his
Epistle with the
fetting forth of the
dignitie of his Ap-
ostleship, contrai-
ned (as it should
seeme) by their
importance, which
tooke an
occasion to de-
spise him by reason
of his miseries.
But he is not
afflicted, but that
his misery doth ex-
ceed his afflic-
tion, shewing the
ground of them,
euen the merite of
Christ the Father in
Iesus Christ.
To him be praise
and glory euer.

3 The Lord doth comfort vs to this end and purpose, that we
may so much the more fully comfort others. c The miseries which we suffer
for Christ, or which Christ suffereth in vs. d He denieth that either his afflic-
tions wherewith he was often afflicted for the consolation which he receiued
of God, may iustly be despised, seeing that the Corinthians both might and ought
to take great occasion to be comforted, because there is a way appointed vs whereby we must
come to it freely, yet confirmed by either of them. d Although saluation
be given vs freely, yet the race of an innocent and upright life, which we must
runne, therefore we are fayne to worke our saluation, Philippians 2. 12. And
because vs is God only that of his free good will worketh all things in vs, there-
fore is he faine to worke the saluation in vs by those same paine things by which
we must passe to euangling life, after that we haue ouercome all incom-
modities. e Hee witnesseth that hee is not only not ashamed of this affliction,
but that he desireth also to haue all men knowe the greatness of them, and also his
deliuerie from them, although it be not yett receiued. f I knowe not at all what to
say, neither do I see by mans help which way to save my life. g I was reioiced
within my selfe to die.

10 Who deliuered vs from so great a death,
and doeth deliuer vs: in whome we trust, that yet
hereafter he will deliuer vs.
11 So that yee labour together in pray-
er vs, 7 that for the gift bestowed vpon vs for
manie, thanks may be giuen by many persons
for vs.
12 For our reioicing is this, the testimonie of
our conscience, that in simplicitie & godly bare-
nesse, and not in fleshly wisdom, but by the grace
of God we haue had our conseruation in the world,
and most of all to youwards.
13 For we write ^{to} none other things vnto you,
then that ye read or els that ye acknowledged, and
I trust ye shall acknowledge vnto the end.
14 Euen as yee haue acknowledged vs partly,
that we are your ^{me} reioicing, euen as ye are ours,
in the day of our Lord Iesus.
15 And in this confidence was I minded first
to come vnto you, that ye might haue had a double
grace,
16 And to passe by you into Macedonia, and
to come againe out of Macedonia, vnto you, and
to be led forth toward Iudea of you.
17 When I therefore was thus minded, did I
vse lightnesse to mind I those things which I
mind, according to the promise, that with mee should
be, yea, yea, and Nay, nay?
18 Yea, God is faithful, that our word to-
ward you, was not Yea, and Nay.
19 For the Sonne of God Iesus Christ, who
was preached among you by vs, that is, by me, and
Silvanus, and Timotheus, I was not Yea, and Nay:
but in him it was Yea.
20 For all the promises of God in him are
Yea, and are in him Amen, vnto the glory of God
through x vs.

8 From these great
afflictions.
9 Rom. 15. 30.
6 That he may
not seeme to boast
himselfe, he attri-
buteh all to God,
and therewith also
confesseth that he
attributeh much to
the prayers of the
faithfull.
7 The end of the
afflictions of the
Saints, is the glory
of God, and there-
fore they ought to
be precious vnto
vs.
8 Secondly he
putteth away an
other danger, to wit,
that he was a
light man, and such
a one was not
lightly to be cre-
dited, seeing that
he promised to
come vnto them,
and came not.
And first he
speakeh of the
simplicitie of his
mind, and sinceritie,
which they knew
both by his voice
when he was pre-
sent, and they ought
to acknowledge it
also in his letters,
being absent:
and moreover hee
proteeth that he will
 neuer be other-
wise
11 With cleaues,
and holy and true
plainnesse of minde,
as God himselfe can
witness.

11 Trusting to that very wisdom, which God of his free goodnesse hath
giuen me from heauen. k He sayeth he writeth bare and simply: for he that
writeth in coloured vest, is rightly said to write otherwise then wee read: and
this hee saith the Corinthians shall knowe and like if they will. l Perfectly,
me Pauls reioicing in the Lord, 24, that he had no more to say, and that
they themselves were content that such an Apostle was their instructor, and taught
them so purely and sincerely. n When he first saith as Iudge. o Another benefit, o
He putteth away their flander and false report by denying it, & shew of all to that
diuert away them to periuade the Corinthians, that in the preaching of the Gos-
pell, Paul agreed not to himselfe: for this was the matter and the case. p As men
doe, which will gladly promise any thing, if change their purpose at every turning
of an hand. q That I should say and say a yea, 7 no. 10 He calleth God to wit-
nesse, and for iudge of his constancie in his resolution, so that hee will be his witnesse, to do
ye Yea, 7 Yea, and of whose faithfulness hee followes as witness, with whome hee
fully consented in teaching one selfe same thing, to wit, one selfe same Christ.
f Was not weary and wearying. g That is, in God. 12 Last of all he declareth
the samme of his doctrine, so wit, that all the promises of saluation are sure and
raised in Christ. u Christ is set forth to exhibite and fulfill them all most of-
feredly, and without all doubts. x Through our miseries.
21 And

fall this to be true. *y An earnest, is, whatsoeuer is giuen*
14 Now comming to the matter, he sweareth, that he did
 y alter his purpose of comming to them, but rather y came
 this caule, that hee might not be conuincied to deale more
 being present, then he would *2 Against my selfe, and so*
15 He remoueth all sup'ricion of arrogancie, & de-
 feck both as a Lurd vnto them, but as a seruant, y appointed of
 a. *After this he sayeth of conscience, which God is*
 y annouy fear, & therewithall sheweth the end of y Gospel.

11. Hee exaseth his nat comming unto them, a and priuily reprehendeth them: 4 Hee forwitteth that such is his affection towards them. 5 that he neuer reioyceth but when they are merie. 6 Perceiuing the adulterer (whom he commanded to be deliuered vp to Satan) to repent, he requiereth that they forgiue him. 7 Hee mentioneth his going into Macedonia.

BUt I determin'd thus in my selfe, that I would
not come againe to you in a heauineffe.

2 For if I wake you forie, who is he then that should make me glad, but the same which is made forie by me?

3 And I wrote this lāme thing vnto you, lea-
when I came, I shoulde take heauinesse of them
whom I ought to reioyce: this^b confidence hau-
I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart
I wrote vnto you with many teares: not that ye
should be made fory, but that ye might perceiue
that I had a speciall charge vnto you.

5 And if any hath caused sorowe, the fault
hath not made e me sorry, but d partly (least I shon
more e charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwise yee ought
ther to forgive him, and comfort him, least the
same should be swallowed vp with ouermuch
heauinesse.

8 Wherefore I pray you, that you would set
firm your love towards him.

9 For this cause also did I write, that I might know the proofe of you, whether yee would obedient in all things

also: for verely if I forgave any thing, to whom
forgave it, for your sakes forgave I it in the name
of Christ.

11 Lest Satan should circumvent vs; for we
not ignorant of his i enterprises.

12. Furthermore, when I came to Troas
preach Christs Gospel, and a doore was opened
to me of the Lord,

13 I had no rest in my spirit, because I told

[illegible]

Now thanks be unto God, which alwayes
maketh vs to triumph in Christ, and maketh ma-
nifest the fauour of his knowledge by vs in euery
place.

15 3 For we are vnto God the sweete fauour of
Christ, in them that are saued, and in them which
perish.

16 To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life: 4 and who is sufficient for these things?

17 † For we are not as many, which make
1 merchandize of the word of God: but as of sin-
ceritie, but as of God in the sight of God speake
we in Christ.

detested him, seeing that he preached Christ, not only as a
believer but also as a Judge of them that contemne him.
away all suspicion of arrogancie, ascribing all things to
of God, whom he serueth sincerely, and without all doubt
he maketh them witnesses even to the 6. verse of the next
1 We doe not handle it craftily and cunningly, or lesse sincer-
ly, yeth a metaphere which is taken from bucklers, who
battles with what enemy cometh into their hands.

¶ He desireth no other commendation, 3 then their continuance in the faith. 6 He is a minister, not of the letter, but of the Spirit. 8 He sheweth the difference of the Law, and the Gospel, 13 that the brightnesse of the Law doth rather dimme the faith, then lighten it: 18 But the Gospel

DOe wee beginne to praise our selues againe
or need we as some other, Epistles of recom-
mendations vnto you, or letters of recommenda-
tions from you?

3 In that ye are ^a manifest, to be the Epistle
Christ, ^b ministred by vs, and written, not with
yncke, but with the Spirit of the ^c living God
not in tables of sione, but in fleshy tables of the
heart.

4 And such ^d trust haue we through Christ
God :

5 Not that wee are sufficient of our selues : but our sufficiency is of God,

6 • Who also hath made vs able ministers
the Newe Testament, not of the letter, but
the Spirit: for the letter killeth, but the Spirit g
uerh life.

7 If then the ministration of death with letters g and ingrauen in ston^es, was b^e gl^orious, so that the children of Israel could not behold the face of Moses, for the glorie of

the miniftrie of the Gofpell, and the Apoftolical miniftry
afterward more fully. *This belongeth we fhew, and
need to make either our partakers of, or great a grace,
to fettle in thefe fellows: that is to fay, the miniftrie of
the miniftrie of the Law, which bee confident in
whom the Law was given: againe whome hee fent
Gofpell. Now this comparifon is taken from the verbe
The Law is not a writing of it, for the Law, and
Gofpell are new covenant, as is the Law, and
rewriting, iuftifying, and faving againe. The Law propo-
meth of vntiribution, the Gofpell: fithen and give
The generofitie of the Law feruet for a time to the pro-
mote to that of the world. Therefore what is the glo-
rie of the miniftrie of the Law, but of the Law, but of the
increafing of that by that place we may plainly perceive,
the ceremonies of the Law, but euen of the Law,
and Clergy, begeth a brightneffe, and a miniftrie, we
but firmitly in Chrift.*

He *addeth* to the
 cyming of the
 Priests, and the
 iudges of the
 facrie
 foci.
 He denieth that
 ought should be
 taken away from
 the cignitie of his
 Apotileship, be-
 cause they lawe
 evidently that it
 was not recited
 with like iuccesse
 in every place.
 may rather very
 iustly reiecte and
 sauour of them that
 Againe, he purreth
 at be hid, to the verue
 of his affricion: whereof
 Chap. 4. 2.
 they then ought and
 ought to play the false

A The Apotile findeth his speech
 multiplyed, that he
 mighte be may
 come from the
 commendation of
 the person, to the
 matter it selfe.
 b Which I tooke
 paines to write
 as it were.
 c By the way he
 fetcheth the verue
 of God, against the
 yncke wherewith
 Esayas are com-
 monly written, so
 shew that it was
 not wrought by God.
 d He allueth by
 the comparison of
 the outward minis-
 trye of the Priest-
 hood of Leuit, with
 the which he handleth
 the, clerically may
 be in that we are fit
 to be the Gospell, comparing
 the person of Mofes, be-
 cause of the millicens
 of Christ the auctor of
 the Gospell, and the
 of God is selfe, in
 derdest death, ac-
 cording to the millicens
 b highenesse and
 minif. The Gospell
 ner of olden in comparifon
 of the Gospell, & imprinted
 in the Apotile speaker
 which was bodily in Mofes

1 Whereby God affeeth, yet against the Spirit, not as a dead thing, but a quickning Spirit, working life, 4 To wit, of Christ, which being imputed to us as our own, we are not only not condemned, but also we are crowned as victorious.

5 The Law, and the ten commandments themselves, together with Moses, is abolished; we confide the ministration of Moses apart of self.

6 He therein wherein standeth this glory of the preaching of the Gospel, to wit, in that it is seen forth plainly and evidently, that which the Law shewed darkly, for it fear them that heard it to be healed of Christ, which was to come, after it had overcome them.

7 Exod. 33. 34. 8 Hearsound by the way the all-glorie of Moses his covering, which was a token of the darkness and weakness that is in men, which were rather dulled by the bright shining of the Law, then lightened, which covering was taken away by the coming of Christ, who lightened the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindness, and set to the liberty of the light, by the virtue of Christ's Spirit.

9 Into the very bottom of Moses his ministration, in Christ is that first which taketh away this covering, by working in our hearts, whereunto also the Law itself called vs, though we were, as it speaketh to dead men, until the Spirit quickeneth vs. 10 Is. 4. 16. 5 Going forwards in the allegory of covering, be comprehend the Gospel to a glass, which although it be most bright and sparkling, yet doth it not only not dull their eyes, which looke in it, as the law doth, but also transformeth the with it beamer, so that they also are partakers of the light and shining of it, to lighten others: as Christ said unto his, You are the light of the world, whereas he himselfe was the only light. We are also communicants in another place. 10 Either as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly, of the ministration of the Gospel, as it appeareth both by that he saith before, and that that cometh after, and that, setting them his owne example and his fellows.

CHAP. III.

1 He sheweth that he hath so laboured in preaching the Gospel, 4 That such are even blinded of Satan, who doe not perceive the brightness thereof, 7 that the same is carried in earthen vessels, 10 who are subject to many miseries: 16 and therefore hee exhorteth them by his owne example to be courageous, 17 and continue this present life.

Therefore, seeing that we have this ministration, we have received mercie, we faint not.

2 But have cast from vs the b. cloakes of shame, and walke not in craft, neither handle we the word of God deceitfully: but in declaration of the truth we approue our selues to every mans conscience in the sight of God.

3 As for Gospel be then hid, it is hid to them that are lost.

6 Subtiltie, and all kinde of deceit, which men hunt after, as it were dennes and lurking holes, to cover their shameful dealings withall. 7 This is it that in the former Chapter he called, making merchandise of the word of God, an Objection: Many heare the Gospel, & yet are no more lightened thereby, then by the preaching of the Law. How answereth he, This will be in the men themselves, whose eyes Satan blindeth out, whoe such in this world. And yet notwithstanding doth he and his fellows set forth the most cleare light of the Gospel to be seene and beholde, seeing that Christ whom onely they preach, is he in whom only God will be knownen, and as it were seene,

countenance (which glory is gone away.) 8 How shall then the ministration of the Spirit be more glorious?

9 For if the ministry of condemnation was glorious, much more doeth the ministration of righteousness exceede in glory.

10 For even that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth be glorious.

12 Seeing then that we have such trust, we vse great boldnesse of speech.

13 & 4 And we are not as Moses, which put a vail upon his face, that the children of Israel should not looke vnto the end of that which should be abolished.

14 Therefore their mindes are hardened: for until this day remaineth the same covering vtaken away in the reading of the olde Testament, which vail in Christ is put away.

15 But even vnto this day, when Moses is read, the vail is layd over their hearts:

16 Nevertheless when their heart shall be turned to the Lord, the vail shall be taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all beheld as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

4 In whom the god of this world hath blinded the minds, that is, of the Infidels, that the light of the glorious Gospel of Christ, which is the image of God should not shine vnto them.

5 3 For we preach not our selues, but Christ Iesus the Lord, and our selues your servants for Iesus sake.

6 For God & 2 that commanded the light to shine out of darkness, is he which hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Iesus Christ.

7 4 But we haue this treasure in earthen vessels, so that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on every side, yet are we not in distress: we are in doubt, but yet we despaire not.

9 Wee are persecuted, but not forsaken: cast downe, but we perish not.

10 Every where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which live, are alwayes delivered vnto death for Iesus sake, that the life also of Iesus might be made manifest in vs mortall flesh.

12 7 So then death worketh in vs, and life in you.

13 8 And because we haue the same spirit of faith, according as it is written, & 1 beleene, and therefore haue I spoken, we also beleene, and therefore speake,

14 Knowing that wee also hath raised vp the Lord Iesus, shall raise vs up also by Iesus, and shall let vs with you.

15 9 For all things are for your sakes, that that most plenteous grace by the thanksgiving of many, may redound to the praise of God.

16 Therefore we faint not, 10 but though our outward man perishe, yet the inward man is renewed daily.

17 For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glorie:

18 While we looke not on the things which are seene, but on the things which are not seene; for the things which are seene, are temporal: but the things which are not seene, are eternall.

perceive that they stand not by any mannes vertue, but by Gods as the vertue of God, in that they die a thousand times, but neuer perish. 6 By this reason of the former sentence, wherein be comprehend his afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life, which opposeth that death. 7 So Paul calleth that miserable ease & condition, that the faithfull, but especially the ministers are in. 8 Which life, that life, is not, by the spirit of Christ, amongst so many and so great miseries, as subject to that miserable condition. 7 A very cunning conclusion: as if he would say, The more he is there, were die, that they may live by our death, for that they venture into all these dangers for the building of the Churches sake, and they ceased not to continue all the faithful with the examples of their patience. 8 He declarer the former sentence, shewing that hee and his fellowes die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselves doe first beleue that, which they propound to others to beleue, to wit, that they also shall be raised together with them in Christ. 10 The same faith by the inspiration of the Spirit of God, & Psal. 116. 10. 9 He sheweth how this confidence is preferred in them, to wit, because they respect Gods glorie, and the salvation of the Churches committed vnto them. 10 Who so shall persevere God will reward me, and restore me to you, that exceede in benefite which shall be poured upon me, shall in like sort redound to the glorie of God, by the thanksgiving of many. 10 He addeth as it were a triumph Song, how that he is outwardly afflicted, but inwardly be profited daily: and saith he not at all for all the miseries that may be sustained in this life, in comparison of that most glorious and eternall glorie, 9 Gathered new strength, that the sorrow may not overcome with the miseries which come frequently one upon the necke of another, being maintained and upheld with the strength of the inward man. 9 Affliction was called light, as though they were light of themselves, but because they paye away wickedly, who as indeed our whole lives is of a great long continuance. 9 Which remaineth for ever firme and stable, and can neuer be shaken.

1 The light of plane and light-plane preaching, which telleth forth the glory of Christ, in whom the Father sitteth forth himselfe to be seene and beholde. 3 He remoueth according to his accustomed manner, the suspicion of ambition, accusing that he teacheth faithfully, but as a flatterer, and witnessing that all this light which he and his fellows give to others, proceedeth from the Lord. 4 To teach this selfe same Iesus to you. 5 Gen. 1. 3. 6 Which made every thing by his word. 7 That he might intend of Gods will should in like sort give that light to others.

8 He taketh away a stumbling block, which was darkened amongst some, the bright shining of the ministration of the Gospel, to wit, because the Apostles were the most miserable of all men, Paul answered that hee and his fellowes are as it were earthen vessels, but yet there is in them a most precious treasure.

9 He bringeth marvellous reason, why the Lord doth so afflict his chiefeest servants, to the end, brethren, that all men may

CHAP. V.

¹ He continueth in the same argument, & teaching the certain hope of salvation, & through faith, & not to praise himself, 14. seeing he hath God and his Church before him, 17. and a new creature, but new wife of life in Christ.

For we know that if our earthly house of this tabernacle be destroyed, we have a building given of God, that is, an house not made with hands, but eternal in the heavens.

² For therefore we sigh, desiring to be clothed with our house, which is from heaven.

³ Because that if we be clothed, we shall not be found naked.

⁴ For in deed we that are in this tabernacle, sigh and are burdened because we would not be unclothed, but would be clothed upon, that mortalitie might be swallowed up of life.

⁵ And he that hath created vs for this thing, is God, who also hath given unto vs the earnest of the Spirit.

⁶ Therefore we are always bold, though we know that whiles we are at home in the body, we are absent from the Lord.

⁷ (For we walk by faith, and not by sight.)

⁸ Nevertheless, we are bold, and love rather to remove out of the body, and to dwell with the Lord.

⁹ Wherefore also we count, that both dwelling at home, and removing from home, we may be at home, to him.

¹⁰ For we must all appear before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil.

¹¹ Knowing therefore that the terror of the Lord we persew meane, and we are made manifest unto God, and I trust also that we are made manifest in your consciences.

¹² For we praise not our selves againe unto you, but give you an occasion to reioyce of vs, that yee may have to answer against them, which reioyce in the face, and not in the heart:

Y. Taking occasion by the former comparison, hee compareth this mortal body, as it is in this life to a frail and brittle tabernacle, against which hee stretcheth the heavenly Tabernacle, so terming the future dwelling condition of this same body glorified in heaven, in so much, sayeth he, that we are not only not added to this tabernacle, but also doe with sobbes and sighs desire rather that tabernacle. And so this place also concerning the glory to come, is put within the treatise of the dignity of the ministration, as the other was, whereof we spake in the beginning of the second Chapter.

H. He telleth the glory of immortality, which we shall be as it were clothed with, a garment.

b. Heauntly, not that the substance of it is heavenly, but for the glory of it.

A. An exposition of the former saying: We do not without cause, desire to be clothed with the heavenly house, that is, with our lasting and immortal glory, as with a garment: for when we depart hence, we shall not remaine naked, bauld once call off the covering of this bodie, but we shall take our bodies againe, which shall put on, as it were another garment besides: and therefore we sigh not for the weariness of this life, but for the desire of a better life. Neither in this desire in vain, for we are made to that life, the pledge whereof we have, even the Spirit of adoption.

A. Reule. 16. is. He meaneth that first earnest to give us to understand, that our bodies were made in this end, that they should be clothed with heavenly immortality.

B. He instructeth you, that hence which we wear next before us, thus, Therefore know that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this paine (for we are now so with God, y we behold him but by faith, and are therefore now absent from him) but so that we aspire & have a longing alwayes to him: therefore also we behave our selves so, that we may be acceptable to him, both while we live here, & when we goe from hence to him. **D.** He calleth them (body) which are always rejoicing with a quiet & settled meane to suffer what dangers becometh, nothing doubting, but that end shall be happy. **E.** Faith of those things which we hope for, & in having God truly in our view, & desires we are as faithfull as he, & so farre passe on our pilgrimage with a valliant and quiet meade, that yet notwithstanding, we had rather depart hence to the Lord, & And seeing it is so, we strive to live so, that both in this our pilgrimage here we may please him, & that at length we may be received home to him, & R. m. 14. 10. **A.** That no man might thinke it to pertaine to all, which hee spake of that heavenly glory, he addeth, that every one shall first render an account of his pilgrimage, after that hee is departed from hence. **B.** We must all appear personally, and in every shall be made of vs, that all may see, how we have lived, & how we have suffered, and what occasion of the former testimony we have given to the former chapter verse 16, confirming his own voice sincere and his followers. **C.** That terrible judgement. **D.** He remoueth all suspicion of pride, by a new reason, because it is becommeth, not for his part, but for theirs, that his Apollish might be counted sincere against the vaine ostentation of a few others. **E.** In outward disguising, and that coloured flow of mans wisdom and eloquence, and not in true godliness, which is sealed in the heart.

¹³ For whether we be out of our wit, we are it to God: or whether we be in our right minde, we are it unto you.

¹⁴ For that love of Christ constraineth vs,

¹⁵ Because we thus iudge, that if in one be dead for all, then were all dead, and he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose againe.

¹⁶ Wherefore henceforth know we no man after the flesh, yet though we had known Christ after the flesh, yet now henceforth know we him no more.

¹⁷ Therefore if any man be in Christ, let him be a new creature. Old things are passed away: behold, all things are become new.

¹⁸ And all things are of God, which hath reconciled vs unto himselfe by Iesus Christ, and hath given unto vs the ministration of reconciliation.

¹⁹ For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes unto them, and hath committed to vs the word of reconciliation.

²⁰ Now then are we ambassadors for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.

²¹ For he hath made him to be a sinne for vs, which we knew no sinne, that wee should be made the righteousness of God in him.

but that which is heavenly. **I.** Deserveth vs wholly. **m.** Hee speaketh here of mans justification, whereby it cometh to passe that Christ liueth in vs. **n.** See the first mans chapter 6, and 7. **o.** Hee telleth what it is, not to live to our selves, but to Christ, to wit, to knowe no man according to the flesh, that is, to say, to be so converted as though a man, not to care for those worldly and carnall things, as to converse about mens life, but to care for those heavenly and carnall things, as to care for those things like, wherein man commonly doeth, and create themselves. **p.** An amplification: This is, sayeth he, to be true, that we do not now thinke carnally of Christ himselfe, who hath now left the world, and therefore must be considered of vs spiritually: **q.** An exhortation for every man which is renewed with the spirit of truth: **r.** A meditation for every man which is renewed with the spirit of God, for though a man be not newly created when God quickeneth him with the spirit of regeneration, but such his qualities are changed, yet notwithstanding all things to the holy Ghost to praise so, as teach us, that we must attribute all things to the glory of God: not that we are flukes and blockes, but because God createth in us, both the will to will well, and the power to do well. **s.** **t.** **u.** **v.** **w.** **x.** **y.** **z.** **a.** **b.** **c.** **d.** **e.** **f.** **g.** **h.** **i.** **j.** **k.** **l.** **m.** **n.** **o.** **p.** **q.** **r.** **s.** **t.** **u.** **v.** **w.** **x.** **y.** **z.** **a.** **b.** **c.** **d.** **e.** **f.** **g.** **h.** **i.** **j.** **k.** **l.** **m.** **n.** **o.** **p.** **q.** **r.** **s.** **t.** **u.** **v.** **w.** **x.** **y.** **z.** **a.** **b.** **c.** **d.** **e.** **f.** **g.** **h.** **i.** **j.** **k.** **l.** **m.** **n.** **o.** **p.** **q.** **r.** **s.** **t.** **u.** **v.** **w.** **x.** **y.** **z.** **a.** **b.** **c.** **d.** **e.** **f.** **g.** **h.** **i.** **j.** 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succoured thee : beholde now the accepted time, beholde now the day of saluation.

3 Wee giue no occasion of offence in any thing, that our ministerie should not be reprehended.

4 But in all things we approve our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by puritye, by knowledge, by long suffering by kindeesse, by the holy Ghost, by love unfained,

7 By the word of truth, by the power of God, by the armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiulers, and yet true :

9 As vnknown, and yet knowne : as dying, and beholde, we liue : as chastened, and yet not killed :

10 As sorrowing, and yet alway reioycing : as poore, and yet making many rich : as hauiug nothing, and yet possessing all things.

11 O Corinthians, our mouth is open vnto you, our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne bowels.

13 Now for the same recompense, I speake as to my children, Be ye also enlarged.

14 Be not vnequally yoked with the infidels : for what fellowship hath righteousness with vnrighteousnesse : and what communion hath light with darknesse ?

15 And what concord hath Christ with Belial ? or what part hath the beleeuer with the idol ?

16 And what agreement hath the Temple of God with idols ? for ye are the Temple of the liuing God : as God hath sayd, * I will dwell among them, and walke there : and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and separate your selves, sayth the Lord, and touch none vncleane thing, and I will receiue you :

18 * And I will be a Father vnto you, and ye shall be my sonnes and daughters, sayth the Lord Almighty.

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CHAP. VII.

* Left by euermuch urging the he should dismyne their tender minds, a he pproueth that all that he sayd, proceeded of the great good will he haue vnto them : 8. an therefore they should not be offended, that he made them sorry, and brought them to repentance not to be repented of.

Being then we haue these promises, dearly beloved, let vs cleanse our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God,

2 * Receiue vs : we haue done wrong to no man : we haue corrupted no man : we haue defrauded no man.

3 I speake it not to your condemnation : for I haue sayd before, that ye are in our hearts, to wit and liue together.

4 I vsed great boldnesse of speech toward you : I reioyce greatly in you : I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings without, and terrors within.

6 But God, that comforteth the afflicted, comforted vs at the coming of Titus :

7 And not by his coming onely, but also by the consolation wherewith hee was comforted of you, when he told vs your great desire, your mourning, your feruent minde to me ward, so that I reioyced much more.

8 For though I made you sorry with a letter, I repent not, though I did repent : for I perceive that the same Epistle made you sorry, though it were but for a season.

9 I now reioyce, not that ye were sorry, but that ye sorrowed to repentance : for ye sorrowed godly, so that in nothing ye were hurt by vs.

10 For a godly sorrow caneth repentance vnto saluation, it not to be repented of : but the worldly sorrow causeth death.

11 For beholde, this thing that ye haue beene godly sorry, what great care hath it wrought in you : yea, what clearing of your selues : yea, what indignation, yea, what feare, yea, how great desire : yea, what a zeale, yea, what reuenge : in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong : neither for his cause that hath the iustitie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted : but rather we reioyce, and much more for the joy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not been ashamed : but as I haue spoken vnto you all things in teweeth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembereth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore that I may put my confidence in you in all things.

feele we haue offended God our most mercifull Father : contrary to this, there is another sorrow that onely feareth punishment, or when a man is vexed for the least of some worldly good : the fruit of the piety, is repentance, the fruit of the feare, is disputation, vnto the Lord he saith freely, he is was not coloured nor contentious, such as I dur stand to before God.

CHAP. VIII.

He exhorteth them by the example of the Macedonians, and also of Cor. themselves, to be liberal towards the saints : 6. for which he saith, I am worth as Titus, 18. and another brother came vnto them.

We doe you all to wit, brethren, of the grace of God bestowed vpon the Churches of Hierusalem might be helpe in time continuall. And first of all, let us be before them the example of the Churches of Macedonia, which other while were brought by great miserie to extreme poutie, to the end that they should follow them, a The benefits that God bestowed vpon the Churches.

1 He returneth againe from that admonition to his owne person, opposing the testimonies both of his faithfulness and also of his continual good will towards them. 2 Let me have some place amongst you, that I may teach you. 3 To commend you of your unkindnes to my thankes. 4 If we be hearts are call down, and are very far spent. 5 With these things which Titus tolde me of you, his coming, to wit, how fruitfully you were over my letters, and over and besides that, I am exceedingly refreshed with his presence. 2 An obiectio. But thou hast handled vs roughly : the Apostle answereth that he vied not in this roughness without griefe. And he addeth moreover, that he is also glad now, that he draweth them to that sorrow, although it was against his will, since it was so profitable vnto them : for there is a sorrow not onely praise worthy, but also necessary, to wit, whereby we are brought to growth by certain degrees, for which we reioyce because they highly And this is the fifth part of this Epistle.

1 Inasmuch that ye sorrow did you much good, and the amendment of your lentes and finnes. 2 Godly sorrow is which we are not terrified with the feare of punishment, but onely with the feare of God.

1 The first part of this Epistle containeth diuers exhortations to the Churches of Hierusalem, and of all other Churches, to be before them the example of the Churches of Macedonia, which other while were brought by great miserie to extreme poutie, to the end that they should follow them, a The benefits that God bestowed vpon the Churches.

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3 He sheweth the Corinthians a pattern of a true minister, in his own example, and Timotheus and Silvanus, to the end, that (as he purposed from the beginning) he might procure authority to himselfe and his like. 6 Declare and shew indeed. 8 Cor. 4. 1. 9 Hee lift of all reckon up those things which are needed alwayes in the minister, nor without exception, unless it be according to the affliction of the minde, patience sweetly except, which also is one of the virtues which ought to be alwayes in a good minister, 12 In vsing to you, finding vs place of rest and quietnesse. 13 Secondly, he rebuketh vs such verities as are necessary, and ought alwayes to be in them, and whereby as by good armour, all lentes and hinderances may be overcome. 14 Preaching of the Gospel. 15 Power to worke miracles, and to bring vnder the wicked. 16 Uprightnesse. 17 Going about to rebuke them, hee sayth, first, that be dealeth with them sincerely and with an open and plain heart, and there- vnto all complaints that they do not like to louing againe their Father. * The opening of the mouth and heart, becometh a most rare offering in him that speaketh, as it faeth commonly with them that are in some great joy. * But we are in miserie heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart to you, but you are inwardly strait laced to me ward. * After the manner of the Hebrewes, we calleth this tender affliction which rest in the heart bowels. * Now he rebuketh them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselves pure, not only in mind, but also in body, that they may wholly be holy vnto the Lord. * Eccle. 13. 18. * 1 Cor. 16. 22. * He setteth the liuing God against idols. * 1. Ioh. 2. 23. * In God dwelleth with vs, because Christ is become God with vs. * 1. Ioh. 3. 1. * 1. Ioh. 3. 1.

ches of Macedonia,

2 Because in ^b great trial of affliction their joy abounded, and their most extreme povertie abounded vnto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power they were ^c willing.

4 And praised vs with great ^d flauce, that wee would receive the ^e grace, and fellowship of the administering which is toward the Saints.

5 And this they did, not as wee looked for: but gaue their owne felues, first to the Lord, and after vnto vs by the will of God.

6 That wee should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, ^e thus see that ye abound in this grace also.

8 This say I not by commendation, but because of the ^e diligence of others: therefore prouoe I the naturallesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his povertie might be made rich.

10 And I shew my minde herein: for this is expedient for you, which haue begun not to doe onely, but also to ^e will, a yere agoe.

11 Now therefore performe to doe it also, that as ^e there was a readinesse to will, even so yee may performe it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased and you grieved: But vpon ^e like condition, at this time your abundance supplieth their lackes.

14 That all their abundance may be for your lacke, that there may be equalitye.

15 As it is written, ^e Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thanks be vnto God, which bad put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so careful that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is in the Gospel thorowout all the Churches.

19 (And not onely, but is also chosen of the Churches to be a fellow in our iourney, concerning this ^e grace that is ministered by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Annoting this, that no man should blame vs in this ^e abundance that is ministered by vs,

21 & Proudling for honest things, not onely before the Lord, but also before men.

22 And wee haue sent also with our brother, whom wee haue oft times proued to be diligent

in many things, but now much more diligent, for the great confluence, which I haue in you.

23 Whether any do enquire of Titus, he is my fellow and helper to youward: or of our brethren they are messengers of the Churches, and the ^e glory of Christ.

24 Wherefore then towards them, and before the Churches the proofe of your loue, and of the reioicing that we haue of you.

prentice you are, for so much as you see the messengers whom they haue chosen, all their consent, and sent them vnto you.

CHAPTER IX.

Why albeit hee thinke well of their ready willes, yet carnally exhorteth him, & begetteth a reason: 6 Hee compareth almes to seede sowing, 10 which God shal repay with great gaue.

For as touching the ministering to the Saints, it is superfluous for me to write vnto you.

2 For I know your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, least our reioicing over you should be in vaine in this behalfe, that ye (as I haue sayd) be ready.

4 Least if they of Macedonia with mee, and finde you vnprepared, we (that wee may not say you) should be ashamed in this ^e constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed after, that it might be ready, and come as of beneuolence, and not as of nigardinesse.

6 As This yet remember, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As every man ^e c witheth in his heart, so let him giue, not ^e d grudgingly, or of ^e necessitie: for God loath a cnerfull giuer.

8 And God is able to make ^e all grace to abound toward you, that ye alwayes hauing all sufficiency in all things, may abound in ^e every good worke.

9 (As it is written, He hath sparfed abroad and hath giuen to the poore: his beneuolence remaineth for ^e euer)

10 Als he that findeth seed to the sower, will minister likewise bread for food: and multiplie your seed, and increase the fruits of your beneuolence)

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiving vnto God.

12 For the ministeration of this seruice not onely supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13 (Which by the ^e experiment of this ministeration praise God for your ^e voluntarie sub-

e Against his will, as teach to be euil reported of, ^e Et of 35. o f All God his countifull liberality ^e To helpe others all means possib, n dng them good in their vne felues. ^e Psalme 112. 9. b Is enriehing: I saw David speake of a man that feareth God, and loueth his neighbour, who shall neuer want (saye he) to giue to others: I There is none good as hee in inberiance to kee word, as becometh iustices. ^e Another excellen and double fruit of liberalitie reuerds the Saints: is that it giueh causeth to praise God, and that our faith is alwayes ready made manifest. ^e By this prople of your liberalitie in so helpeing us, succouring of them: I In showing with oue consent, that you acknowledge the one Gospel which you haue willingly submitted your felues vnto, declaring hereby, that you agree with the Church of Hierusalem.

m Titus his 126 companions.

n By whom the glory of Christ is first, then, o all Churches shall be winners of this your gaily dealing, in whose

He wisely meeteth with the seruice, in which the Corinthians might conceiue, as though the Apostle inuenging them so carefully, should doubt of their good will: Therefore he witeneth that hee doeth it not to teach them that they ought to helpe the Saints, seeing that he had become sature for them to the Macedonians, but onely to stirre them up which were tunning of themselves, to the end that all things might both be in a better readinesse, and also be more plentiful.

a The word which he speaketh, signifieth such a fructuifull and seedlesse of minde, as cannot be moued with any terror or feare: b As from concorous meo.

c Almes must be giuen neither nigardly, nor with leastfull minde, or hardly: but a stroke and free almes is compared to a sowing which hath a must plentifull barne of most abundant blessings following it.

d Determineth and appointeth freely with himselfe. e Rom. 12. 8. f While Spring & rigardly heart.

g Rom. 12. 8. h While Spring & rigardly heart.

i Rom. 12. 8. k While Spring & rigardly heart.

l Rom. 12. 8. m While Spring & rigardly heart.

n Rom. 12. 8. o While Spring & rigardly heart.

p Rom. 12. 8. q While Spring & rigardly heart.

r Rom. 12. 8. s While Spring & rigardly heart.

t Rom. 12. 8. u While Spring & rigardly heart.

v Rom. 12. 8. w While Spring & rigardly heart.

x Rom. 12. 8. y While Spring & rigardly heart.

z Rom. 12. 8. aa While Spring & rigardly heart.

ab Rom. 12. 8. ac While Spring & rigardly heart.

lie is mutual, that proportion may be offered. b That like as now in your abundance you helpe others, when are poore, with some part of your goods, so should others in like sort bestowe some of theirs on you. c Ex. 16. 17. d Hee commended Titus and his two companions for many causes, 1 with that their credit might not be suspected, although hee had sent them away to spoyle the Churches, and also that they might be so much the flatter to contribute. e In the preaching of the Gospel. k These almes which are bidden for the reliefe of the Church of Hierusalem. In this present all liberalitie of the Churches which is commended to our staffe. l Rom. 12. 13.

9 An amplification: so farre it be from being affirmed of this *act*, that he hath also refuted by himselfe to doe no otherwise hereafter amongst them.

10 To the intent that he may be more truly sayd, that he taught for nothing: not that he disdained the Corinthians, but that these Thesoi may neuer finde the occasion which they have already sought for, and he in the mean season may feel some thing before them so follow, that at length they may truly say, that they are like to Paul.

11 This is a forme of an oath, as if he said, let me not be thought to have any weight on me, & Shall alwayes open to me.

12 Pauls aduantages fought all occasions they could, to be equal to him. And therefore seeing they had rather hate him, than the Christians, then preach to them for nothing, they fought another occasion, to wit, to make Paul to take some thing: which thing if he had done, then they hoped that by that means he to be equal to him: for they made such a storm of rage and knowledge, and set it forth with such a glistening kind of eloquence, that some of them were disdained Paul: but he sheweth that all this is nothing but colours and painting.

13 Now at length he painteth out these fellows in their colours, forewarning that it will come to passe, that they will at length betray themselves.

14 What countenance they make of these that they haue to Gods glory. *K* By light is meant the heavenly glory, whereas the Angels are parasites. He goeth forward boldly, and vning a vehement tooke or kind of raunting, desireth the Corinthians to pardon him, if for a time he contend as a false before him being wife, with those fully fellows touching those excellent things, to wit, touching his flocke, his ancelles, and valuers. 2. Before he cometh to the matter, he toucheth the Corinthians, who perfwading themselves to be very wise, mend not make in the mean season that those false apolles abused their simplicitie for advantage. 1 As if he sayd, In respect of that reproach which they doe vnto you I speake it, which surely is as well as if they did denie you in Paul is called weak, in that he seemeth to the Corinthians a vile and abject man, a beggerly artificer, a small wretched and miserable man, whereas notwithstanding these things mightie power was made manifest. 2 Thel. 3. 5. n Paul being honorable indeed, defendeth his ministry only, in danger of present death. 3 He alludeth to that that is written, *Deut. 32. 33.* and moreover this place sheweth, that Paul suffered many things which Luke passed over. 4 Of the *Romane Magistrates*. 5 *Alis* 16. 23. 6 *Alis* 14. 29. 7 *Alis* 27. 14. 8 Painfulness is a troublesome sickness, as when a man is weary and would rest, he is constrained to sleepe to new labour.

supplied, and in all things I kept, and will keep myselfe, that I should not be grieuous vnto you.

10 The truth of Christ is in me, that I reioycing that he be not vsup against me in the regions of Acheia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from which you desire occasion, that they might be found like vnto vs in that wherein they reioyce.

13 For such false apolles are deceitfull workers, and transforme themselves into the Apolles of Christ.

14 And no marvaile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their works.

16 I say Againe, Let no man thinke that I am foolish, or else take me euen as a fool: that I also may boast my feake a litle.

17 That I speake, I speake it not after the Lord: but as if I were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that yee are wise.

20 For ye suffer, euen if a man bring you into bondage, if a man denoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproach: as though that we had beneweakened: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, & so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes above measure: in prison more plentifully: in death oft.

24 Of the Iewes 5 times receiued I foure stripes alone.

25 I was 9 thrice & beaten with rodde: I was once boned: I suffred thrise & shipwracke: night and daye had I bene in the deepe sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the cite, in perils in wilderness, in perils in the sea, in perils among false brethren.

27 In wearinesse and in painefulnesse, in watching, in hunger and thirst, in fastings often, in cold and in nakednesse.

28 Beside the things which are outward, I am combred dayly, and haue the care of all the Churches.

29 Who is weak, and I am not weak? Who is offended, and I turne not

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In Damascus the gouernour of the people vnder King Aretas, layde watch in the cite of the Damascens, and would haue caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands,

CHAP. XII.

He doth euen unwillingly make ye hear all 3 of the heavenly visions: that were revealed vnto him, after which he might in desire glory: yet he will not, to being prync of his owne infirmities: 11 but they draw him to this kinde of selfly, 12 In that they give care to certain vaine glorious persons, who draw him from Christ.

It is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

1 I know a man in Christ about foureteen yeres agone, (whether he were in the body, I can not tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the third heauen.

2 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth).

3 How that he was taken vp into Paradise, and heard words which I cannot be spoken, which are not possible for man to utter.

4 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

5 For though I would reioyce, I should not be a foole, for I will fay the truth: but I reframe, lest any man should thinke of me about that hee seeth in me, or that he heareth of me.

6 And least I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Sathan to buffet mee, because I should not be exalted out of measure.

7 For this thing I besought the Lord thrise that it might depart from me.

8 And he sayd vnto me, My grace is sufficient

9 He adde this in conclusion further, that the Corinthians might be affirmed to despise him, vpon which cause almost all Churches depended, as it was plainly seene by experience.

10 He turneth that against the idlers, which they objected against him: as if he should say, They alledge my infirmities, to take away thy authority from me: but if I would boast my selfe, I would take away thy authority from thee.

11 He adde this in conclusion further, that the Corinthians might be affirmed to despise him, vpon which cause almost all Churches depended, as it was plainly seene by experience.

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35 He adde this in conclusion further, that the Corinthians might be affirmed to despise him, vpon which cause almost all Churches depended, as it was plainly seene by experience.

4 He concludeth, that hee will onely see his miſeries againe the value of his labours, and there with alſo ex-cuſeth himſelfe, for that by their ſimplicity, he was conſtrained to ſeake for ſuch of ſuch things as he did: to wit, becauſe that in his Apoſtoliſhip were ſubſtained, his doctrine muſt needs fall.

5 That I might feeble the origin of Chriſt more and more: For the weaker that our tabernacles are, the more doeth Chriſts vertues appeare in them. 6 I doe not enely ſeeke to ſave ſoules, but with a good heart, but alſo I take great pleaſure in them.

7 Againe he maketh the Corin-thians witneſſes of thoſe things whereby God hath ſet his Apoſtoliſhip amongſt them, and againe he declareth by certain arguments, how ſure hee is from all con-cuſſion, and alſo how he is affectioned to-wards them.

8 The arguments whereby it may well appeare, that I am indeede an Apoſtle of Ieſus Chriſt.

9 1 Cor. 11. 9. I was not ſloth-ful in getting my living with my owne hands, that I might not be burdenſome to you.

10 I ſeeketh a way, by which I may make his paine and poſſeſſion of them. 7 Hee concludeth, that hee wrieth not: theſe things unto them, as though hee needed to defend himſelfe, for hee is guiltie of nothing: but becauſe it is becauſe for them to doubt nothing, of his ſervitude who in truth he is.

11 As it becometh him to ſpeake truly and ſincerely, that profeſſeth himſelfe to be in Chriſt, that is to ſay, to be a Chriſtian. 8 Having confirmed his authoritie unto them, he rebuketh them ſharply, and threateneth them alſo like an Apoſtle, ſhewing that he will not ſpare them hereafter, unleſſe they repent, ſeeing that this is the third time that he hath warned them.

for theſe: for my power is made perfect through weakeneſſe. 4 Very gladly therefore will I rejoyce rather in mine infirmities, that the power of Chriſt may dwell in me.

5 Therefore I take pleasure in infirmities, in reproaches, in neceſſities, in perſecutions, in an-guiſh for Chriſts ſake: for when I am weak, then am I ſtrong.

6 I was a ſoule to boaſt my ſelfe: yee have compelled me: 7 For I ought to have bene com-mended of you: for in nothing was I inferior unto the very chiefe Apoſtles, though I be no-thing.

8 The ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and won-ders, and great workes.

9 For what is it, wherein yee were inferior unto other Churches, except that I have not bene a ſhadowfull to your hinderance: forgiue me this wrong.

10 Behold, the third time I am ready to come unto you: and yet will I not be ſhadowfull to your hinderance: for I ſeek not yours, but you, for the children ought not to lay vp for the fathers, but the fathers for the children.

11 And I will moſt gladly beſtow, and will be beſlowed for your ſoules: though the more I love you, the leſſe I am loved.

12 But be it that I charged you not: yet for as much as I was cratie, I tooke you with guilt.

13 Did I pill you by any of them whom I ſent unto you?

14 I have deſired Titus, and with him I have ſent a brother: did Titus pill you of any thing? wal-ked we not in the ſelfe ſame Spirit? walketh we not in the ſame ſteps?

15 Againe, thinke yee that wee excuſe our ſelves unto you we ſpeake before God in Chriſt. But we doe all things, dearly beloved, for your edifying.

16 For I ſcare leaſt when I come, I ſhall not find you ſuch as I would: and that I ſhall be found unto you ſuch as you would not: and leaſt there be ſtriſe, enuying, wrath, contentions, backbitings, wiſperings, ſwellings, and diſcord.

17 I ſcare leaſt when I come againe, my God aſaile me among you, and I ſhall bewaile many of them which have ſinned already, and have not repented of the uncleaneſſe, and fornication, and wantonneſſe which they have committed.

18 Another moſt grievous ſinfuller, to wit, that hee did ſubtilly and by others, make his paine and poſſeſſion of them. 7 Hee concludeth, that hee wrieth not: theſe things unto them, as though hee needed to defend himſelfe, for hee is guiltie of nothing: but becauſe it is becauſe for them to doubt nothing, of his ſervitude who in truth he is. 11 As it becometh him to ſpeake truly and ſincerely, that profeſſeth himſelfe to be in Chriſt, that is to ſay, to be a Chriſtian. 8 Having confirmed his authoritie unto them, he rebuketh them ſharply, and threateneth them alſo like an Apoſtle, ſhewing that he will not ſpare them hereafter, unleſſe they repent, ſeeing that this is the third time that he hath warned them.

Comming the third time, as he denounceth the ſnapper whoe care towards them, who have a perfect trial of the power of Chriſt in his Apoſtoliſh: 10 At length hee prayeth for their repentance, and alſo wiſheth them proſperitie.

11 This is the third time that I come unto you. 12 In the mouth of two or three witneſſes ſhall every word ſtand.

13 I told you before, and tell you before: as though I had bene preſent the ſecond time, ſo write I now being abſent to them, which heretofore have ſinned, and to all others, that if I come againe I will not ſpare,

14 Seeing that ye ſeek experience of Chriſt, that ſpeaketh in mee, which towaide you is not weak, but is mightie in you.

15 For though hee was crucified concerning his infirmities, yet lieth hee through the power of God. And we no doubt are weak in him, but we ſhall live with him, through the power of God toward you.

16 Proue your ſelves whether ye are in the faith: examine your ſelves: knowe ye not your owne ſelves, how that Ieſus Chriſt is in you, except ye be reprobates?

17 But I truſt that yee ſhall knowe that wee are not reprobates.

18 Now I pray unto God that yee doe nothing euill, not that we ſhould ſeeme approoued, but that yee would doe that which is becometh: though wee be as reprobates.

19 For wee can doe any thing againſt the truth, but for the truth.

20 For wee are glad when wee are weak, and that yee are ſtrong: this alſo we wiſh for, even your perfection.

21 Therefore write I theſe things being abſent, leaſt when I am preſent, I ſhould uſe ſharperneſſe, according to the power which the Lord hath giuen mee, to edification, and not to deſtruction.

22 Finally brethren, ſare ye well: be perfect: be of good comfort: be of one minde: live in peace, and the God of lone and peace ſhall be with you.

23 Greete one another with an holy kiſſe. All the Saints ſalute you.

24 The grace of our Lord Ieſus Chriſt, and the lone of God, and the communion of the holy Ghoſt be with you all, Amen.

25 Hee mitigateth that ſharperneſſe, truſting that they will ſhew themſelves tow-wards their faithfull Apoſtle, apt and willing to be taught: adding this more-over, that he paſſeth not for his owne ſake & eſtimation, ſo that hee may ſeare to their ſalvation, which is the onely marke that hee ſhoulteth ear. 11 As he ſeare judge-ment. 12 That all things may be in good order amongſt you, and the members of the Church reſtored into their place which have bene broken and out of place. 14 A briefe exhortation, but yet ſuch as can doe as cometh to be ſet all the partes of a Chriſtian manſie. 15 He ſeareth them familiarly, and in conclusion wiſheth well unto them. 16 1 Cor. 16. 20.

The ſecond Epiſtle to the Corinthians, written from Philippi, a citie in Macedonia, and ſent by Titus and Lucas.

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

8 Straight after the salvation, &c. He reprehendeth the Galatians for revulging 9 from his Gospel, 15 which he received from God, 17 before he had communicated with any of the Apostles.



AVLⁿ an Apostle (not of men, neither by man, & but by Jesus Christ, & God the Father which hath raised him from the dead.)

2 And all the brethren which are with me, unto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lord Jesus Christ,

4 Which gave himselfe for our finnes, that he might deliv^r vs from this present evil world according to the will of God even our Father,

5 To whom be glory for ever and ever. Amen.

6 I marvelle that ye are so foon^e removed away unto another Gospel, from him that had called you in the grace of Christ,

7 Which is not another Gospel, save that there be some which trouble you, and intend to pervert the Gospel of Christ.

8 But though that we, or an Angel from heaven preach unto you otherwise, then that which we have preached unto you, let him be accused.

9 As we said before, so say I now againe, If any man preach unto you otherwise, then that yee have received, let him be accused.

10 For now preach I to mans doct^rine, or Gods? or goe I about to please men? for if I should yet please men, I were not the servant of Christ.

11 Now I certifie you, brethren, that the Gospel which was preached of mee, was not after man.

12 Neither received I it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in

a The summe of this Gospel is this, that Christ by his only offering, saith vs being chosen out from the world, by the free decree of God the Father.

b Luke 2. 34. c Out of that mass cruciate I have chosen without Christ.

d The first part of Epistle wherein he witnesseth that he is an Apostle, nothing inferior to those chief disciples of Christ, & wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with childing, reproving them of lightnesse for that they gave rest so easily unto them which persecuted them & drove them away to a new Gospel.

e He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

f He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

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p He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

time past, in the Jewish religion, how that I persecuted the Church of God extremely, and wasted it,

14 And profited in the Jewish religion above many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace.)

16 To reveale his Sonne in mee, that I should preach him & among the Gentiles immediately, & communicated not with flesh and blood.

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, & turned againe unto Damascus.

18 Then after three yeeres I came againe to Hierusalem, to visite Peter, and abode with him fiftene daies.

19 And none other of the Apostles saw I, save James the Lords brother.

20 Now the things which I wrote unto you, behold, I putt in before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was well known by face unto the Churches of Iudea which were in Carist.

22 But they had heard only some say, He which persecuted vs in time past, now preacheth the faith which before he destroyed.

23 And they glorified God for me.

a The summe of this Gospel is this, that Christ by his only offering, saith vs being chosen out from the world, by the free decree of God the Father.

b Luke 2. 34. c Out of that mass cruciate I have chosen without Christ.

d The first part of Epistle wherein he witnesseth that he is an Apostle, nothing inferior to those chief disciples of Christ, & wholly agreeing with them, whose names the false apostles did abuse.

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CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 he declareth by the example of Titus being uncircumcised, 11 and also by his advocating the same against Peters dissimulation. 17 And he passeth to the banning of our free justification by Christ, &c.

Then fourteen yeeres after, I went up againe to Hierusalem with Barnabas, & tooke with me Titus also.

2 And I went up by revelation, and declared unto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any means I should runne, or have runne, in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the false brethren which were craftily sent in, and crept in privily to spie our liberty which we have in Christ Jesus, that they

felset therein, which traiterously layd waite against him, but in vain: neither did they eddle the least line that might be to the doctrine which hee had preached, but contrariwise they gave to him and Barnabas the right hand of fellowship, & acknowledged them as Apostles appointed of the Lord to the Gentiles.

5 Paul doth not say, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

6 Paul doth not say, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

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21 He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

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35 He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

36 He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

37 He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

38 He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

39 He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

40 He speaketh the same way, as he saith the fault upon the false apostles, & he speaketh the same way, as he saith the fault upon the false apostles.

By submitting ourselves to them, and betraying our own liberty.
 The true and sincere doctrine of the Gospel, which remained safe from any of the men's false doctrines.
 Whether the Galatians name, be understood all nations.
 4. 2. v. 10. 17. a chron. 9. 3. 34. 19. 34. 10. 34. rom. 21. 1. cphe. 6. 9. Gal. 3. 28. 1. pet. 2. 17.
 Among the Gentiles, as Peter had to preach among the Jews.
 Whom alone and only, this man counts for pillars of the Church, and whose name they abuse to deceive you.
 They gave us their hand in token that we agreed wholly to the doctrine of the Gospel.
 Before all men.
 Another most vehement proof of this Apostolic truth, and also of that doctrine, which he delivered concerning free justification by faith only, because that for this thing only he contended.
 Peter at Antioch, who offended herein, in that for a few leaves taken from his name, he played the Jew, and offended the Gentiles which had been saved.
 By example rather than by incentive.
 I Word for word, with a right face, which he set forth against halting and dissembling which is backward.
 He calleth the truth of the Gospel which he delivered itself, and also the doctrine which he calls the truth.
 He hath with him a constant watch placed by Peter's example.
 The second part of this Epistle, the day wherein it is: we are justified by faith in Christ Jesus without yoke of the Law; which thing he propounded in such sort, that first of all he meant with an objection, (for I also faith as a Jew, that no man may say against me, that I am an enemy to the Law) and afterwards, he confirmed it by a promise, himself of David.
 Although we be Jews, yet we preach justification by faith, because we know undoubtedly, that no man can be justified by the Law.
 For I have called the Gentiles, because they are men, and they are not Jews.
 In for Christ, yea, as in this world, I have been a great persecutor, whereby I meant, that the nature of man is utterly corrupt.
 As 2. 3. 19. 4. Before he goes any further, he meant with the rhetoric, which abhorred this doctrine of free justification by faith, because faith, yea, men as by this means were drawn from the truth of good works.
 Ant in this sort is the objection, if sinners should be justified through Christ yea, faith without y Law, Christ should approve sinners, & should as it were excuse the transgression by his ministry.
 Paul answers this, & says, because it is false, because the Law is not the way of justification.
 For to faith be drawn from the Law, through the virtue & fear of the Law, that being cut from the curse of the Law and justified, they may be saved by him, that together with the will, he begins in them by rule & little, y strength & power of his which deflowerth sinners, so that he that this old man being abolished by the virtue of Christ crucified, Christ may live in them, & they may conforme at themselves to God.
 There is one in any man give himselfe to him: after he hath received the Gospel.
 I wish not any man to leave the Gospel, but himselfe, for he is beloved the work of God in himselfe.
 He gets from justification by faith, which is another benefit we receive by Christ, if we lay hold on by faith.

might bring vs into bondage.
 To whom we gave not place by a subjection for an hour, that the 4 truth of the Gospel might continue with you.
 But by them which seemed to be great, I was not taught (whatsoever they were in time passed, I am nothing the better: & God accepteth no mans person) for they that are the chiefe, did adde nothing to me above that I had.
 But contrarywise, when they saw that the Gospel over the y circumcision was committed unto me, as the Gospel over the circumcision was unto Peter:
 (For he that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentils.)
 And when James, and Cephas, and Iohn, knew of the grace that was given unto me, which are counted to be pillars, they came to me and to Barnabas the right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the circumcision.
 Warning only that we should remember the poore: which thing also I was diligent to do.
 And when Peter was come to Antiochia, I withstood him to his face: for hee was to be condemned.
 For before that certaine came from James, hee was with the Gentiles: but when they were come, he withdrew & separated himselfe, fearing them which were of the circumcision.
 And the other Jews played the hypocrites likewise with him, in so much that Barnabas was led away with him by that their hypocrisie.
 But when I saw, that they went not the right way to the truth of y Gospel, I said vnto Peter before all men, if thou being a Jew, likest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to doe like the Jewes?
 We which are Jewes by nature, and not sinners of the Gentiles,
 Knowe that a man is not justified by the works of the law, but by the faith of Iesus Christ, even as, I say, have beleueed in Iesus Christ, that we might be justified by the faith of Christ, & not by the works of the Law, because that by the works of the Law, no flesh hath been justified.
 4. 4. If then with I was seek to be made

righteous by Christ, we our selves are found sinners, is Christ therefore the minister of sinnes? God forbid.
 For if I build againe the things that I have destroyed, I make my selfe a trespasser.
 For I through the Law am dead to the Law, that I might live vnto God.
 I am crucified with Christ, but I live, yet not I any more, but Christ lieth in me: and in that that I now live in the flesh, I live by the faith in the Sonne of God, who hath loved me, and given himselfe for me.
 I do not abrogate the grace of God; for if righteousness be by the Law, then Christ died without any cause.
 I say of lust in y, that it cannot take such occasion to which the Law maketh, as it did before Rom. 7. 10. 11. u. before.
 In this mortal body.
 The second argument taken of an absurditie: If men may be justified by the Law, then was it not necessary for Christ to die.
 For there was no cause why he should die.
 CHAP. III.
 He rebuketh them, for suffering themselves to be drawn from the grace of free justification in Christ, most lively set out unto them.
 He bringeth in Abrahams example, to declaring the gift, as and causes of the giving of the Law.
 Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?
 This only would I learne of you, Received ye the Spirit by the workes of the Law, or by the hearing of faith preached?
 Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the flesh?
 Have ye suffered so many things in vaine? so if be it euen in vaine.
 Hee therefore that ministereth to you the Spirit, and worketh miracles among you, doeth hee it through the workes of the Law, or by the hearing of faith preached?
 Yea rather as Abraham beleueed God, and was as imputed to him for righteousness.
 Know ye therefore, that they which are of faith, the same are the children of Abraham.
 For the Scripture foreseeing, that God would justify the Gentiles through faith, preached before the Gospel vnto Abraham, saying, In thee shall all the Gentiles be blessed.
 So then they which be of faith, are blessed with faithfull Abraham.

The Law that terrified the conscience, bringeth vs to Christ, and hee only can lead us to the life, and in it dead, because that by making vs righteous, he taketh away from vs the terror of conscience, and by sanctifying vs, causeth through the merits of his restraint from by the restraint.
 Confesse that I was before.
 The third reason of argument taken of the gift of the holy Ghost, wherein they were induced from heaven after they had heard and beleueed the Gospel by Pauls ministry: which seeing they were so euident to all mens eyes, that they were as it were lively images, wherein they might behold the truth of the doctrine of the Gospel, no less then if they had beleueed with their eyes Christ himselfe crucified, in whose only death they ought to have their trust, he marvelleth how it could be that they could be so bewitched by the false apostles.
 A Christ was laid before you, so manifestly, and so plainly, that you had his lively image or it were presented before your eyes, as if he had bene crucified before you.
 Those spiritual graces and gifts, which were a foreshadowing to the Galatians, that the Gospel which was preached to them was true.
 Of the doctrine of faith.
 The fourth argument mixed with the former, & it is double.
 If the Law be to be obeyed with faith, this were not to go forward; but back ward, seeing y those spiritual gifts which were bestowed upon you, are more excellent then any that could proceed from your felicitie.
 And moreover, it should follow, y the Law is better then the Gospel, because those gifts, which Christ bestoweth only by faith, which Christ bestoweth only by faith.
 The first argument which I relecter the Spirit, that is, the spiritual working of the Gospel.
 An exhortation by manner of upbraiding, that they doe not in vaine suffer for many conflicts.
 He repeateth the third argument which was taken of effects, because hee had interlaced certaine other arguments by the way.
 The first argument which is of great force, and hath three grounds.
 The first, That Abraham was justified by faith, to wit, by a free imputation of righteousness according to the promise apprehended by faith as Moses delivered most plainly written.
 2. Gen. 15. 6. rom. 4. 3. lamer. 2. 2. The second, that the sonnes of Abraham must be esteemed and accounted of by faith.
 The third, that all people that beleue, are without exception, comprehended in the promise of the blessing.
 Gen. 12. 3. 22. 18. A proofe of the first and second grounds, out of the words of Moses written in this place.
 I say, that the free promise by faith.
 The conclusion of the first argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentils that beleue) blessed, that is to say freely justified.
 With faithfull Abraham: & not by faithfull Abraham: as it is to understand that the blessing is given to all that are of Abraham, but not to him, by whom Abraham and all his posterity is blessed.

CHAP. IV.

Being delivered from the bondage of the Lawe, 4 By Christs running, who is the end thereof, 9 isis very abrid to slide backe to beggerly rudiments: 13 he calleth them againe therefore to the puritie of the doctrine of y^e Gospel, 14 confirming his discourse with a fine allegorie.

Then I say, that the heire as long as hee is a child, desired nothing from a servant, though he be Lord of all.

1 But is vnder tutors and gouernours, ^a vntill the time appointed of the Father.

2 Euen to we, when we were children, were in bondage vnder the rudiments of the world.

3 But when the fullnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Lawe,

4 That hee might redeeme them which were vnder the Law, that we might receiue this adoption of the sonnes.

5 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a servant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 & But euen then, when yee knewe not God, yee did seruite vnto them, which by nature are not gods:

9 But nowe seeing yee knowe God, yea, rather are knowne of God, howe turne yee againe vnto impotent and beggerly rudiments, whereunto ye from the beginning: e will be in bondage againe? Ye use ofner daies, and monthes, and times, and yeeres.

11 I am in feare of you, least I haue bestowed vpon you labour in vaine.

12 Be ye as I (for I am euen as you) brethren, I beseech you: yee haue not hurt me at all.

13 And ye know, how thorough my infirmities of the flesh, I preached the Gospel vnto you at y^e first.

14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye received

me as an Angel of God yea, as Christ Iesus.

15 P What was then your felicitie for I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ialous ouer you I amisse: yea, they would exclude you, that yee should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whom I trouble to birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell me, y^e that a will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, & one by a servant, and & one by a free woman.

23 But he which was of the servant, was borne after the x^e flesh: and he which was of the free woman, was borne by y^e promise.

24 By the which things another thing is meant: for these mothers are the two Testaments, the one which is Agar of mount Sina, which gendereth vnto bondage.

25 (For Agar or Sina is a mountaine in Arabia, and it is answered to Hierusalem which now is) and she is in bondage with her children.

26 But Hierusalem, which is about, is free: which is the mother of vs all.

27 For it is written, Reioyce thou barren that bearest no children: breake forth, & cry, thou that trauestlest not: for the I desolate hath many mee children, then she which hath an husband.

28 Therefore, brethren, we are after the manner of Isaac, children of the promise.

29 But as thus he that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now,

ham a father common to them both, but not with like facultie: for as Abraham begate Isaac, by the common coite of nature, of Agar his bondmaide & a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace only, and the first was not onely not heire, but also persecuted the heire: So there are two covenants, and as it were two fountes borne to Abraham of those two covenants: as it were of two mothers. The one was made in Sina, without the land of promise, according to which covenant Abrahams children according to the flesh were begotten in twofold, y^e fives which feede in carnality by that covenant, as it be the Law: but the other be heires, as they be the free, as they be the free of the booke, as they that persecute the true heires. The other was made in that high Hierusalem or in Sion (to wit by the sacrifice of Christ) which begeth child of promise, to wit, beleevers by the vertue of the holy Ghost, & such children (as Abraham) do test themselves in the free promise, & they only by the right of children shall be partakers of the fathers inheritance, & these Ierusalem shall shut out, and thus departe for ever. *Gen. 14. 15. & Gen. 15. 1. & As it were, and by the common coite of nature, y^e vertue of the promise, which Abraham Agat holie spirit in twofold, y^e fives first, for otherwise Abrahams children were not heires, and beeing children. Thus do respect to the Lawe, & the promise. The first are called two covenants, one of the old Testament, and another of the New: which were not two in deede, but in respect of the times, and the diversity of the government. b He made in Sina, because the Lawe was made in that mountaine, of which mountaine Agar was a shadow. c Looking how the case standeth betwixt Agar and her children, euen so standeth it betwixt Ierusalem and hers. d Thus is Sina, & which is excellent, and of great account. e He persecuteth in the allegorie, be he who followeth the hepes of the flesh, who foreseeth that the Church shall be made free and common of the children of barren Sina, that is to say, of them which onely Spiritually should be of the children of Abraham children by faith, rather then of offsprings of Agar, euen then foresewing the casting off of the Lawe, and calling of the Gentiles. f Esay. 44. 1. f Shee that is despoiled and wasted. g Rom. 9. g After the manner of Isaac, who is the first begotten of the heavenly Hierusalem, as Isaac is of the fleshly Synagogue. h That secte, into which the promise belongeth. i By the common coite of nature. k By the vertue of Gods promise and after a spiritual manner.*

7 That he might shew in the ages to come the exceeding riches of his grace through his kindness toward vs in Christ Iesus.

8 For by his grace are yee faued through faith, and that not of your felicitie: it is the gift of God.
9 Not of works, least any man should boast himselfe.

10 For we are; his workmanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 Wherefore remember: that yee being in time past Gentiles in the flesh, and called in circuncision of them, which are called circuncision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, & were aliens from the common-wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 For hee is our peace, which hath made of both one, and hath broken the strophe of the partition wall.

15 In abrogating his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that hee might reconcile both vnto God in one bodie by his crosse, and by his blood hated thereby.

17 And came, and preached peace to you which were asafre off, and to them that were neere.

18 For through him we both haue an entrance vnto the Father by one Spirit.

19 Now therefore yee are no more strangers and foreigners: but citizens with the Saints, and of the household of God.

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to be the habitation of God by the Spirit.

For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles.

2 If ye haue heard of the dispensation of the grace of God, which is given me to yonward,

3 That is, that God by reuelation hath shewed this myserie vnto me (as I wrote aboue in fewe wordes,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the myserie of Christ.)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit.

6 That the Gentiles should be inheritors also, and of the same bodie, and partakers of his promise in Christ by the Gospel.

7 Whereof I am made a minister by the gifte of the grace of God giuen vnto mee through the effectua! working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ.

9 And to make cleare vnto all men what the fellowship of the myserie is, which from the beginning of the world hath benehid in God, who hath created all things by Iesus Christ.

10 As to the intent, that now vnto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God.

11 According to the eternal purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is our glorie.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ.

15 (Of whom is named the whole familie in heauen and in earth.)

16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in love may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to knowe the love of Christ, which passeth knowledge, that ye may be filled with all fullnesse of God.

20 Vnto him therefore that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs.

21 Be pacific in the Church by Christ Iesus throughout all generations for euer, Amen.

He maintaineth his Apostleship against the offence of the crosse.

Whereas also hee taketh an argument to confirme himselfe, affirming that hee was appointed an Apostle by the merite of God.

But was also particularly appointed to the Gentiles, to call them on every side to saluation:

because God had so determined it from the beginning, although hee deferred it till the manifestation of his grace.

of his grace by the counsel.

A These wordes, The prisoner of Iesus Christ, are taken passively, that is to say, I Paul am called into prison for maintaining the glorie of Christ.

He sayeth not that hee knewe the calling of the Gentiles before, but because very late.

And the rest that followeth, as the Prophets, had it reuealed vnto them very darkely, and vnder figures.

2 They looked for the calling of the Gentiles, as it were a little while.

the holy Angels, wherein they might beheld the marvellous wisdom of God.

3 God neuer had but one way onely to save man: & thus it had diuers figures and formes.

4 Which was before all beginning by his own example, that hee might be the first of the fruits of the graine of doctrine.

5 Hee desired to be the first of the graine of doctrine vpon the grace of God, and therefore went to ioyne prayers with the preaching and

hearing of the word: which are needfull not onely to them which are younglings in religion, but euen to the olden alfogether they growing vp more and more by faith in Christ, by being confirmed with all spiritual gifts.

6 Hee is grounded and rooted in the knowledge of that immeasurable love, whereby God the Father hath loved vs in Christ, seeing that the whole family y, whereof part is already received into heauen, and part is yet here on earth, dependeth vpon that adoption of the beauly Father, to his only Sonne.

7 All that whole people, which hath his onely Father, and that is the Church which is adopted in Christ. According to the greatness of his merite.

8 Luke Roman, 7. 22. b Wherewith God loveth vs, which is the route of our saluation. How perfite that word of Christ is in euen part. b Which God hath loved vs in Christ. b Which part is already the capacite of mans wit, to perceyue it in vs in his minde, for otherwise who should the Spirit of God, perceyue so much according to the measure that God hath giuen him) as is sufficient vnto saluation, in such that we haue abundantly in vs, what few things are requisite to make vs perfite with God.

9 Hee breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

In such Grace, that is to say, the gift of God, and faith, are giuen one together, to which two, there are contrary, to be faued by our felicitie, or by our workes. Therefore what meaneth they which speak vnto together, the things of a contrarie nature? Hee taketh away especially and namely from our workes the praise of iustification, feeling that the good workes themselves are the effects of grace in vs.

Hee speaketh here of Grace, and not of nature: therefore hee workes neuer faued, (saye what they are, they are of grace).

As to applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Lewes, by nature, but also as an especial fact, strangers and without God.

And therefore they ought so much the rather remember that (as hee sae) to great a benefite of God.

Hee was called to abrogate them Gentiles, that all the world might witness of your redemption.

Of the Lewes which were known from you by the

marks of circumcision, the marks of the covenant.

Hee beginneth first with Christ, who was the end of all the promises.

2 You had no right to sit, to the common-wealth of Israel, & Rom 9. 4. 11 Christ is the only bond of the Lewes and Gentiles, whereby they are reconciled to God.

12 As by the ceremonies and worship appointed by the Law, the Lewes were divided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneth them both together in himselfe, and betwix themselves, and to God.

Whereby it followeth, that whosoever establisheth the ceremonies of the Law, maketh the grace of Christ void and of none effect.

Col. 2. 14. He nullifieth the sacrifice of the Law, which represented that true and onely sacrifice, for hee destroyed death by death, and offered it as it were in the crosse.

15 The preaching of the Gospel is an effectua! instrument of this grace, common as well to the Lewes as to the Gentiles.

q Christ is the gate as it were, by whom we come to the Father, and the holy Ghost is as it were our tradesman who leadeth vs.

16 The conclusion: The Gentiles are taken in to the fellowship of saluation. And he describeth the excellencie of the Church, calling it the citie and house of God.

17 The Lord committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the ende whereof, and matter as it were and substance, is Christ.

Therefore that is in the true and Catholic Church, which is builded vpon Christ by the Prophets and Apostles, as a spiritual temple consecrated to God. That is, the head of the building, for the foundations are as it were the heads of the buildings.

For so hath God as the workman not onely of the foundation, but also of the whole building.

CHAP. III.

2 Hee declareth that therefore hee suffered many things of the Lewes, that hee might by this way bring vnto you the saluation of the Gentiles, as at Gods commandment.

23 After hee desired the Ephesians not to faim for his afflictions.

24 And for this cause hee prayeth vnto God, as that they may understand the great love of Christ,

19 An argument taken from the example of Christ, most gentle and vehement both for pardoning of those injuries which have been done unto us by our great enemies, & much more for having consideration of the miserable and viling moderation and gentle behaviour towards all men.

* John 13:34, & 15:12.

2. John 13:34.

* Chap. 4. 29. c. 10. 3. 1. 17.

3. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

4. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

5. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

6. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

7. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

8. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

9. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

10. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

11. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

12. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

13. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

14. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

15. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

16. 1. 17. c. 10. 3. 1. 17. c. 10. 3. 1. 17.

by whom ye are sealed unto 3 day of redemption.
31 Let all bitterness, and anger, and wrath, crying, and euill speaking be put away from you, with all malitiousnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiving one another, 19 euen as God for Christs sake, freely forgau you,

CHAP. V.

2 *Teach, in those verses which he prebided, that they should fight by his admonitions, & be terrified th by his dmon, crye fweete iudgement, & thirteenth them forward.*
19 Then hee descended from general lessons of manners
21 to the particular duties of wiues, as and their husbands.

B E ye therefore followers of God, as deare children,

2 * And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to be an offering and a sacrifice of a sweete smelling sauour to God.

3 * But fornication, and all vncleannesse, or couetousnes, let it not be once named among you, as it becometh Saints.

4 Neither filthinesse, neither foolish talking, neither a iesting, which are things not comely, but rather gining of thanks.

5 * For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is an idolater, hath any inheritance in the kingdom of Christ, and of God.

6 * Let no man decieve you with vaine words: for, for such things cometh the wrath of God upon the children of disobedience.

7 * Be not therefore companions with them.
8 For ye were once darkened, but are now light in the Lord: walke as children of light.

9 (For the fruit of the Spirit is in all goodnesse, and righteousnesse, and truth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull works of daies, but euē reprooue them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reprobued of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore thee saiest, Awake thou that sleepest, and stand up from the dead, and Christ shall giue thee light.

15 * Take heede therefore that ye walke circumspectly, not as fooles, but as ye.

16 * Redeeming the seasons for the daies are euill.

17 * Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.

18 * And be not drunken with wine, wherein is

excellē: but be filled with the Spirit,

19 Speaking unto your selues in Psalmes, and hymnes, and spirital songs, fingring and making melody to the Lord in your hearts,

20 Gining thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 * Submitting your selues one to another in the feare of God.

22 * 7 Wiues, submit your selues vnto your husbands, as vnto the Lord.

23 * 9 For the husband is the wiues head, euen as Christ is the head of the Church, 10 and the Church is the Saviour of his body.

24 11 * Therefore as the Church is in subiection to Christ, euē so let the wiues be to their husbands in every thing.

25 * 12 Husbands, loue your wiues, euen as Christ loued the Church, and gave himselfe for it,

26 13 That he might cleanse it, and cleanse it by the washing of water through the word,

27 That he might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing: but that it should be holy & without blame.

28 14 So ought men to loue their wiues, as their owne bodies: ne that loueth his wife, loueth himselfe.

29 For no man euer yet hated his owne flesh, but nourished and cheriseth it, euen as the Lord doeth the Church.

30 For we are members of his bodie, of his flesh, and of his bones.

31 * For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shall be one flesh.

32 17 This is a great secret, but I speake concerning Christ, and concerning the Church.

33 16 Therefore eury one of you, doe ye so: let eury one loue his wife, euen as himselfe, and let the wife see that the feare her husband.

k All kind of vices, reined with all manner of plumes and humbling. With an earnest affection of the heart, and not with the tongue only. A short repetition of the end whereunto all things ought to be referred, to seruē one another for Gods sake. Coloss. 3:18. Titus. 2:1. 1. pet. 3:1. 7. Noeue be descended to a familie, deciding orderly all the parts of a familie. And he saith that the duties of wiues, consisteth herein, to be obedient to their husbands. The first argument, for they cannot be disobedient to their husbands, but they must reuerence God also, who is the author of this subiection. 1. Cor. 13:2. 9. A declaration of the former saying: Because God hath made the man head of the woman in marriage, as Christ is the head of the Church. To Another argument: Because the good estate of the wife dependeth of the man, so that the subiection is not one.

ly iust, but also verie profitable: as also the saluation of the Church is of Christ, although false otherwise. 11 The conclusion of the wiues duties towards their husbands. 7 Coloss. 3:19. 12 The husbands due to their wives, is to loue them as themselves, of which loue, the loue of Christ toward his Church is a lively pattern. 13 Because many men preiude the infirmities of their wiues, as in their owne hartie and cruelitie, the Apostle willeth vs to make what manner of Church Christ gave, when hee ioynd it to himselfe, and how hee deeth not only not loatheth his flesh and vncleannesse, but careth not to wipe the same away with his cleanness, vntill hee haue wholly purged it. m Make a holy, n Through the promise of free justification and sanctification in Christ, received by faith. o The Church, as it is considered in itselfe, shall not be without wrinkle, before it come to the marke as is saide, for while it is in this life, it is much in auarice: but if it be considered as Christ, it is cleane and without wrinkle. 14 Another argument. Euerie man loueth himselfe, euē of nature: therefore hee sheweth againe that hee loveth not his wife: hee prooueth the consequent, first by the mystical knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are one, that is, not to be diuided. p His owne body. q Hee adhereth to the marking of the woman, which hee sheweth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper. * Genesis. 2. 24. matt. 19. 5. mark. 10. 7. leuit. 20. 16. v. Luke. Matt. 19. 5. 15 That no man might dream of natural coniunction or knitting of Christ and his Church together (such as the husbands and the wiues is) hee sheweth that it is secret, to wit, spirital, and such as farre differeth from the common capacite of man: as which consisteth by the vertue of the Spirit, and use of the flesh or body, and by no natural bond. 16 The conclusion both of the husbands due to their wife, and of the wiues towards her husband.

CHAP. VI.

1 Hee sheweth the duties of children, seruants, & maidens: 10 Then hee speaketh of the force battel that the faithfull haue, 12 and what weapons we must use in the same: 2 In the end he commendeth Tyebuch.

Children,

8 For God is my record, how I long after you all from the very heart root in Iesus Christ.

9 And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement,

10 That yee may allow those things which are best, that ye may be pure, and without offence, vntill the day of Christ,

11 Filled with the fruits of righteousness, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I would ye understood, brethren, that the things which *haue* come vnto me, are turned rather to the furthering of the Gospel.

13 So that my bandes in Christ are famous thorowout all the iudgement hall, and in all other places.

14 Inasmuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the Word.

15 Some preach Christ euen through enuy and strife, and looue allo of good will.

16 The one part preacheth Christ of contention, and not purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all manner wayes, whether it be vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 As I feruently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death

21 For Christ is to me both in life and in death advantage.

22 And whether to liue in the flesh were profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring to be loosed, and to be with Christ, which is best of all.

24 Neuerthelesse, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in IESVS CHRIST for me, by my coming to you againe.

27 Only let your conuersation be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

9 And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

10 For vnto you it is given for Christ, that not onely ye should beleeue in him, but also suffer for his sake,

11 Having the same fight, which yee saw in me, and now heare to be in me.

12 Hee himselfe, both of your saluation, & of the destruction of the wicked. To He prooueth that his say: g. that persecution is a token of our faith, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith. 11 Now hee sheweth for what purpose hee made mention of his afflictions.

CHAPTER II.

Hee exhorteth them aboue all things 310 humilitie, 6 and that by the example of Christ. 19 He promisseth to send Timotheus shortly vnto them, 26 and exhorteth the loug staying of Epaphroditus.

IF there be therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that ye be like minded, having the same loue, being of one accord, and of one iudgement,

3 That nothing be done through contention or vainglorie, but that in meeknesse of mind euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But he made himselfe of no reputation, and tooke on him the forme of a seruant, & was made like vnto men, and was found in shape like a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a name aboue euery name.

10 That at the Name of Iesus should every knee bow, both of things in heauen, and things in earth, and things vnder the earth.

11 And that I euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 ¶ Wherefore my beloved as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so make an end of your owne saluation with feare and trembling.

13 For it is God which worketh in you both the will and the deed, euen of his good pleasure.

14 Doe all things without murmuring and reasonings,

God, knew that he might rightfully and lawfully not appeare in the base flesh of man, our remaine with manly meet for God: yet he chose rather to debase himselfe, if the Sonne be equal to the Father, then there is necessary an equality, which Arrius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth. ¶ Hee boweth himselfe from all things, as it were, to nothing. ¶ By so doing our manhood vnto him. ¶ Hee therefore the most glorious enemy of Christs submision, to teach vs, that modestie is the true way to true praise and glorie. ¶ Do my and renounce, and the matter is at it. ¶ All creatures shall as we be subject to Christ. ¶ Every nation. ¶ The conclusion: ¶ We must goe on to saluation with humilitie and submision, by the way of our vocation. ¶ He is sayd to make an end of his saluation, which runneth in the race of righteousness. ¶ A most true and grounded argument against pride, for that wee haue nothing in vs praiseworthy, but it cometh of the free gift of God, and is without vs, for we haue no ability or power, so much as to will well (knowing how to do well) but onely of the free mercie of God. ¶ Why then, are we not stuck, but yet we did not will well of nature, but onely because God hath made of our naughtie will a good will. ¶ He describeth modestie by contrary examples of pride, teaching vs, that it is farre both from all malicious, and clove or inward hatred, and also from open contentions and brawling. ¶ Pet. 4. 9.

9 We ought not to be discouraged, but rather encouraged by the persecution which the enemies of the Gospel imagine, and practise against vs: feeling that they are certaine victories from God

the wicked. To He prooueth that his say: g. that persecution is a token of our faith, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith. 11 Now hee sheweth for what purpose hee made mention of his afflictions.

A most earnest request to remouee all those things, whereby the great and special content and agreement is commonly broken, to wit, contention: and pride, whereby it cometh to passe, that they separate themselves one from another. A Christian comfort, b If any feeling of inward loue, c Like loue.

Hee teacheth before them a most perfect example of all modestie and sweete conuersation, Christ Iesus, whom we ought to follow with all our might: who abailed himselfe so farr for our sakes, although he be a bone all, that hee tooke vpon him the forme of a seruant, to visit, our flesh willingly, subiect to all humili- ties, euen to the death of the crosse.

Such as God himselfe is, and therefore God, for there is none in all parts like to God, but God himselfe. ¶ Christ, that glorious & exceeding God, knew that he might rightfully and lawfully not appeare in the base flesh of man, our remaine with manly meet for God: yet he chose rather to debase himselfe, if the Sonne be equal to the Father, then there is necessary an equality, which Arrius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth. ¶ Hee boweth himselfe from all things, as it were, to nothing. ¶ By so doing our manhood vnto him. ¶ Hee therefore the most glorious enemy of Christs submision, to teach vs, that modestie is the true way to true praise and glorie. ¶ Do my and renounce, and the matter is at it. ¶ All creatures shall as we be subject to Christ. ¶ Every nation. ¶ The conclusion: ¶ We must goe on to saluation with humilitie and submision, by the way of our vocation. ¶ He is sayd to make an end of his saluation, which runneth in the race of righteousness. ¶ A most true and grounded argument against pride, for that wee haue nothing in vs praiseworthy, but it cometh of the free gift of God, and is without vs, for we haue no ability or power, so much as to will well (knowing how to do well) but onely of the free mercie of God. ¶ Why then, are we not stuck, but yet we did not will well of nature, but onely because God hath made of our naughtie will a good will. ¶ He describeth modestie by contrary examples of pride, teaching vs, that it is farre both from all malicious, and clove or inward hatred, and also from open contentions and brawling. ¶ Pet. 4. 9.

¶ Hee declareth his good will towards them, therewithall shewing by what means chiefly they may be comforted, to wit, by continuing all prayer. ¶ Hee sheweth what thing wee ought chiefly to desire, to wit, first of all, that we may increase in the true knowledge of God (for that we may be able to discern things that differ one from another) and also in charity, that euen to the end we may giue our felices to good works indeed, to the glory of God by Iesus Christ. ¶ If righteousnesse be the tree, and good works the fruit, then must the Papists trees be decayed, when they say that works are the cause of righteousness. ¶ He presenteth the difference that might come to be in his persecution, whereby diuers took occasion to disgrace his Apollitis. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the discipline of the Gospel in this occasion is greatly enlarged, although not with like affliction in all men, yet indeed, ¶ For Christ his sake. ¶ In the Emperours. ¶ The Gospel is called the Word, to set forth the excellencie of it. ¶ Not with a pure minde: for other-wise their doctrine were true. ¶ He exhorteth by setting forth his owne example, that the enie of our affliction is true ioy, & that through the vertue of the Spirit of Christ, which hee giueth to them that aske it. ¶ In vnder a godly colour and shew: for they made Christ a cloake for their ambition and enuie. ¶ We must continue vnto y god, vnder countenance, having nothing before our eyes but Christs glory onely, whether we be here or there. ¶ An example of a true Shepherd, who maketh more account how he may profit his sheepe, then he doth of any commodity of his owne whatsoever. ¶ To live in this mortal body. ¶ Having let downe those things before, in manner of a Preface, hee defendeth now exhortations, warning them first of all, to content both in doctrine and miude, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to beare all aduersitie, in such sort, that they admit nothing vnto the profession of the Gospel. ¶ The word signifieth, to stand fast, and it is proper to Teachers, that stand fast, and stand not a foot.

19 Whose end is damnation, whose God is their bellie, and whose glory is to their shame, which minde earthly things.

20 But our conuersation is in heauen from whence also we looke for the s^c Saviour, euen the Lord Iesus Christ.

21 Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

CHAP. III.

1 From particular exhortations, 4 hee cometh to general.
 10 Hee saith that hee took such ioy in their readinesse to liberality, 12 that hee will patiently beare the want.

Therefore, my brethren, beloued and longed for, my ioy and my s^c crowne, so continue in the b Lord, ye be loued.

2 I pray Eudias, and beseech Syniche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the b^c booke of life.

4 Reioyce in the d Lord alway, againe I say, reioyce.

5 Let your e patient minde be knowne vnto all men, f the Lord is at hand.

6 Be nothing carefull, but in all things let your requests be shewed vnto God in prayer and supplication with f giuing of thanks.

7 And the s^c peace of God which passeth all vnderstanding, shall preserve your h heartes and minds in Christ Iesus.

8 Furthermore, brethren, whatsoever things are true, whatsoever things i are honest, whatsoe-

uer things are iust, whatsoever things are pure, whatsoever things are worthy loue, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things.

9 Which yee haue both learned and receiued, and heard, and seene in me: those things doe, and the Word of peace shall be with you.

10 Now I reioyce also in the Lord greatly: that now at the last your care for me springeth afresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of want: for I haue learned in whatsoever state I am, therewith to be content.

12 And I can be l^based, and I can abound: euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to do all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the manner of giuing and receiuing, but ye onely.

16 For euen when I was in Thessalonica, ye sent vnto me, and afterward againe for my needfull.

17 Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an o^dour that smelleth sweete, a sacrifice acceptable, and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greete you.

22 All the Saints salute you, and most of all they which are of P^rescars household.

23 The grace of our Lord Iesus Christ be with you all, Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

much for his owne sake as for theirs, because they gave it not so much to him as they offered it to God for a sacrifice, whereof the Lord himselfe will not be forgetfull. 16 Hee alwaies to the sweet smelling sauiours that were offered in the side Low. p Such as belong to the Emperours Ner.

8 He witnesseth that their liberality was acceptable to him, whereas they did helpe him in his extreme poeuerie, but yet so moderating his words, that hee might declare himselfe beynd of all suspicion of diuision, and that hee had a minde contented both with prosperitie and aduersitie, and to be short, that hee reioyced himselfe in the oonly will of God. k As though I passed for my want. l He voucheth a general word, and yet hee speaketh but of one kinde of exiles, for euery poeuerie bringeth all kinde of discommodities with it. m This is a metaphor taken from holy things or sacrifices, for our life is like a sacrifice. n He witnesseth that he remembreth all the former benefits, and againe putteth away lious suspicion of immediate desire, in that hee receiued nought of any else. o At that beginning when I preached the Gospel amongst you. p He witnesseth againe, that hee aloweth will of their benefit, not so

THE EPISTLE OF PAUL TO THE COLLOSSIANS.

CHAP. I.

1 After the salutation, 4 he praifeth them the more, to make them ascribe vnto him. 7 He reuereth the testimony of the doctrine which they heard of Epaphras. 12 He magnifieth Gods grace towards them, so and sheweth that all the power of our saluation consist in Christ alone.

Anan Apostle of Iesus Christ, by the s^c will of God, and Timotheus our brother,

2 To them which are of Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God euen the s^c Father of our Lord Iesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Iesus, and of your loue towards all Saints.

5 For the d hopes sake, which is layed vp for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospel,

6 Which is come vnto you euen as it is vnto all the world, & is faithful, as it is: also among you from s^d day y^e heard & truly know the grace of God.

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

1 He commendeth the doctrine that was deliuered them by Epaphras, and their readinesse in receiving it. 2 Wee can not otherwise consider of God to our saluation, but as hee's Christes Father, in whom we are adopted. 4 For the glory that is hoped for.

1 By the free bounty of God. 2 Colosse is situated in Phrygia, not far from Hierapolis, and Laodicea, so that it is that they bend toward Lyca and Pamphylia.

8 **Who hath also declared vnto vs your loue in the Spirit.**
 9 For this cause wee also, since the day that we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will in all wisdom, and spiritual vnderstanding.
 10 That ye might walke worthy of the Lord, & please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God.
 11 Strengthened with all might through his glorious power vnto all patience, and long suffering with a ioyfullnesse.
 12 Giving thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.
 13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdom of his deare Sonne.
 14 In whom we haue redemption through his blood, that is, the forgiveness of finnes.
 15 Who is the Image of the inuisible God, the first begotten of every creature.
 16 For by him were all things created which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principallities, or powers, all things were created by him, and for him.
 17 And he is before all things, and in him all things consist.
 18 And hee is the head of the body of the Church: hee is the beginning, & the first begotten of the dead, that in all things he might haue the preeminence.
 19 For it pleased the Father, that in him should all fulnesse dwell.
 20 And through grace made by that blood of that crosse, to reconcile to himselfe through him, through him, I say, all things, both which are in earth, and which are in heauen.
 21 And you which were in times past strangers and enemies, because your mindes were set in the worst of the second Chapter. And last of all in the third place, even to the third Chapter, hee refuteth the corruption of true doctrine. The first cause of our saluation is the only mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliueing vs from the light of the knowledge of the glory of his Sonne. In that glorious and heavenly kingdom. *1. Met. 3.17 and 17.5 a Pet. 1.17* 6 The matter is selfe of our saluation, is Christ the Sonne of God, who hath obtained remission of finnes for vs, by the offering vp of himselfe. 7 A lively depiction of the person of Christ, whereby wee vnderstand that in him onely God himselfe himselfe to beene: who was begotten of the Father before any thing was made, that is, from euertlasting, by whom also all things that are made, were made without any exception, by whom also all things that were made, and therefore the euertlasting Sonne of the euertlasting Father. *8 Iohn 1.3. k Hee testifieth forth the Angels vnto glorious names, that by the comparison of most excellent spirits wee may vnderstand howe farre passing the excellencie of Christ is, in whom onely we haue to content our selues, and as for all Angels.* 9 Having gloriously declared the excellent dignitie of him that is to the Church, that the head is, as an function, to wit, that hee is that prince and gouernour of it, & the very beginning of the life, as who rising first from death, is the Author of eternall life, so that he is aboueall, who first in him selfe is most plentifull abundance of all good things, which is powred out vpon the Church. *10 Reuelat. 1.5. 1. cor. 15.20.* 11 Who forsaue againe that he should die no more, and which visiteth our death to life by his power. *12 Iohn 1.14. chap. 1.5. m* 13 Next hee testifieth how abundant all things pertaining to God are in Christ, who hee testifieth how Christ executed that office which was his Father introyed him, so wit, by suffering the death of the crosse, which was introyed with the curse of Gods according to his desire, that by this sacrifice he might reconcile to his Father all men, as well them which were in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleue in him afterward. And thus is iustificatiō described of the Apostle, which is one and hee chiefest part of the benefite of Christ. *14 The whole Church.* 15 Satisfaction is another benefite of God in vs by Christ, in that hee hath introyed him to his gracious fauour, in such sort, that hee be euertlasting purified vs with his holy Spirit, and consecrated vs to righteousness.

euill workes, hath hee now also reconciled,
 22 In that body of his flesh through death, to make you holy and blameable, and without fault in his sight.
 23 If ye continue grounded and stablished in the faith, & be not moued away from the hope of the Gospel, whereof yee haue heard, and which hath bene preached to every creature, which is vnder heauen, 12 whereof I Paul am a minister.
 24 Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.
 25 Whereof I am a minister, according to the dispensation of God, which is giuen mee vnto youward, to fulfill the will of God.
 26 Which is the mystery which since the world began, and from all ages, but now is made manifest to his Saints,
 27 To whom God would make known what is the riches of his glorious mystery among the Gentiles, which richer is Christ in you, the hope of glory.
 28 Whom wee preach, admonishing every man, and teaching every man in all wisdom, that wee may present every man perfect in Christ Iesus.
 29 Wherevnto I also labour & strive, according to his working which worketh in me mightily.
 30 For your profit and commendation. *31 The afflictions of the Church are sayde to be Christs afflictions, by reason of fellowship in knitting together, that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ Iesus with his power in the daye resurrexeth of his, and that in the coming of the whole body.* 32 He bringeth another proofe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the end that by this means, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. *3. Ro. 1.5. ephe. 3. 1. tim. 1. 11. 1. 2. 1. pet. 1.20. 1. Iohn 1.12* 33 He sheweth to himselfe in Christ, merer hee sayeth that the mystery of our redemption was hidden since the world began, except it were revealed vnto a few, who also were taught it, except Iesus had brotherly the carapace of men. 34 Hee proceeth that hee doth faithfully follow his Apostleship in every place, bringing into vnto Christ onely through the Lords plentifull blessing of his labours. *35 Perfect and sound wisdom, which is perfect in itselfe, and shall in the end make them perfect that follow it.*

CHAP. II.

4 He commendeth, as name, whatsoever is without Christ, 5 in treating specially of circumcising, 16 of abstinence from meats, 18 and of worshipping of Angels. 20 That wee are deliuered from the traditions of men Iesus through Christ.
 For I would ye knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene me a person in the flesh,
 2 That b their hearts might be comforted, and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mystery of God, even the Father, and of Christ:
 3 In whom are hid all the treasures of wisdom and knowledge.
 4 And this I say, least any man should beguile you with enticing words:
 5 For though I be absent in the flesh, yet am I with you in the spirit, reioycing & beholding your order, and your steadfast faith in Christ.
 6 As ye haue therefore received Christ Iesus the Lord, so walke in him.
 7 Rooted and stablished in

8 The sinne.
 9 In that fleshy body, to giue vs to vnderstand that his body was not a fantastical body, but a true body.
 10 This second treatise of this part of the Epistle, wherein hee toucheth the Colossians, and not to suffer themselves by any means to be moued from this doctrine, shewing and declaring that there is no other any other true Gospel.
 11 To all men: whereby wee learne that the Gospel was not put up within the corner of Iudea alone.
 12 Hee purchaseth authority to this doctrine by his Apostleship, and taketh a more full proofe thereof, of his afflictions, which hee suffereth for Christs Name, to instruct the Churches with these examples of patience. *13 For your profit and commendation.* 31 The afflictions of the Church are sayde to be Christs afflictions, by reason of fellowship in knitting together, that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ Iesus with his power in the daye resurrexeth of his, and that in the coming of the whole body. 32 He bringeth another proofe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the end that by this means, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. *3. Ro. 1.5. ephe. 3. 1. tim. 1. 11. 1. 2. 1. pet. 1.20. 1. Iohn 1.12* 33 He sheweth to himselfe in Christ, merer hee sayeth that the mystery of our redemption was hidden since the world began, except it were revealed vnto a few, who also were taught it, except Iesus had brotherly the carapace of men. 34 Hee proceeth that hee doth faithfully follow his Apostleship in every place, bringing into vnto Christ onely through the Lords plentifull blessing of his labours. *35 Perfect and sound wisdom, which is perfect in itselfe, and shall in the end make them perfect that follow it.*

1 The taking away of an obediēcy, I say that that be vnderstood not the Colossians, nor the Laodiceans, be did it not of any rebelliousness, but it was much the more careful for them. *2. Me present in body.* 3 Hee concludeth shortly the summe of the former doctrine, and that the whole summe of true wisdom and most secreete knowledge of God, consisteth in Christ only, and that hee is the very office touching men, that by theye being knit together in loue, sell themselves happily in the knowledge of so great a goodlieste, until they come fully to enjoy it. *4. Whom hee neuer saw.* 5 Of true vnderstanding, which bringeth forth a certaine and vnderstand perswasion in our mindes. 6 There is no true wisdom without Christ. 7 A pausing out to the treacit following, against the corruptions of Christians. 8 With a frame of kinde of talke made to persuade. *9. 1. Cor. 5.3. f The manner of your Afflictions well defined.* 10 Distinct. 11 When Christ hangeth not vpon mens traditions.

4 He bringeth all corruptions to three kindes: The first is that, which is lech of vaie and curious speculations, and yet beareth a shew of a carnell viciuifedome.

5 This is a word of man, and it is as much to diuine as to carry away a foyle or bovie.

5 The second which is manifestly superstitious and vaie, and standeth vpon eithers and fained inspirations.

6 The third kind of vices of them which ioyed the raiiments of the world, (that is to say, the ceremonies of Law)

with the Gospel.

6 Principles and rules, where with Church, as it were vnder a discipline.

7 A general confutation of all corruptions is this, that that must needs be a false religion, which adueth any thing to Christ.

8 A reason: Because onely Christ God & man, is not perfect, & passeth far above all things, to that whoeuer hath him, may require nothing more. By these words, is vnder a distinction of the nature.

In this word (Dwelleth) setteth out vnto vs ioyning together of those natures, so that of God and man, is one Christ. These words set a more most perfect

Guidance to be in Christ. The ioyning together of God and man, is fullness and a spiritual life. Now he that dealeth perfectly against the Law, he that is to say, against them which verge the Jewish religion, & first of all, he denieth that he hath neede of y Circumcision of the flesh, saying y without it were circumcised within by the vertue of Christ.

8 R. m. 2. 9. The few many wordes are used to shew what the old man is, whom Paul in other places callith the bodie of Sinne. So the taking away of an obediē: we neede not so much as the external figure which our fathers had, feeling that our baptisme is a most effectual pledge & Witnesse, of that inward restoring and reuening.

8 R. m. 4. 1. So there are the first of the matter, which is not from them, is to say, that it is to say, it is not the doing of vs into the matter by a Minister that maketh vs to be buried with Christ, as the Papists say, that euen for the very attes sake, we become verely Christians, that is cometh by the vntie of Christ, for the Apostle adueth the seruatiō of Christ and faith.

11 One end of Baptisme is the death and buriall of the old man, and that by the mightie power of God onely, whose vertue wee lay hold on by faith, in the death and seruatiō of Christ. y Christ, y faith which cometh from God. y Ephe. 1. 12 Another end of Baptisme is, vpon which were dead in sinne, might obtaine free remission of sinnes and eternall life, through faith in Christ, who dyed for vs.

13 A new argument which lyeth in these few words, and it is this: Vnecircumcision was no hindrance to you, why y were iustified if a Christ should not obtaine life, therefore y neede not Circumcision to the attainment of saluation.

14 He speaketh now more generally against the whole feruor of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should hee that hath obtained remission of all his finnes in Christ, require those helpes of the Law? Secondly, because, that if a man doe right by the Law, the Law is to him as a Christ, therefore to many wilkinsoners of our godlinesse, whereby we manifestly witnessed as it were by our owne bad writing that we deserved damnation. Therefore did Christ put out that hand writing by his coming, & fastening to the crocfe, triumphed ouer all our enemies, where they neuer may triumph: Therefore to what end and purpose should we now vse those ceremonies, as though we had not quite of Sinne, and so should to the tyrannye of our enemies. y Ephe. 2. 15. 1. Abolishing the rites and ceremonies. y 2. Sinne and his angels. 3. A conqueror made he a shew of his captiues, & put them to flight. The Crocfe was a Christian triumph. 4. A conqueror could haue triumphed & gloriously in his victory. 5. Christ did vnder the crocfe. 15 The conclusion: Where in also be nameth certaine kinds, as the difference of dayes, & times, and prometh by a new argument that wee are not bound vnto them: to wit, because those things were shadowes of Christ to come, but wee possess him now exhibed vnto vs. 2. The body as a thing of substance and iust, he setteth against shadowes.

5 faith, as ye haue bene taught, abounding therein with thanksgiving:

8 Beware lest there be any man that i spoile you through Philosophie, & vaine deceit, through the traditions of men, & according to the raiiments of the world, & not after Christ.

9 For I in him y dwell in all the fulnesse of the Godhead, & bodily.

10 And yee are complete in him, which is the head of all principallitie and power.

11 In whom also yee are circumcised with y Circumcision made without handes, by putting off the y sinfull bodie of the flesh, through the Circumcision of Christ.

12 In that yee are & buried with him through baptisme, in in whom yee are also raised vp together through the faith of the operation of God, which raised him from the dead.

13 And you which were dead in finnes, & in the vncircumcision of your flesh, hath he quickened together with him, forgiving you all your vncleasnes.

14 And putting out the & hand writing of ordinances that was against vs, which was contrary to vs: hee euen rooke it out of the Law, and fastened it vpon the crocfe.

15 And hath spoiled the y Principallities, and Powers, and hath & made a shewe of them openly, and hath triumphed ouer them in the y same crocfe.

16 Let no man therefore condemne you in meate, and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.

17 Which are but a shadow of things to come: but the y body is in Christ.

18 Let no man at his pleasure beare rule ouer you by & humbleness of minde, and worshipping of Angels, 17 aduancing himselfe in those things which hee neuer sawe, & rashly pass vp with his fleshly minde,

19 And holdeth not the y head, whereof all the body furnished and knit together by ioynts & bands, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the world, why, & as though ye liued in y world, are ye burdened with traditions?

21 Touch not, Taste not, Handle not, & are after y commandements & doctrines of men.

22 Which things haue in deede a shewe of wisdom, in y voluntarie religion and humbleness of minde, & not spating the body, which are things of no value, fish they pertaine to the filling of the flesh.

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16 He disputeth against the first kind of corruption, & that which is lech of vaie, & the worshipping of Angels for an example: which kind of false religion he confuteh, first, this way: because that they which belong in such a way, attribute that vnto themselves which is proper onely to God, to wit, authoritie to conserue mens consciences from religion, although they seeme to bring in these things by humbleness of minde.

17 By foolish humbleness of minde, for otherwis humbleness is a vertue. By these Angel worshippinge blamed (such of pride, as would go straight to God, & by these Angel worshippinge means false Christ. 17 Secondly, because they rally thurth vpon them for oracles, those things which they neither sawe nor heard, but deuised of themselves.

18 Thirdly, because these things haue no other grounde, wherevpon they are built, but onely the opinion of men, which please themselves without all reason, and their owne deuises. 19 Without reason. 19 The fourth argument, which is of great weight, because they speake Christ of his dignitie, who onely is sufficient both to nourish, and also to increase the whole body of Christ.

20 With the increasing which cometh from God, now lack of all bee sightly against the second kind of corruption, that is to say, against those superstitious, iouement of men, which partly deueie the simplicitie of some with their craftinesse, and partly with very foolish superstitious, and to be laughed at: as when godliness, remission of finnes, or any such like vertue is put in some certaine kind of meate, and such like things, which the inuention of such rites themselves vnderstand not, but deaile to deuide it to us. And be yeth an argument taken of commendation. If by y death of Christ, who established a new & full knowledge of true religion, why would ye be burdened with traditions, I wrote not vnto as though ye were citizens of this world, that is to say, as though ye depeied vpon this life, & earthly things? Now this is the cause why before verse 8, he followeth

21 Then he doeth vs y confutation: because he sheweth these by what degrees false religion came into the world, witt, beginning first by curious speculations of wile, after which in proceesse of time, & collected profit superstition, against which mischiefs the Lord sett at length that seruice of the Lawe, which hee abused in like sort: but in the confutation he began with the abolishing of y Law feruor, that he might leaue by compulsion, that those false seruices of the much more to be taken away.

22 As though your feruor stood in these earthly things, of the kingdom of God were not further spiritual, as an imitation in the person of these superstitious men, rightly expiring their nature & life of speech.

23 An other argument: The spiritual and inward kingdom of God cannot consist in these outward things, and such as pertaine with the flesh. 24 The third argument: Because God is not the author of these traditions, and therefore they doe not binde the consciences.

24 The taking away y an obediē: hath a goodly shew, because men by this means, seeme to worship God with good minde and humble humbleness, and neglect the body, which the most part of men cariously pumper vp & cherish: but yet notwithstanding the things themselves are of no value, for so much as they pertaine not to things that are spiritual and euelling, but to the seruatiō of the flesh.

25 Which seeme in deede to be some exquisite thing, and & most diuines as though they came from heauen. Hence sprang the works of supererogation, as the Papists seeme from heauen. Hence tell wises, as though men performed more then is commandd: to say, neede the beginning and the very ground whereon Menneris were brought in, & lastly description of Menneris, I Seeing they stand in meate and drinke, where in the kingdom of God doth not stand.

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CHAP. III.

1 Against earthly exercises, which the false apostles receiue, & as though heauenly yf beginneth with the ministering of y flesh, 2 whence yf cometh the same exercises, 18 particular duties which depend on each ministering.

1 F ye then & bee a risen with Christ, 3 seeketh those things which are about, where Christ

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1 This other part of this Epistle, where in he taketh occasion by reason of those vaine exercises, to shew yf duties of a Christian life, which is an ordinary thing with him after he hath once dyed, the doctrine is false.

2 Our renewing or new birth, which is wrought in vs by being partakers of the resurrection of Christ, is the foundation of all holiness, out of which furdry ariens or climes doe afterwards flow. For as if we be partakers of Christ, wee are equid as it were into another life where we shall neede neither meate nor drinke, for we shall bee vnto the Angels.

3 The end and mark which all the duties of Christian life shone at, is to enter into the kingdom of heauen, and to giue our felices to those things which leaue vs thithur, that is, to true godlinesse, and not to those carnall and corporeal things.

3 He calls that
flow of religion,
which he speaks of
in the former
Chapter.

4 A reason taken
of the efficient
causes and others:
you are dead as
touching the flesh,
about 16, touching
the older nature
which seeks after
all transitory
things, and on the
other side, you
have begun to live
according to the
Spirit, therefore
give your felices
spiritually and heavenly,
and not to
carnal and earthly
things.

5 The taking
away of an obedi-
ence, which we are
yet in this world,
we are subject to
many miseries of
this life, so that
the life that is in
vs, is as it were
hid: yet notwithstanding
we have the begin-
nings of life and
glory, the accom-
plishment were-
of which lies
now in Christ
and in Gods hand,
shall be suddenly
performed and
manifestly
thru that from that
glorious coming
of the Lord:

6 Let not your
dead nature be
any more effec-
tual in you, but
let your living na-
ture be effectual.
Now the force of
nature is known
by the motions.
Therefore let the
affections of the
flesh die in you, and
let the contrary
motions which are spiritual, live. And he reckoned up a great long catalogue of vices, and their contrary virtues. Eph 5. 3. The motions which are in vs, are in this place very properly called members, because that the venon and will of man corrupted, death vnto them as the body death his members, 4. Vices to be put off. A definition of our new birth taken of the parts thereof, which is the putting off of the old man, that is to say, of the wickedness which is in vs by nature, and the restoring & repairing of the new man, which is to say, in this present life, and by certain degrees finished: the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little. 8. Newness of life consisteth in knowledge, which transformeth man to the image of God his maker, that is to say, to the sincerity and pureness of the whole soul. 9. Her brother death not respect these external things, but true justification and sanctification in Christ only, which have many suites, as he reckoned them up here: But commending two things especially, to wit, godly concord, and continual studie of Gods word. f. Set up on, that you neuer put off. g. These most tender affections of exceeding compassion, h. Which bindeth, and knitteth together all the duties that pass from man to man. i. Rule and gouerne all things. k. I am as- signed together into one body through Gods mercies, that you might be help one another as fellow members. l. By Palmes he meant all godly joys, which were written upon diuers creatures, and by hymnes all such as containe the praise of God, and by spiritual songs, after more full of musike. 1. Cor. 10. 33. m. Call upon the name of Christ, when you die it, or, do it to Christs praise and glory. n. Eph 5. 2. a. 10. Hee goes from precepts which concerne the whole civill life of man, to precepts pertaining to every man family, and requiteth of equitie, subiection in the Lord.

such at the right hand of God.

2 Set your affections on things which are above, and not on things which are on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.

5 Mortifie therefore your members which are on the earth, fornication, uncleanness, the inordinate affection, enuie concupiscence, and covetousness which is idolatrie.

6 For the which things sake the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye lived in them.

8 But now put ye away even all these things, wrath, anger, malice, enuie, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another: seeing that ye haue put off the old man with his works.

10 And haue put on the new, which is renewed in knowledge after the image of him that created him.

11 Where is neither Grecian nor Iewe, circumcision not uncircumcision, Barbarian, Scythian, bond, free: But Christs all, and in all things.

12 Now therefore as the elect of God, holy and beloved, put on the bowels of mercies, kindness, humbleness of minde, meekness, long suffering:

13 Forbearing one another, and forgiving one another, if any man have a quarrell to another: even as Christ forgave, even so do ye.

14 And about all these things put on loue, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which ye are called in one body, and to the which ye are thankful.

16 Let the word of Christ dwell in you plentifully in all wisdom: teaching and admonishing your owne felices, in Palmes, and hymnes, and spiritual songs, singing with a grace in your hearts to the Lord.

17 And whatsoever ye shall doe, in word or deed, doe all in the name of the Lord Iesus, giving thanks to God even the Father by him.

18 Wives, submit your felices vnto your

husbands, as to the Lord.
19 And husbands, love your wives, and be not bitter vnto them.
20 Children, obey your parents in all things: for that is well pleasing vnto the Lord.
21 Fathers, prouoke not your children to anger, lest they be discouraged.
22 Servants, be obedient vnto them that are your masters according to the flesh, in all things: not with eye service as men please, but in singleness of heart, fearing God.
23 And whatsoever ye doe, doe it heartily, as to the Lord, and not to men.
24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye see the Lord Christ.
25 But he that doeth wrong, shall receive for the wrong that hee hath done: and there is no respect of persons.
26 Of servants, that fearing God himselfe to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters. 27 Eph 6. 5. 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husbands, as to the Lord.

19 And husbands, love your wives, and be not bitter vnto them.

20 Children, obey your parents in all things: for that is well pleasing vnto the Lord.

21 Fathers, prouoke not your children to anger, lest they be discouraged.

22 Servants, be obedient vnto them that are your masters according to the flesh, in all things: not with eye service as men please, but in singleness of heart, fearing God.

23 And whatsoever ye doe, doe it heartily, as to the Lord, and not to men.

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye see the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong that hee hath done: and there is no respect of persons.

26 Of servants, that fearing God himselfe to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters. 27 Eph 6. 5. Titus 2. 9. p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 9

14 * Luke the belov'd physician greeteth you, and Demas.

14 * Luke the belov'd physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, & the Church which is in his house. 16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that yee likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heed to the ministry, that thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my hands. Grace be with you. Amen.

¶ Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

18 He therefore beginneth with thanksgiving, 4 is put them in minde of what former was praise written in them, it came of Gods goodnesse, 8 and that they are examples unto others.

Paul, and Silvanus, and Timotheus, vnto the Church of the Theffalonians, which is in God's Father, and in the Lord Iesus Christ: Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

2 We give God thanks alwayes for you all, making mention of you in our prayers.

3 Without ceasing, remembering your effectual faith, and diligent loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God, euen our Father.

4 Knowing, beloved brethren, that ye are a select of God.

5 For our Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with ioy of the holy Ghost.

7 So that yee were as examples to all that beleeue in Macedonia and in Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia only: but your faith also which is toward God, spread abroad in all quarters: that wee neede not to speake any thing.

9 For if they themselves shew of vs what manner of entering in wee had vnto you, and how yee turned to God from idoles, to serue the liuing and true God,

10 And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus which deliuered vs from that wrath to come.

11 Ye were confirmed vnto this, euen from heauē, as they themselves did well know. 12 Paul sheweth by two things, that there followed very great fruits of his preaching, to wit, by the gifts of the holy Ghost, and that certaine assurance which was thornily felt in their minds, as appeared by their willing bearing of the crosse. 13 Another reason, because euen to that day, they embraced the Gospel with great cheerfulness, inasmuch that they were an example to all the Gospel with great cheerfulness, inasmuch that they were an example to all their neighbours. 14 That it should be more blaine to them to faile in the mid-care. 15 With vs which cometh from the holy Ghost. 16 All the beleeuers. 17 It is no true conuersion to forsake idoles, vnto a man that withal worshipeth the true and liuing God in Christ the only redeemer. 18 This word (That) is not put here without cause: and by (vnath) is meant that reuenge & punishment, whereunto the Lord will iudge the world at length in his terrible wrath.

CHAP. II.

He declareth how faithfully he preacheth the Gospel vnto them, seeking neither game, nor praise of men, and he prometh the same by their own testimony: 14 that they did courageously beare persecutions of their country men: 17 that he desired very much to see them,

For ye your selues know, brethren, that our entering in vnto you was not in vaine.

2 But euen after that wee had suffered before, and were shamefully entreated at Philippi, (as yee know) wee were bold in our God, to speake vnto you the Gospel of God, with much straining.

3 For our exhortation was not by deceit, nor by vncleanesse, nor by guile.

4 But as we were called wifed of God, that the Gospel should be committed vnto vs, we speake, not as they that please men, but God, which approoueth our hearts.

5 Neither yet did we euer vs flattering words, as yee know, nor coloured countenances, God is record.

6 Neither sought wee praise of men, neither of you, nor of others, when wee might haue beene chargeable, as the Apostles of Christ.

7 But we were gentle among you, euen as a nurse cherisheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God only, but also our owne soules, because ye were deare vnto vs.

9 For yee remember, brethren, our labour and travail: for wee laboured day and night, because wee would not bee chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and iustly, and vnblameably we behaved our selues among you that beleeue.

11 As ye know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children.)

12 That ye would walke worthy of God, who hath called you vnto his kingdome and glorie.

13 For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which ye heard of vs, yee receiued it not as the word of men, but it is indeede the word of God, which also worketh in you that beleeue.

14 To submit himselfe euen to the basest, and alloweth of them. 15 To submit himselfe euen to the basest, and alloweth of them. 16 When I might lawfully haue laid vpon the expenses of the Church. 17 We were not rough, but gentle, and gentle, as a nurse, as if we were a mother. 18 To haue the flocke that is committed vnto him in more estimation, than his owne life. 19 To depart with his owne right, rather then to bee chargeable to his hearers. 20 To exhort and comfort with a fatherly minde and affection. 21 To exhort all men diligently and earnestly to lead a godly life. 22 Ephes. 4. phil. 2.7. ephes. 2.10. 23 Having approved his ministry, he commeth forth againe (to that end and purpose that I spake of) the cheerfulness of the Theffalonians, which was an example to his diligence in preaching, and their many patience,

2 That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that end and purpose which we spake of.

3 The vertues of a true Pastour are freely, and without feare to preach the Gospel, euen in the middes of dangers.

4 After 16. 18. 19. Through Gods gracious helpe. 20 To teach pure doctrine faithfully and with a pure heart.

21 By any wicked and naughty kinde of dealing.

22 To approve his conscience to God, being free from all bawlerie and countenance.

23 Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chafe, they reprobate the qualities of these things which stand before them, but God findeth the reason of his counsell onely in himselfe, it foloweth, that seeing we are not able to thinke agood thought, that whome he first chasteth to these holy callings, he maketh them able, and doeth not finde them able.

24 And therefore in that we are allowed of God, it hangeth vpon our merite, 25 Which liketh and to winne them, and

26 When I might lawfully haue laid vpon the expenses of the Church. 27 We were not rough, but gentle, and gentle, as a nurse, as if we were a mother.

28 To haue the flocke that is committed vnto him in more estimation, than his owne life. 29 To depart with his owne right, rather then to bee chargeable to his hearers.

30 To exhort and comfort with a fatherly minde and affection. 31 To exhort all men diligently and earnestly to lead a godly life. 32 Ephes. 4. phil. 2.7. ephes. 2.10.

33 Having approved his ministry, he commeth forth againe (to that end and purpose that I spake of) the cheerfulness of the Theffalonians, which was an example to his diligence in preaching, and their many patience,

14 15 For

11 He comforteth
 them: he is affi-
 cionous wold in they
 suffered at their
 owne people, be-
 cause they were
 afflicted of their
 owne counter-
 me: which came
 alioffice (saith he) to
 the Churches of the
 Iewes as to them:
 and therefore they
 ought to take it
 in good part.

12 Which Christ
 hath uttered in
 vnto them.

13 Euen of them
 which are of the
 same country, and
 the same towne
 that you are of.

14 He pisseueth
 an offence which
 might be take for
 that he is Iew
 especially about all
 other persecuted the
 Gospel. That is not
 Prophets, and he
 Iewes, least any ma-
 n might enter into a
 Kynely working
 against him.

15 But he was con-
 sidered in his con-
 sideration, which he
 feared firstly after
 his death of ad-
 uersion, why he
 had so often times
 therefore I sent Ti-
 motee to me. *W*

¶ *Actes 19. 1.*
 1 The Will of God
 who called his na-
 tion to this con-
 dition, to
 bring them to glo-
 ry by addition, is
 most sure remedie
 against all sinnes.

2 Because they
 have better to goe
 so well forward, he
 exhorteth them
 againe to make an
 end of the reed of
 the loure, feeling
 that they are
 they shall be bin
 their apostle a
 great pleasure.

3 For now you can-
 not shewe
 shewe me safe and
 in good safe, wnt
 you got vnto
 the will of God and Faith.

¶ *Rom 11.*
 1 And of 13.

2 Paul was con-
 strained through
 the importunate
 dealing of the em-
 perour to leave the
 hardening which he
 had faste begun.
 And for this cause
 he had bin Silas &
 Timothee in Mac-
 edonia and when
 Timothee came to
 him to leave the
 hardening broke
 againe through him

14 For brethren, ye are become followers
of the Churches of God, which in Iudea ate in
Christ Iesus, because yee haue also suffered the
same things of your owne country men, even as
they haue of the Iewes,

15 Who both killed the Lord Iesus & their
owne Propheets, and haue persecuted vs away, & so
God they please out, and are contrary to all men,

16 And forbid vs to preach unto the Gentiles,
that they might be saved, to fulfill their finnes
always: for the wrath of God is come on them
to the vtmost.

17 Forasmuch brethren, as wee were kept
from you for a season, concerning sight, but not
in the heart, wee enforced the more to see your
face with great desire.

18 Therefore we would haue come vnto you (I
Paul, at least once or twice) but Satan hindered vs:

19 For what is our hope or ioy, or crowne of
reioicing? are not euen you in the presence of
our Lord Iesus Christ at his coming?

20 Yes, ye are our glorie and ioy,

21 Wherefore thus saye I, feeling they slew Christ himselfe & his
apostles too, faith, 14. He foretelleth the vtter destruction of the
world should be mooued by their rebellion. For the Iewes would
be kingdome of God them selues, nor suffer others to enter in.
15. Of themselves such they thought as by their statute as it were of thons-
and greates shere of their iniquitie being filled, God may
be h. l. The said comit of Gods being angry, which made ap-
pear in the destruction of the citie of Hierusalem, whereth many re-
provers prouincing, when it was besieged. 16. His mechin with
some note to the straight way being in go great miserie. I deli-
uer he be do it lay not in me, but Satan hindered my endeuous, &
thereby my faithful compassion vnto you, because you are most
dear to me, as I am to you, and as it were orphans,

CHAPTER III.

1 To show his affection towards them, he sendeth Timothy
unto them. 2 Here it appeareth by the report of their
praiseworthy state, that he cannot give sufficient thanks
vnto them, and therefore he bracketts out into prayer.

Wherefore since wee could no longer forbear
we thought it good to remaine at Athens
alone,

2 And haue sent Timotheus our brother
and minister of God, and our labour fellow in the
Gospel of Christ, to stablish you, and to comfort
you touching your faith,

3 That no man should be moued with these
afflictions: for ye yourselves know, that we are
appointed thereto.

4 For verely when wee were with you, we tolde
you before that wee should suffer tribulations
euen as it came to pass-and ye knew it.

5 Euen for this cause, when I could no longer
forbear, I sent him that I might knowe of your
faith: lest the temper had tempered you in any sort
and that our labour had bene in vaine.

6 But now lately when Timotheus came from
you vnto vs, and brought vs good tidings of your
faith & lone, and that ye haue good remembrance
of vs alwayes, desiring to see vs as we also doe
you,

7 Therefore brethren, wee haue consolation in
you, in all our affliction and necessity through
your faith.

8 For now are wee alone, if yee haud fast in
the Lord.

9 For what thanks can wee recompense to
God againe for you, for all the ioy wherewith wee
reioice for you sakes before our God,

10 To night and day & praying exceedingly that
wee might see your face, and might accomplish
our desire.

So that he desireth to see the Thessalonians, that he may
commend their faith and obedience, and that they may receive

that which is lacking in your faith

11 Now God himselfe, euen our Father, and our Lord Iesus Christ guide our iourney vnto you

12 And the Lord increaſe you, and make you abound in loue one toward another, and toward all men, euen as we doe toward you:

13 ¶ To make your hearts ſoft and vnblameable in holineſſe before God euen our Father, and the comſorting of our Lord Ieſus Chriſt with all his Saints.

men, & inward purſe of the heart, the accompliſhment which is deferred to the next coming of Chriſt, who will diſſeſſe ſane grace wherewith he begun it in vs. *Chap. 5. 13.*

C H A P. I V.

1 He exhorteth them to holineſſe, and to brotherly loue

2 He ſheweth them to follow after the manner of ſanctification

3 And ſheweth them the doctrine of our reſurrection

4 ¶ Furthermore we beſeech you, brethren, and exhort you in the Lord Ieſus that ye ſhall increaſe more and more, as yee haue receiued of vs how ye ought to walke, and to pleaſe God.

5 For yee know what commandementes we gaue you by the Lord Ieſus.

6 ¶ For this is the will of God euen vnto ſanctification, and that yee ſhould abſtaine from fornication,

7 That euerie one of you ſhould know, how to poſſeſſe his veſſell in holineſſe and honour,

8 And not in the liſt of conſciſſe, euen as the Gentiles which know not God:

9 ¶ That no man oppreſſe or defraud his brother in any matter: for the Lord is a ſeeking out all ſuch things, as we alſo haue told you before time, and to ſhew,

10 ¶ For God hath not called vs vnto vaineſſe, but vnto holineſſe.

11 Hee therefore that deſpiſeth theſe things deſpiſeth not man, but God, who hath euen giuen you his holy Spirit.

12 ¶ As touching brotherly loue, yee need not that I write vnto you: for yee are taught of God to loue one another.

13 ¶ Ye, and that thing verely yee doe vnto the brethren, which are throughout all Macedonia: but we beſeech you brethren, that ye increaſe more and more,

14 And that yee ſtudy to be quiet, and to meddle with your owne buſineſſe, and to worke with your owne hands, as we commanded you.

15 That yee may behaue your ſelues honeſtly toward them that are without, and that nothing be lacking vnto you.

16 ¶ I would not, brethren, haue you ignorant concerning them, 17 which are all ſpee, the ye forow not euen as other which haue no hope.

18 ¶ For if we beleeue that Ieſus is dead, and is riſen, euen to them which ſleepe in Chriſt, we God bring with him.

6 Thirdly, he requireth a readie miſde to all manner of brotherly them to put in more and more in that verity. *1. Cor. 13. 8, 9, 10.* And he commendeth vaquie braine out in more, which apperaine not vnto them. *8* H ſhould ſineſſe, which vices whoſeuer are giuen vnto them, to the great nifence of the Chur h. *9* The third part of theſe ſecond among the former exhortations (which beere vnto the ſpeake h of our ſinning for the dead, and the meane of the afterd, *10* we muſt take heere that we deſpiſe the dead, that is, as theye ſe doe what which ſhould be. *11* A confirmation, for ſee the is but a ſleepe of the of the faithfull) vntill the Lord Ieſus come. *12* A verſe ſeizing that the dead is riſen, the members alſo ſhall be riſen. *13* God, *14* Ieſus deus Chriſt, which can ſaue our ſinners who

[illegible]

13 The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep, as the found of the trumpet of God. **C** God himselfe shall descend from heauen. The Saints (for he speakeb properly of them) which shall then be found alive together with the which shall rise, shall be taken vp into the cloudes to meete the Lord, and shall be in perpetuall glory with him. *f In the Name of the Lord, as though he himselfe spake vnto you. g He speaketh of these things, as though he would be one of them; vpon the Lord shall stand at his coming, because that true is certaine, and therefore euery one of vs ought to be in such a readinesse, as if the Lord were coming at euery moment. h The word which the Apostle useth here, significatiuely properly that incouragement which ministers off one to another, when they altogether with one heart put forth their oares & rowe together. i Cor. 15. 58. k Suddenly and in the twinkling of an eye.*

15 *13* For this say we vnto you by the word of the Lord, that *e* we which live, and are remaining in the coming of the Lord, shall not preuent them which sleepe. *16* For the Lord himselfe shall descend from heauen with a *b* shout, and with the voyce of the Archangel, and *c* with the trumpet of God: and the dead in Christ shall rise first: *17* Then shall we which live and remaine, be caught vp with them also in the cloudes to meete the Lord in the aire: and so shall we euer be with the Lord. *18* Wherefore, comfort your selues one another with these words.

CHAP. V.

1 Condemning the curious searching for the seasons of Christs coming, *6* he warneth them to be ready day to receive him: *11* And so giueth them sundry good lessons. **V** *1* of the times and *2* seasons, brethren, yee haue no neede that I write vnto you. *3* For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night. *3* For when they shall say, Peace and safety, then shall come vpon them sudden destruction, as the traualle vpon a woman with childe, and they shall not escape. *4* *a* But ye, brethren, are not in darkenesse, that that day shall come on you as it were a thiefe. *5* Yee are all the children of light, and the children of the day: we are not of the night, neither of darkenesse. *6* Therefore let vs not sleepe as doe other, but let vs watch and be sober. *7* For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night. *8* *a* But let vs which are of the day, be sober, & putting on the breastplate of faith and loue, and the hope of saluation for an helmet. *9* *4* For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ. *10* *5* Which died for vs, that whether we wake

or sleepe, we should liue together with him. *11* *6* Wherefore exhort one another, and edifie one another, euen as you doe. *12* *7* Now we beseech you brethren, that yee acknowledge them which labour among you, and are ouer you in the *c* Lord, and admonish you, *13* That yee haue them in singular loue for their workes sake. *8* Be at peace among your selues. *14* *9* We desire you, brethren, admonish them that are *c* out of order: comfort the feeble minded; beare with the weak: be patient toward all men, *15* *10* & See that none recompense evil for euill vpon any man: but euere follow that which is good, both toward your selues, and toward all men. *16* *11* Reioyce euermore. *17* *12* Pray continually. *18* In all things, giue thanks: for this is the will of God in Christ Iesus toward you. *19* *13* Quench not the Spirit. *20* Despise not *2* prophesying. *21* Try all things, & keepe that which is good. *22* *13* Abstaine from all appearance of euill. *23* Now the very God of peace sanctifie you thorowly: and *1* pray God that your whole spirit and soule and body, may be kept blamelesse unto the coming of our Lord Iesus Christ. *24* *14* *7* Faithfull is hee which calleth you, which will also *1* doe it. *25* *15* Brethren, pray for vs. *26* Greete all the brethren with an holy kisse. *27* *1* Charge you in the Lord, that this Epistle be read vnto all the brethren the Saints. *28* The grace of our Lord Iesus Christ be with you, Amen.

The first Epistle vnto the Thessalonians written from Athens.

10 Charitie ought not to be overcome with any injuries. *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* 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*847* *848* *849* *850* *851* *852* *853* *854* *855* *856* *857* *858* *859* *860* *861* *862* *863* *864* *865* *866* *867* *868* *869* *870* *871* *872* *873* *874* *875* *876* *877* *878* *879* *880* *881* *882* *883* *884* *885* *886* *887* *888* *889* *890* *891* *892* *893* *894* *895* *896* *897* *898* *899* *900* *901* *902* *903* *904* *905* *906* *907* *908* *909* *910* *911* *912* *913* *914* *915* *916* *917* *918* *919* *920* *921* *922* *923* *924* *925* *926* *927* *928* *929* *930* *931* *932* *933* *934* *935* *936* *937* *938* *939* *940* *941* *942* *943* *944* *945* *946* *947* *948* *949* *950* *951* *952* *953* *954* *955* *956* *957* *958* *959* *960* *961* *962* *963* *964* *965* *966* *967* *968* *969* *970* *971* *972* *973* *974* *975* *976* *977* *978* *979* *980* *981* *982* *983* *984* *985* *986* *987* *988* *989* *990* *991* *992* *993* *994* *995* *996* *997* *998* *999* *1000*

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 He commendeth the increase of faith and charitie, *4* and the patience of the Thessalonians, *6* and describing Gods vengeance against such as oppose the gods, teacheth the gods to wait for the last iudgement.



Paul and Silas, and Timothy, vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ: *2* Grace be with you, and peace from God our Father, and from the Lord Iesus Christ,

3 *4* Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith *5* groweth exceedingly, and the loue of euery one of you toward another, aboundeth, *6* So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer, *7* moreover, shewing with what gifts they must chiefly fight, charitie, which must daily increase. *8* That whereas it groweth before, it decreaseth some where else euery day more and more. *9* *10* Which

1 We must not only watch our selues, but we are also bound to stir vp and confirme one another. *2* We must haue great consideration of them which are appointed to the ministerie of the word, and gouernement of the Church by God, and doe their dutie. *3* That you acknowledge and take their service as they are, that is to say, men worthy to be greatly accounted of among you. *4* In those things which pertaine to Gods service: so is the Ecclesiasticall function distinguished from civil authority, and true shepherds from wolves. *5* So then, where this cause causeth, they cause content, they cause peace. *6* This maintenance of mutual care, is especially to be looked vnto. *7* We must haue consideration of euery man, and as the disease is, so must the remedie be vied. *8* That keepe not their rank or standing. *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127*

shipped : + so that he doeth sit as God in the Temple of God shewing himselfe that he is God.

5 Remember yee not, that when I was yet
with you, I tolde you these things ?

6 And now ye know & what withholdeth, that
he might be revealed in his time.

7⁶ For the myſterie of iniquitie doeth already worke: 7 onely he which now withholdeth, ſhall let till he be taken out of the way.

8 ⁸ And then shall ⁱ that wicked man be revealed, ⁺ whom the Lord shall ^k consume with the ^l Spirit of his mouth, and shall abolish with the brightnesse of his coming.

9 *Euen him whose comming is by the effectuall working of Satan, with all his power, and signes, and in lying wonders.*

10 And in all deceiueableſſe of vnrigh-
teouſſe, among them that periſh, becauſe they recei-
ued not the loue of the truth, that they might be
ſaued.

11 And therefore God shall send them a strong delusion, that they should beleue lies,

12 That all they might be damned which belee-
ued not the trueth, but ° bad pleasure in varighte-
ousnesse.

13 10 But wee ought to giue thanks alway to
God for you, brethren, beloued of the Lord, be-
cause that God hath from the beginning chosen
you to saluation, through P sanctification of the
Spirit, and the faith of truth,

14 Whereunto he called you by our ⁊ Gospel
to obtaine the glory of our Lord Iesus Christ.

15 Therefore, brethren, stand fast, and keep the instructions, which ye haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and
our God, euen the Father, which hath loued vs, &
hath giuen vs euermlasting consolation and good
hope through grace,

17 Comfort your hearts, and stablish you in
every word and good worke.

1 Word for word, that lawless fellow, that is to say, he that shall read Gods
Law cleane under foote, & Iſa 11.4. k Bring to naught, I With his word: for
the true Miniſters of the word are as a mouth, whereby the Lord breaketh out
that mightie & curſingſword, which ſhall breake his enemies in ſunder, as
were an yron reede. ¶ For he foretelleth that Satan will ſetlow all his might
power, and vie all ſaile miracle that he can to eſtabliſh the ſame, and that with
great ſucceſſe, becauſe the wickednes of the world doth to deſerue it: yea ſo,
that ouerly wrought to eſtabliſh a falſhood. *a* A miſt mightie working to deſtroy
them. ¶ They ſhaked Iſe ſo well, that they had ſtand in them which is
the greater madneſſe that may be. To the elect ſhall Rand ſafe and ſafe from all
theſe miſchiefs. Now election is knowen by theſe teſtimonies: Faith is gathered
by ſanctification: faith by that that we accord vnto the truth: truth by calling,
through the preaching of the Goſpel: from whence we come as ſanctified,
and ſanctified by the preaching of the Goſpel. ¶ By our preaching,
vpon theſe, vpon the truth of Gods Word, that we continue in the deſire which was
declared vnto vs by the mouth & writings of the Apoſtles, through the free good
will of God, which comforteth vs with an inuincible hope, and alſo in all godli-
neſſe our whole life long.

CHAP. III.

2 He desireth them to further the preaching of the Gospel
with their prayers, & and to withdrawe themselves from
those who through idlenes, & and curiostie pervert good
order. 14 Whom hee excludeth from the company of the
6. iohann.

Furthermore, ⁊ brethren, ⁊ pray for vs, that the word of the Lord may haue free passage & be glorified, euen as it is with you,

2 And that we may be deliuered from^a vnrea-

4 He foretelleth
that Antichrist,
(that is, what soeuer
he be that shall oc-
cupie that seate
that, falleth away
from God) shall not
reigoe without
the Church, but in
the very bosome
of the Church.

5 This prophecie
was continually
declared to the
Ancient Church,
but it was neg-
lected of them that
followed.

g What hindreth
and stayeth.

But in the Ap-
pistles time the
first foundations
of the Apostolicall
seate were layed,
but yet so, that
they deceived
men.

7 He foretelieth
that when the em-
pire of Rome is
taken away, the
feare that falleth
away from God
shall succcede and
shall hold his place,
as the olde writers,
Tertullian, Cary-
ostome and Nie-
rome do expound
it.

b He which is now
in authoritie and
ruleth all, is wit,
the Romane Em-
pire.

8 That wicked-
nes shall as length
be detected by
the word of the
Lord, and vtterly
be abolished by
Christes com-

5 * * *Worship* is a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

6 3 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest: within
vs. 35 when the Lord Iesus shall shewe himselfe
from heauen with his mighty Angels.

8 In flaming fire, rendering vengeance unto them, ⁶ that do not know God, and which obey not the Gospel of our Lord Jesus Christ.

9 Which shall be punished with everlasting
perdition from the presence of the Lord, and from
the glory of his power,

10 When hee shall come; to be glorified in his
Saints, and to be made manifest in all them that
beleeue (7 because our testimonie toward you was
blessed) in that day.

11 8 Wherefore, we also pray alwayes for you
that our God may make you worthy of^b this cal-
ling, and fulfill^c all the good pleasure of his good-
ness, and the d worke of faith with power.

12 That the Name of our Lord Iesus Christ
may be glorified in you, and ye in him, according
to the grace of our God, and of the Lord Iesus
Christ.

description of the second coming of Christ, to be [eternally] the godly, and the triumph of the wicked. 6 There is no ratio found in the text, without the Gospel of Christ. 7 The children of the world, which they have in the Gospel, which is by the Apostles. 8 Seeing that we have the market for that we go vnto it: And we go to it, by certaine degrees of free love and good pleasure of God, by vertue whereof all his works from these proceedeth the free calling to Christ. 9 Wherefore followeth both the glorifying of Christ, and the calling he maketh not the very all of God, but the part thereof, which is the calling of the elect. 10 And thus, that heauenly vocation we are called, which is upon his gracious & mercifull determining will. 11 And thus, that the calling of the elect is an excellent work of Gods mercy: And thus, that the Apollie teacheth nothing to free will, in making the marking therein, as the Papists dream.

СНАР, II.

2 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 & that Antichrist be revealed, 3 whose destruction he seuteth out, 15 and thereupon exhorteth to constancie.

Now we beseech you, brethren, by the coming of our Lord Iesus Christ, and by our assembling vnto him,

2² That ye be not suddenly moued from your minde, nor troubled neither by ^b spirit, nor by ^c word, nor by ^d letter, as it ~~were~~ was from vs, as though the day of Christ were at hand.

3 Let no man deceive you by any means
3 for that day shall not come, except there come
departing first, and that a that man of sinne be dis-
closed, *even* the sonne of perdition,

4 Which is an aduerſarie, and exalteth him
ſelfe againſt all that is called God, or that is wor

Hence, to those who desire the glistering of the world ball all
 the light of the cross dimly as. 2 We mistake both the
 in this matter, which go about to decline, & that for the most
 part; for either they brag of fained prophetic revelations, or
 of signs and reasons of their own, or vice counterfeiting
 visions, which men pretend to be spiritual revelations. A third
 way is by books written. A fourth by forged letters, falsely
 foretelling that before the throne of the Lord, there shall
 be a close courtain to be drawn, wherein that wicked man
 shall be all along, as a pretence to God, to himselfe, and
 to the world. By speaking of one, he primseth out the other
 in the professing Church. All men know who he is that
 saith I open it at his pleasure, and tooke upon him to be Lo-
 ren Kinges and Princes, before whom Kings and Princes
 haue, denouncing that Antichrist as a god,

1 He addeth now
consequently ac-
cording to his ma-
ner, diuers admo-
nitions: the first
of them is, that

they make prayers for the increase and free passage of the Gospel, & for the safety
of the faithfull ministers of the same. *Epheſ. 6. 19. coloff 4. 3.* *a Which have
no care of their doctrine.*

a A common tip-
ple, and out that
will foby it.
b Lefy by reason
that he is adduced
to that degree, hee
take vnto felfe is
proud, which will
vnder him, and fo
he fall into the faul
condemnation that
he deualt himfelfe
is fallen into.
c Like vnto the
Deacons muft alfo
be proved that there
may be a good
triall of their ho-
neftie, watch, fo-
beritie, mind, void
of couetoufneffe,
that they are well
inducted into the
doctrine of faith,
and to be fure
of their good con-
fciencie and inte-
gritie.
d Thefe are they
that had to faye to
fuppreffe.
e 1. 19.
f The doctrine of
the Gofpell, which
is a myfterie indeed
for ftefle and blood
doe not reueale it.
g Regard muft be
had alfo to the
Pastours and Dea-
cons wiuets.
h They that haue
more wiuies then
one at one time,
muft neither be
called to be mini-
fters, nor to be
Deacons.
i Hefter and efpi-
mation
k Bold and afurd
confefiion without feare of Paul purpofing to adde my peculiar things pertaining
to the daily office of a Paftour, f. f. eke: f. f. a word or two concerning his com-
munion to Timo, that he fhould be fo much the more careful, leaft hee com-
ming he might be repproued of negligence. *l* The Paftour is a halway to thinke,
that he is occupied in the houfe of the liuing G. d. whereas the treafure of
the treafure is kept. *m* To wit, in reuef of m. n. for the Church refieft upon that
corrupt, ian, Corift, and is the preferrer of the truth, but not the mother. *n* There
is nothing more excellent then this truth, whereof the Church is the keeper and
preferrer here amongst m. n. the miniftry of the word being appointed to that ende
and purpofe: for it teacheth vs the greateft matters that may be thought of,
to wit, that God is comenible in the perfon of Chrift by taking our nature vpon
him, whose Matthee note was that in a great wiew was manifested may him
wayes, in fuch that the fight of eye perceived the very Angels: and to conclude, he
being preached vnto the Gentiles was reuealed of them, and is now placed aboue
in glorie vnpeakable. *o* The power of the Gofpell reacheth it felfe fo mar-
uailoufly, in that weeke felfe Chrift, that though he were a weak man, yet all the
world would be woe, and is God.

CHAP. III.

a He condemneth as well falfe doctrines, 3 of marriage, and
the chiefe of meates, 7 as alfo prophane fables: 8
and commendeth the goodly exerceife, 13 and the daily reading
of the Scriptures.

NOW the Spirit fpeaketh evidently, that in the
latter times fome fhall depart from the ^a faith,
and fhall giue heed vnto fpirits of error, and do-
ctrines of deuil,

^a 2 Which fpeake lyes through^b hypocrifie, &
haue their c^confciences burned with an hot yron,

fo that a great number fhall giue eare to them. *a* From the
true doctrine of God. *b* Although heretikes counterfeit holineffe neuerfo much
they haue good confcience. *c* For they will as if they were paffing the arie of dif-
guifed perfons and payers, that may not thinke they will be working in fome
one conuoy, keep any vnto felfe in a faineftine. *d* Whofe confciences would
fo hard that there grew an hair fiftles over it, and fo became to haue a conker
in it, fo may at length required of very neceffite to be burned with an hot yron.

³ Forbidding to marry, and ⁴ commanding
to abftaine from meates ⁵ which God hath created
to be received ⁶ with giuing thanks of them
which beleeue and know the truth.

⁴ 7 For every creature of God is good, and no-
thing ought to be refufed, if it be received with
thankgiuing.

⁵ 8 For it is ⁶ fanctified by the ⁷ word of God,
and prayer.

⁶ 9 If thou put the brethren in remembrance of
theſe things, thou ſhalt be a good miniſter of Je-
ſus Chriſt, which ſhalt beleeue nourished vp in
the words of faith, and of good doctrine which thou
halt continually ⁷ followed.

⁷ 10 But caſt away prophane, and olde wies
fables, ¹¹ and exerceiſe thy ſelfe vnto ¹² godlineſſe.

¹² 13 For bodily exerceiſe profiteth little: but
godlineſſe is profitable vnto all things, which hath
the promiſe of the life preſent, and of that that is
to come:

¹³ 14 This is a true ſaying, and by all meanes wor-
thie to be receiued.

¹⁴ 15 For therefore wee labour and are rebuked,
becauſe wee truſt in the liuing God, which is the
Saviour of all men, ſpecially of thoſe that beleeue.

¹⁵ 16 Theſe things warne and teach.

¹⁶ 17 Let no man deſpiſe thy youth, but be
vnto them that beleeue, an example, in worde, in
conuerſation, in loue, in ſpirit, in faith, and in pure-
neſſe.

¹⁷ 18 Till I come, giue attendance to reading,
to exhortation, and to doctrine.

¹⁸ 19 Diſpiſe not the giſte that is in thee, which
was giuen thee by prophecy with the laying on
of the hands of the companie of the Eldership.

¹⁹ 20 Theſe things exerceiſe, and giue thy ſelfe vnto
them, that it may be ſeene how thou profeſt
amongſt all men.

²⁰ 21 Take heede vnto thy ſelfe, and vnto lear-
ning: continue therein: for in doing this thou ſhalt
both ²² ſaue thy ſelfe, and them that heare thee.

a And holy in reſpect of vs, fo that we may ſaye it with a good confcience, as re-
cited at the Lords hand. *b* We confeſſe and acknow- edge that God is the maker
and giuer of thoſe creatures which wee uſe. Secondly, that we are of the number
of thoſe, who through Chriſtes benefite haue receiued right our necerities,
we ſayem left by his fau. Thirdly, by our prayers we create we
may ſaye they make with a good confcience, which we receive at his handes.
Fourthly, we make an end of our eating and drinking with thankgiuing and
prayer: fo ſo are our meates ſanctified to vs. *c* The concludiſh with an exhortation
to Timothee, to propound theſe things diligently to the Churches, which hee
had ſucked of the Apoſtle, euen in a manner from the teate. *d* Neuer departing from
the ſide of it. *e* He ſheweth againe true doctrine not only againſt that falſe and
apocritical doctrine, but alſo againſt all vaine and curious ſubtilties. *f* It is
not one y^e require that y^e miniſter of the word be found in doctrine, but alſo that
his life be goodly and religious. *g* In the true ſeruing of God. *h* Godlineſſe
conſiſteth in ſpiritual exerceiſe, and not in outward holineſſe of liſe, which
though it be ſome thing to be accounted of, if the rightly vied, yet it is in no wiſe
comparable with g. dlineſſe. For it profeſheth not of it ſelfe, but through the bene-
ficienſe of another, but this hath the promiſe both of the life preſent, and of that that
is to come. *i* Hee goeth a little from his matter, and ſheweth that they which
giue themſelves to godlineſſe, although they are aſſiſted and reproached, are not-
withſtanding not to be counted miſerable as other men are, becauſe they are not
aſſiſted for that cauſe, that other men are: & the end of them both is far different
one from the other. For how can God forſake him, which is boundfull euen
towards his enimie? And hee will ſhew that this doctrine be well braten into their
badaes. *k* Nowe hee returneth to that exhortation, ſhewing which are the
vertues of a Paſtour, whereby hee may come to be reuerenced, although hee be
but young, ſo wit, ſuch ſpeech and life as is winneſſe of charitie, zeale, faith,
and puritie, but here in no mention made ofe croſſer ſtaffe, ring, cloake, and ſuch
other ſooth and childiſh toys. *l* The priuate exerceiſe of Paſtours, is con-
tinuall reading of the Scriptures, whenceout they may drawe matter of whole-
ſome doctrine and exhortation both to themſelves and to other. *m* Faith is
by hearing, and hearing by preaching: and therefore the miniſters of the worde alſo
fo ſaide to ſaue themſelves and others, for in that the Lord hath put the
worde of reſurrection.

CHAP. V.

Having set downe a manner howe to rebuke all degrees, hee intercalleth of widewes, who then were desired for the service of the Church: 17 Then hee cometh to Elders, 23 and speaketh somewhat touching the health of the bodye.

Rebuke not an elder, but exhort him as a father, and the younger men as brethren,
2 The elder women as mothers, the younger as sisters, with all patience.

3 Honour widewes, which are widewes in deede.

4 But if any widowe haue children or nephewes, let them learne first to shewe godlinesse toward their owne house, & for that is an honest thing, and acceptable before God.

5 And he that is a widowe in deede, and left alone, trusteth in God, and continueth in supplications and prayes night and day.

6 But shee that lieth in pleasure, is dead, whiles she lieth.

7 These things therefore warne them of, that they may be blamelesse.

8 If there be any that prouideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an infidell.

9 Not a widow be taken into the number vnder threecore yere olde, that hath bene the wife of one husband.

10 And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feete, if she haue ministered vnto them which were in aduersion, if shee were continually giuen vnto euery good worke.

11 But refuse the younger widewes: for when they haue begun to waxe wanton against Christ, they will marrie.

12 Having damnation, because they haue broken the first faith.

13 And likewise also being idle they learne to goe about from house to house: yea, they are not onely idle, but also praters and busibodies, speaking things which are not comely.

14 I will therefore that the younger women marrie, and beare children, and gouerne the house, and giue none occasion to the aduersarie to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in deede.

To be used measure in private reprehensions according to the degrees of ages and kinds. 1 The Apostle giueeth these rules touching the care of widewes. 2 A haue care of these widewes which haue need of helpe. 3 Widewes children and nephewes must take care for their parent, according to their ability. 4 The first reason, because that, that which they bestow vpon theirs, they bestow it vpon themselves. 5 Another, because nature it selfe teacheth vs to recompense our parents. 6 The third: because this dutie pleaseth God. 7 The second rule: Let the Church haue care of such as are widewes in deede, that is so fayde, such as are poor and destitute of helpe of their own friends, and liue godly and religiously. 8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne familie, be holden and accounted as fallers away from God and his religion, and worse then very infidels. 9 The fourth rule: Let none vnder threecore yeres olde, be taken into the number of widewes, to be used measure in private reprehensions according to the degrees of ages and kinds. 10 The first reason why younger widewes are not to be admitted to this ministerie, to wit, because for the lightness of their age, they will be length shake off the burden that Christ hath layed vpon them, and thinke rather vpon marrying againe: and so will forsake this ministerie wherevnto they had bound vpon marrying againe: and so will fall into the cattails of widowes. 11 Another reason: themselves. 12 Take them for the most part praters and busie bodies, and gadders vp and downe neglecting their charge and dutie. 13 The fifth rule: Let younger widewes marrie and gouerne their houses godly. 14 The sixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.

17 ¶ The Elders that rule well, let them be had in double honour, & specially they which labour in the word and doct ine.

18 For the Scripture sayth, & Thou shalt not mouell the mouth of the ex: that treadeth out the corne: and, & The labourer is wortheie of his wages.

19 ¶ Against an Elder receive none accusation, but vnder two or three witnesses.

20 ¶ Them that sinne, rebuke openly, that the rest al may feare.

21 ¶ ¶ 17 I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou observe these things, without preferring one to another, and doe nothing partially.

22 Lay hands suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.

23 Drink no longer water, but use a little wine for thy stomackes sake, and thine often infirmities.

24 ¶ Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

25 ¶ Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

be manners of the Congregation, the other dede that, as rule vpon preaching and prayers, to and for the Congregation. 4 Desires and 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 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998. 999. 1000.

CHAP. VI.

1 He sheweth the dutie of seruants: 10 and what a malicious will couetousnes is: 13 and hauing spoken somewhat of rich men, he once againe forbiddeth Timothy, 20 to cumber himselfe with vaine babblings.

Let as many seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and partakers of the benefice. ¶ These things teach and exhort.

the common state. And this is the first rule: Let seruants that are come to the faith, and haue infidels to their masters, ferue them notwithstanding with great delight. 2 The reason: least God should ferue them by the doctrine of the Gospell to stirre vp men to rebellion and all wickednesse. 3 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhood, but let them so much the rather obey them. 4 Let this be sufficient, that as searching these things: which pertain to euerglasting life, they are partakers of the same good will & ioue of God, as their masters themselves are. 5 A general conclusion, that these things ought not onely to be simply taught, but much with exhortations be diligently taught into their heads.

14 Now he giueth rules, and sheweth how he ought to be haue himselfe with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see vnto this especially, as God himselfe hath commanded, that the Elders be such that doe their dutie well be honestly maintained.

15 Wee must be more careful for them, then for the rest.

16 There were two kinds of Elders, the one appointed vpon the government onely, and lacked to

rule vpon preaching and prayers, to and for the Congregation. 4 Desires and 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869.

g Things pertain vs to this life, with whom those men are compared which are rich in good works. * *Margr 4. 19. Luke 1. 19. b* Who only God, * and that every lasting: for he setteth the frame new of riches against vnder. * *Matth 6. 19*
12 The praise of liberalitie by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore of the salvation that shall bring vs to. 13 He rebaseth the chiefest of all the former exhortations, which only vs to be deeply surprised in the riches of all manner of the world, to witte that they of eueryualle vaine babblings of sophistry, & counterfeit of the impitoye of licet's doctrine. 14 Not only in word, but also in countenance and in the face: to be shew, whyles they haue such a face that euen when they helde out their hands they would make men beleeue their hands were occupied about nothing but high and wondrous matters, then they erred concerning the faith.

in the living God,
liberalitie towards
their neighbour,
& gentle conditions
are compared which are
truly so, and that ever
of God. * *Math 6* 2
is a sure testimonie of
salvation that shall
exhortations, which
of the word, to wit
in the simplicitie of
ance and gesture: *they*
they helde their peace
about nothing but
the faith.

CHAP. I. ceasing I have remembrance of

CHAPTER. I.

8 3 Be not therefore ashamed of the testimo-

Pl^o warneeth vs
 to see the inuincible
 power of he
 S^{er}ipt, which God
 s^{er}ueth vs
 against hofe storms
 which may and
 doe come vpon vs.
 The gift of God
 as it was a cer
 taine liuely fire
 killed in our
 beaers, which the
 selfe and the deuil
 sought to put out
 and therefore we
 on the contrary side
 of a Teares
 Pl^o him with that
 named of, but all
 that where our god
 le at length the great

1 Sent of God to
 preacht at life
 when he was
 in Christ Iesus.
 2 The chiefest
 marke that he
 shooeth in this
 Epistle is to con-
 firme Timothy
 to continue in
 that y^e anⁱ man-
 fully euer to the
 end. seeing first be-
 lieve in the ex-
 cellence in the
 word of God.
 speaketh not of P^r

17 Of whom be thou ware also : for he with-
good. our preaching fore.
16 At my first answering no man assid me,
but all fastooke me : I pray God, that it may not
be laid to their charge.
17 Notwithstanding the Lord assisted me, and
strengthened mee, that by me the preaching might
be fully beleueed, and that all the Gentiles should
heare : and I was deliuered out of the mouth of
the Lyon.
18 And the Lord will deliuer mee from every
euill worke, and will preserve me vnto his bea-
uently Kingdome : to whom be praye for euer and
euer, Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.
20 Erastus abode at Corinthus: Trophimus I
left at Miletum sicke.
21 Make speede to come before winter. Eu-
bulus greeteth thee, and Pudens, and Linus, and
Claudia, and all the brethren.
22 The Lord Iesus Christ be with thy spirit.
Grace be with you, Amen.

¶ The second Epistle written from Rome vnto Ti-
motheus, the first Bishop elected of the Church
of Ephesus, when Paul was presented the second
time before the Emperour Nero.

THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

6 He sheweth what kinde of men ought to be chosen Mini-
sters: to how vaine bablers mouthes should be stopped:
12 and through that season he toucheth the nature of
the Cretians, 14 and the Lewes, who put holinesse in
outward things.



¶ And I a seruant of God, and an Appolle
of Iesus Christ, according to the faith
of Gods elect, and the acknow-
ledging of the truth, which is accord-
ing vnto godlines,

2 Vnto the hope of eternall life, which God
that cannot lye, hath promised before
3 But hath made his worde manifest in due
time through the preaching, which is committed
vnto mee according to the commandement
of God our Saviour :

4 To Titus my naturall sonne according to
the common faith, Grace, mercy, and peace from
God the Father, and from the Lord Iesus Christ
our Saviour.
5 For this cause left I thee in Creta, that thou
shouldest continue to redresse the things that re-
maine, and shouldest ordeine Elders in euery cite as
I appointed thee,

6 If any be vtreprooeable, the husband of
one wife, hauing faithful children, which are not
slandered of riou, neither are disobedient.
7 For a Bishop must be vtreprooeable, as
Gods steward, not forward, not angry, not giuen
to wine, no striker, not giuen to filthy lucre,
8 But barbarous, one that loueth goodnesse,
wise, righteous, holy, temperate,
9 Holding fast that faithful worde accord-
ing to doctrine, that hee also may be able to
exhort with wholesome doctrine, and conuince

them that say against it.
10 For there are many disobedient and vaine
talkers and deceiuers of mindes, chiding by they of the
Circumcision,
11 Whose mouthes must be stopped, which
subuert whole houses, teaching things which they
ought not, for filthy lucre sake.
12 One of themselves, euen one of their owne
prophets said, The Cretians are alwayes liars, euill
beasts, slow bellies.

13 This winnesse is true : wherefore conuince
them sharply, that they may be found in the faith.
14 And not taking heed to Jewish fables, and
commandements of men, that turne away from the
truth.
15 Vnto the pure are all things pure, but
vnto them that are defiled, and vnbeleeuing is no-
thing pure, but euen their mindes and consciences
are defiled.
16 They professe that they know God, but by
works they deny him, and are abominable, and dis-
obedient, and vnto euery good worke reprobate.

¶ Epimenides, who was counted a Prophet amongst them
Locke upon Laertius
and Cicero in his first booke of Deination. n Roughly and plainly, and get not
about the bussh with them. ¶ 1. Tim. i. 4. 11 Hee lieth in few words, that
pursue conuiction not in any extorall worship, and that that is according to the
olde Law, (as in difference of meats, & washings, & other such things which are
abolished) but in the minde & conscience : & whosoever teach otherwise, know
not what is true religion indeed, and also are nothing lesse than that they would
seeme to be. ¶ Rom. 14. 20. ¶ If our mindes and consciences be vtreproued, what
continueth is there in vs before regeneration?

CHAP. II.

¶ Hee sheweth out the duties of sundry persons and states,
6 and vnto the Church in generall.
¶ He sheweth an argument from the end of our redemption,
1 which is, that we loue God and our neighbor.

¶ Vnto speake thou the things which become
whole some doctrine,

2 That the elect men be walsfull, graue, tem-
perate, found in the faith, in loue, and in patience:
3 The elder women likewise, that they be in
such behaviour as becometh holinesse, not false
accusers, nor subiect to much wine, but teachers of
honest things,

4 That they may instruct the young women
to be sober minded, that they loue their husbands,
that they loue their children,

5 That they be temperate, chaste, keeping at
home: good and subiect to their husbands, that
the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be so-
ber minded.

7 In all things shew thy selfe an example

to An applying
of the general
proposition to a
particular : The
Cretians aboue
all other neede
staple reprobation
both be-
cause their mi-
nde are naturally gi-
uen to lye and
foulnessesse, and
also because of
certaine customs
leues, which vnder
a colour of
godlike efficacye and
partly certaine
vaine traditions,
and partly olde
eccemonies with
the Gospel.
¶ Of the Lewes, or
rather of those
Lewes, which were
strange to some
Christians and the
Law together.

¶ The first admon-
ition : The do-
ctrine must not
only be generally
pure, but also be
applied to all ages
¶ Of order of men, ac-
cording to the duty-
ty of circumstances.
¶ What are the
chiefest vertues for
old and yong, both
men & women : and
how they ought to
be fitted vnto
them in euery
age.
¶ No genders up
and downe.
¶ Eph. 5. 13.
¶ The first admoni-
tion : That both the
Pastours his & the
Christian must be found.

¶ He voucheth
his Apostleship
(not for Titus, but
for the Cretians
like) both by the
testimonie of his
outward calling,
and by his carious
wherby he agree-
eth with all the
elect from the be-
ginning of the
world.
¶ A Minister, as
Christ himselfe, in
that that he was a
minister and head
of the Prophets, is
called a servant,
Ista 4. 10.
¶ Of those whom
God hath chosen
¶ The faith
which is all the
elect content, is
the true and si-
cere knowledge
of God, ten-
ding to the ende,
that worshipping God
aright, they may
at length obtaine
life euertlasting
according to the
promise of God,
who is true, which
promise was ex-
hibited to Christ in
due time accord-
ing to his eter-
nal purpose.

¶ He is the end of faith. 4. Eternall, and of his mere liberallitie. ¶ Rom. 16. 25.
aph. 3. 2. coloff. 1. 10. 2. Tim. 1. 10. 1. Peter 1. 10. 2. Luke 2. Tim. 1. 10. 1.
This truth is no other wherby to be sought, but in the preaching of the Apostles ¶ Gal.
2. 1. ¶ The word (Saviour) setteth not only forth a preferre of life, but also a
giver of life 4. The Apostle moueth the Cretians to holinesse by setting forth
his confit and agreement with him in 9 faith and therewithall the way by what
speciall way we may distinguish true ministers from false, 9 There is but one way
of salvation, common both to the Pastours and the flocke. 6 The first admoni-
tion, to ordaine Elders in euery cite. ¶ 1. Tim. 3. 2. ¶ This word is proper to Pastors
& them, which will not abate the yoke. 7 The second admonition, what faul-
ty Pastours (whom hee comprehended afore vnder the worde Elders) ought to be
way of, and what vertues they ought to haue. ¶ Whom the Lord hath appointed
steward of his graces, 1. Not bad constant, and must be able to resist the assaults
of a sound judgement, and 1. ¶ For the example of modestie. 5 The third ad-
monition, that they be sober minded, holding fast that doctrine, which the Apostles deliuered,
and persister to salvation, leaving all curious and vaine matters. 9 The fourth
admonition : To apply the knowledge of true doctrine vnto vs, which consisteth
in two things, to wit, in the knowinge them which they themselves say to learne,
and confuting the obliuious.

b Not such a grammarian as may drive men from coming to the minister, but such as may cause them to come in moist reverence and moist fort.

c Eph. 6. 5. call 3. 22. v. p. 1. 2. 3. 5.

d The fourth admonition, of servants due to toward their masters.

e Which may be done without offence to God.

f 1. Cor. 1. 2. call 1. 2. 3.

g The eighth admonition belonging to all the godly, that seeing God calls all men to the Gospel, and Christ hath justified vs., that he hath also sanctified vs., we must all of vs. give our selves to true godliness and righteousness, fearing before vs. a true hope of that immeasurable glory which thing must be heven into their heads, that they gainers also must be reproved by the authority of the mighty God.

h Epistles of the flesh, which telus to the present state of this life and world.

i Christ is here most plainly called that mightie God, and his appearance and coming is called by the figure Antiochia, where, *j* As it were a thing peculiarly laid up for himselfe.

k With all without it possible.

CHAP. III.

l Hee willets that all generally be put in minde to reverence such as be in authority: *g* That they remember, their former life, *h* As attribute all iniquitation unto grace.

g And if any braver withstand these things, *i* hee willets that he be perished.

Put them in remembrance that they be subiect to the principallities and powers, and that they be obedient, and ready to every good worke.

2 That they speake euill of no man, that they men owe to men, and especially subiects to their Magistrates.

3 Rom. 13. 1. p. 1. 2. 3.

4 He declareth particularly and feuerally, that which he said before generally, noting out certaine chiefe and principall duties, which

5 Rom. 13. 1. p. 1. 2. 3.

be no fighters, but soft, shewing all meekenesse vnto all men.

3 *4* For we our selves also were in times past vniwise, disobedient, deuelued, serving the lusts and diuers pleasures, liuing in maliciousnesse and enuie, hateful, and hating one another.

4 But when that bountifullnesse and that loue of God our Sauour toward man appeared,

5 Not by the works of righteousness, which we had done, but according to his mercy he faued vs. by the washing of the new birth, and the renewing of the holy Ghost,

6 Which hee shed on vs abundantly, through Iesus Christ our Sauour,

7 That wee, being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saylog, and these things I will thou shouldst affirme, that they which have beleeneed God, might be carefull to shewe forth good workes. These things are good and profitable vnto men.

9 But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are vnprofitable and valne.

10 Reiect him that is an heretike, after once or twice admonition,

11 Knowing that hee that is such, is peruered and sinneful, being damned of his owne selfe.

12 When I shall send Artemus vnto thee, or Tycticus, be diligent to come to mee vnto Nicopolis: for I have determined there to winter.

13 B ing Zenas the expounder of the Law, and Apollos on their journey diligently, that they lacke nothing.

14 And let our selves also learne to shew forth good workes for necessary vices, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

a He confirmeeth againe the former exhortation, by propounding the true benefits of our regeneration, the pledge whereof is our Bai time.

1 1. Cor. 6. 11.

2 2. Tim. 1. 9.

3 A Word for word, of works which are done in righteousness.

4 And this place doth fully repel the doctrine of merit.

5 Which the writing of the holy Ghost worketh.

6 Again with great extollment hee bringeth into our heares, how that we ought to give our selves to true godliness, and shewe all vaine questions which lead to no thing but to moue strife and contention.

7 G. He themselves earnestly vnto good workes.

8 2. Tim. 1. 4. and 4. 2. 2. Tim. 1. 4. 2. 3.

9 The ministers of the word must at once call off hee that is, such as barbarously and seditionously disquiet the Church, and will give no eare to Ecclesiasticall admonitions.

10 Last of all, hee writeth a word or two of opuscular matters, and commendeth certaine men.

THE EPISTLE OF PAUL TO PHILEMON.

a Paul handling a safe and small matter, yet according to his manner maneth aloft vnto God, sending againe to Philemon his vngodly and therefore seruant, he intreateth pardon for him, and very graciously preacheth of Christian equitie.

Paul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow soldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I give thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints.)

6 That the fellowship of thy faith may be made effectual, and that whatsoever good thing is

in you through Christ Iesus, may be knowne.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints are comforted.

8 Wherefore, though I be very bolde in Christ to command thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, even Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne *a* Onesimus, whom I have begotten in my bonds,

11 Which in times past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I have sent againe: to thee therefore receiue him, that is mine owne *b* bowels,

also that ioy and comfort which inteth into thy bowels, as though hee heart were refreshed and comforted.

1 An example of a Christian excelle and commendation for another man.

2 Col. 4. 9. *3* As mine owne sonne, and as if I had begotten him of mine owne body.

4 x. Theff. 1. 2. a. Theff. 1. 3.

a By fellowship of faith, hee meaneth those doctrine of Christiane which are bestowed vpon the Saints.

b flow forth of an effectual faith.

a That by this means all men may perceive how rich you are in Christ, to wit, in faith, charity, and all bountifullnesse.

b Because thou dost so dutifully and cheerfully respect the Saints, that they esteemed inwardly a man, not worthy: for by thy word (Timothy) is means not onely the inward feeling of wrongs and miseries that men haue one of anothers state, but

5 Hee giueh a reason why he said that our hie Priest is in the heauenly sanctuary, and not in the earthly: because, faith be, if he were now on the earth hee could not minister in the eternall sanctuary, there are yet Leuiticall Priests, which are appointed for him, that is to say, to be patrones of that perfite example. And so what you see should in the pastures seue when the true and original example is dead.

Exod. 27. 40. Actes 7. 44. 6 Hee entereh into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: inasmuch as there is a second Testament or covenant, and therefore that the first was not perfite.

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4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. 4 See, sayd he, that thou make all things according to the paterne, shewed to thee in the mount.

6 But nowe our hie Priest hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established vpon better promises,

7 For if that first Testament had bene vnblameable, no place should haue bene fought for the second.

8 For in rebuking them hee faith, Beholde, the dayes will come, faith the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, faith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrightheousnesse, and I will remember their finnes and their iniquities no more.

13 In that he faith a new Testament, hee bath abrogate the olde: now that which is defiled and waxed old, is ready to vanish away.

CHAPTER IX.

Comparing the forme of the Tabernacle, to and the ceremonies of the Law, vnto the truth that is in Christ, he concludeth that hee there is more neede of another Priest, as because Christ himselfe had fulfilled the duties vnder the new cōuenant.

Then the first Testament had also ordinances of religion, and a worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the Holy places,

3 And after the second vail was the Tabernacle, which is called the Holiest of all,

4 Which had the golden cover, and the Arke of the Testament overlaid round about with gold, wherein the golden pot, which had Manna was, and a stons rod that had budded, and the tables of the Testament.

5 And ouer the Arke were the glorious Cherubims, shadowing the mercie seate: of which things we will not now speake particularly,

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the hie Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost thus signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing.

9 Which was a figure for the present time, wherein were offered gifts & sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 Which only feed in meates and drinckes, and diuers washings, and carnall rites, & which were enioyned, vntill the time of reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect Tabernacle, not made with handes, that is, nor of this building.

12 Neither by the blood of goats and calves: but by his owne blood entred hee in once vnto the holy place, & obtained eternall redemption for vs.

13 For if the blood of bulles and of goats, and the ashes of an heifer, sprinkling them that are vnclene, sanctifieth as touching the purifying of the flesh,

14 How much more shall the blood of Christ which without the eternall Spirit offered himselfe without fault to God, purge your conscience from dead workes, to serue the liuing God?

15 And for this cause hee the Mediatour of

2 Now he cometh to the sacrifices which hee doeth into those dayes, facrifices, and that yeerely and solemne facrificie, with the which the hie Priest only, but once euery yeere entering into the Holiest of all with blood, offered for himselfe and the people. Exod. 30. 10. Leuit. 16. 2. 3 For the figures. Luke Chap. 9. 2. 3 Of that yeerely rite and ceremonie hee gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the hie Priest alone entere in thither, shewing out all other, and that to offer facrifices there both for himselfe and for others, and after did thence the Holiest of all againe? 4 An obiectiō: If the way were not opened into

heauen by those facrifices (that is to say if the worshippers were not purged by them) why then were those ceremonies vsed? to wit, that they might be called backe to that spiritual exercise, that is to say to Christ, who should correct all those things at his coming. For that cause it is that figure had in the last.

5 An other reason why they could not make cleane the conscience of the worshipping, was because they were outward and carnall or corporal things. For they were as you would say a burden, from which Christ haured vs. 6 Now hee entereh into the declaration of the figures, and first of all comparing the Leuiticall hie Priest with Christ, (that is to say, the figure with the thing it selfe)

hee needeth to correct the almsdeed of good things to come, that is, exhorting, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true ierusalem, the Temple of God, wherinto the Sonne of God entred, as the Leuiticall hie Priest into the other, which was fragile and transitory. 8 By a more excellent and better. 9 An other comparison of the blood of the facrifices with Christ. The Leuiticall hie Priestly entereh by those their holy places into their Sanctuary, offered corruptible blood for once euery yeere. Christ entereh into the holiest of his holiest, into heauen it selfe, offering his owne most pure blood for an everlasting redemption: For one selfe same Christ as sweeteth both to the hie Priest, and the Tabernacle, and the facrifices, and the offerings themselves, as the truth in the figures, to that Christ is both the hie Priest, and Tabernacle, & Sacrifice, yea, all these both truly and for euere.

10 For in this yeerely facrifice of reconciliation, there were two kinds of facrifices, the one agone, the other a heifer for sacrifice. Leuiticus 16. 14. numbers 19. 4. 11 The outward sprinkling of blood and ashes of beestes, was a true and effectuall way of purifying a cleaung, how much more shall the thing it selfe, in the which hee being perfect, which in times past was shadowed by those externall Sacraments, that is to say his blood, which is his flesh and his bone blood, that is also the blood of these things of God, and therefore hath an everlasting use of purifying and cleaung, doe it. Hee reconciler the figures apart being separate from the thing it selfe.

12 Peter 1. 9. iohn 1. 7. reuelation 1. 5. Luke 1. 74. 13 From figures which proceede from death, and bring forth nothing but death to the conclusion of the former argument: therefore seeing the blood of beestes did not purge the conscience, but was before that time but a shadow, and a figure, and a type, and a shadow, and a type, it is now indeede established. By the virtue whereof all transgressions might be taken away, and heauen and eede opened vnto vs: whereof it followeth that Christ shed his blood to for the Fathers. For hee was shadowed by those old ceremonies, otherwise, vnto that hee had to represent him, they had bene nothing at all profitable. Therefore this Testament is called the latter, not as concerning the virtue of it, (but is so say, more of honours) but in respect of that time, wherein the thing it selfe was finished, that is to say, whereunto it was to be exhibited to the worlde, & fulfilled all things which were necessary to our saluation.

4 Rom. 5, 6:
2, 3, 4, 18.

21 A reason why
the Testament
must be established
by the death of
the Mediator,
because this Testa-
ment hath the con-
dition of a Testa-
ment of gift, which
is made effectual
by death, and there-
fore it is evident
that it must be
made effectual, and
made by the death
of the Mediator,
because this Testa-
ment hath the con-
dition of a Testa-
ment of gift, which
is made effectual
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fore it is evident
that it must be
made effectual, and
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of the Mediator,
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ment hath the con-
dition of a Testa-
ment of gift, which
is made effectual
by death, and there-
fore it is evident
that it must be
made effectual, and
made by the death
of the Mediator,

die Gal. 3, 15.

22 There must be
a proportion be-
tween the things
which are purified,
and those which
purify: Under
the Law all those
figures were earth-
ly, the Tabernacle,
the books, the ves-
timents, the sacrific-
es, although they
were the figures of
heavenly things.
Therefore it was
 requisite that all
those should be
purified with some
matter and cere-
mony of the same
nature, to wit,
with the blood of
kale, with water,
wool, hyssop.

23 But under Christ
all things are hea-
venly, as heavenly
Tabernacle, an hea-
venly sacrifice, an
heavenly people, an
heavenly doctrine,
and heaven it
self is set open
before vs for an
everlasting habita-
tion. Therefore all
these things are sanctified in like sort, to wit, with that everlasting offering of
the quickening blood of Christ. *m* As the Lord hath commanded. *n* He said to
sprinkle. *o* Exod. 13, 8. *p* The similitudes of heavenly things were earthly. *q* Therefore they were to be
set forth with earthly things, as with the blood of beast,
and wool, and hyssop. But under Christ all things are heavenly, and therefore
they could not but be sanctified with the offering of his lively blood. 13 Another
double comparison. The Levitical high Priest entered into the Sanctuary, which
was made by the 7 commandments of God, but yet with man hands, that it
might be a picture of another more excellent, to wit, of the heavenly place. But
Christ entered into heaven it selfe. Again, he appeareth before the Father, but
Christ before God the Father himselfe. 14 Another double comparison: The Le-
vitical high Priest offered other blood, but Christ offered his own: he every
year entered his offering: Christ offering himselfe but once, abolished sinne al-
together, both of the former ages and of the ages to come. 15 An argument to prove
that Christ's offering ought not to be repeated: Seeing that figures were to be purged
from the beginning by the blood of beasts, that figures can not be purged,
but by the only blood of Christ: he must needs have died oftentimes since the be-
ginning of the world. But man can die but once: therefore Christ's oblation
which was once done in y^e latter days, neither could, nor can be repeated. Seeing
then it is so, surely the virtue of it extendeth both to times that were before,
and to times that are after his coming. *r* In the latter days. *q* That whole
sort of sinne. *r* He speaketh of the natural law and condition of man: For as
for *Leviticus* it certifies other that that was, that was no usual thing, but ex-
traordinary, and as for that blood it was changed, their changing is a kind of
death. *s* Car. 1, 10. *t* Rom. 5, 1, pet. 1, 12. *u* Thus the general promise is re-
stricted to the elect only: and we have to seeke y^e testimony of our election: not
in the secret counsel of God, but in the effect: that our faith worketh, and so we
must climb up from the lowest step to the highest, there to finde such comfort as
is most necessary, and shall never be moured. 16 Shortly by the way he setteth out
Christ as Judge, partly to terrifie them, which do not sett themselves in the only
oblation of Christ once made, and partly to keepe the faithful in their duty, that
they doe not barke.

the new Testament, that through a death which
was for the redemption of the transgressions that
were in the former Testament, they which were
called, might receive the promise of eternal in-
heritance.

16 ¶ For where a Testament is, there must be
the death of him that made the Testament.

17 ¶ For the Testament is confirmed when
men are dead: for it is yet of no force as long as
he that made it, is alive.

18 ¶ Wherefore, neither was the first ordained
without blood.

19 For when Moses had spoken every precept
to the people, according to the Law, he took
the blood of calves and of goats, with water and
purple wool and hyssop, and sprinkled both the
books, and all the people,

20 ¶ Saying, This is the blood of the Testa-
ment, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Taber-
nacle with blood also, and all the ministering vessels,
22 And almost all things are by the Law purged
with blood, and without shedding of blood is no
remission.

23 It was then necessary, that the similitudes
of heavenly things should be purified with such
things: but the heavenly things themselves are pur-
ified with better sacrifices than these.

24 ¶ For Christ is not entered into the holy
places that are made with hands, which are simi-
litudes of the true Sanctuary: but is entered into
very heaven, to appeare now in the sight of God
for vs.

25 ¶ Not that he should offer himselfe of ten,
as the high Priest entered into the holy place every
yeere with other blood.

26 ¶ (For then must he have often suffered since
the foundation of the world) but now in the end
of the world hath he bene made manifest, once to
pay away sinne by the sacrifice of himselfe.

27 And as it is appointed unto men that they
shall once die, and after that cometh the iudge-
ment:

28 So Christ was once offered to take away
the sinnes of many, and unto them that

looked for him, shall hee appeare the second time
without sinne unto salvation.

CHAP. X.

1 He teacheth that the sacrifices of the Law were imperfect,
because they were yearly renewed, 2 But that the sacrifice
of Christ is one, and perpetual, 3 & the promise by
David's testimony: 10 Then he addeth an exhortation,
and severely threatneth them that resist the grace of
Christ. 36 In the end he prayeth patience, 38 that
cometh of faith.

FOR the law having the shadow of good things
to come, & not the very image of the things,
can neuer with those sacrifices, which they offer
yeere by yeere continually, sanctifie the consciences
thereunto.

2 For would they not then have ceased to have
bene offered, because that the offerers once purged
should have had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance
againe of sinnes every yeere.

4 For it is impossible that the blood of bulles
and goats should take away sinnes.

5 ¶ Wherefore when he cometh into the
world, he saith, Sacrifice and offering thou wouldest
not: but a bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou
hast had no pleasure.

7 Then I said, Lo, I come (in the beginning
of the booke it is written of me) that I should do
thy will, O God.

8 Above, when he said, Sacrifice and offering,
and burnt offerings, and sinne offerings, thou wouldest
not have, neither hast pleasure therein (which
are offered by the Law.)

9 Then said he, Lo, I come to doe thy will,
O God, he taketh away the first, that he may sta-
blish the second.

10 By the which will we are sanctified, even by
the offering of the body of Iesus Christ once made.

11 And every Priest standeth daily mini-
sting, and oft times offereth one manner of offer-
ing, which can neuer take away sinnes:

12 But this man after he had offered one sacri-
fice for sinnes, & sitteth for ever at the right hand
of God.

13 ¶ And from henceforth tarsteth till his ene-
mies be made his footstool.

14 For with one offering hath he consecrated
for ever them that are sanctified.

15 ¶ For the holy Ghost also beareth vs record:
for after that he had said before,

16 ¶ This is the Testament that I will make

1 He premitteth a
priory objection,
Why then were
those sacrifices offered?
The Ap-
ostle answereth, first
touching that
yearly sacrifice
which was the
solemnity of all,
wherein (saith he)
there was made
every yeere a re-
membrance againe
of all former
sinnes. Therefore
that sacrifice had
no power to san-
ctifie: for to what
purpose should
those times which
are purged be re-
peated againe, and
wherefore should
wey hines come
to be repeated
every yeere, if those
sacrifices had aban-
doned sinne?

2 Of this which
are sanctifying,
which were promi-
sed to the Father,
and exhibited in
Christ.

3 A conclusion
following of those
things that were
before, and com-
prehending also
the other sacrific-
es. Seeing that
the sacrifices of
the Law could not
doe it, therefore
Christ speaking
of himselfe as of
our high Priest
manifested in the
flesh, witnesseth
evidently that
God relecth not
in the sacrifices,
but in the obedience
of his Sonne our
high Priest, in which

16 The Sonne of God
is said to come into the world, when he was made man. *q* Psal. 40, 7. *r* 114
word for word in the Hebrew text, Thou hast purged mine ears from sin, thou
hast made me obedient, and willing to heare. *s* That is, the sacrifices, to
establish the second, that is, the will of God. 3 A conclusion, with the other part
of the comparison. The Levitical high Priest repeated the same sacrifices daily in
his Sanctuary: Whereupon it followeth that neither those sacrifices, nor the mini-
sting, neither those high Priests could take away sinne. But Christ, having offered
one sacrifice once for the sinnes of all men, & having sacrificed his own for ever,
sitteth at the right hand of the Father, having all power in his hands. *t* At the
altar. *u* Chap. 1, 13. psal. 110, 1. cor. 15, 25. *v* He presenteth a priory ob-
jection, to wit, that we notwithstanding were subject to sinne & death, wherefore
the Apostle answereth, that the full efficacy of Christes vertue had not yet thewed
in the flesh, until hee had appeared when hee will as once pag to fight all his ene-
mies, with whom as yet we are in issue. *w* Chapter 1, 13. Although there is de-
votion to sinne, yet we are not perfect, yet the worke of our sanctification which is to
be perfected, hangeth upon the selfe same sacrifice which never shall be repeated:
and that the Apostle piously by alledging against y^e testimonies of Ieremie, &c.
Since it taken away by the new Testament, seeing the Lord saith that it shall come
to passe, that according to the forme of it, he will no more remember our sinnes:
Therefore we neede now no purging sacrifice to take away that which is already
taken away, but we must rather take paines, that we may now through faith
partakers of that sacrifice. *x* 2 cor. 13, 13. rom. 12, 27. chap. 1, 13.

vnto them after those dayes, sayth the Lord, I will put my Law in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember 10 more.

18 Nowe where remission of these things is, there is no more offering for sinnes.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which he hath prepared for vs, through the vaile, that is, his fleshe;

21 And seeing we haue an high Priest, which is ouer the house of God.

22 Let vs draw neere with a true heart in assurance of faith, our hearts being pure from an euill conscience.

23 And washed in our bodies with pure water, let vs keepe the profession of our hope, without waivering, (for he is faithfull that promised,)

24 And let vs consider one another, to provoke vnto loue, and to good works,

25 Not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, & that so much the more, because ye see that the day draweth neere.

26 For if we sinne willingly after that wee haue receiued and acknowledged that truth, there remaineth no more sacrifice for finnes,

27 But a fearful looking for of iudgement, and violent fire, which shall deuoure the adversaries,

28 He that despiseth Moses Law, dieth without mercy & vnder two, or three witnesses:

29 Of how much more punishment suppose yee shall bee worthy, which readeeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vholoy thing, wherewith hee was sanctified, and doeth despite the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth vnto mee: I will recompense, saith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye endured a great fight in afflictions.

33 Partly while ye were made a gazing stock both by reproches and afflictions, and partly while ye became y companions of them which were so tormented to and fro.

34 For both yee forrowed with mee for my

bondes, and suffered with Ioy the spoiling of your goods, knowing in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye haue neede of patience, that after yee haue done the will of God, ye might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tarry.

38 And now the iust shall liue by faith: but any which withdraw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but follow faith vnto the consecration of the foule.

CHAP. XI.

Hee declaresh in the whole Chapter, that the Fathers, which from the beginning of the world were appeased of God, attained saluation no other way then by faith, that is, Iesus may know that by the same only, they are knauvnt the Fathers in an holy vnto.

Now faith is the ground of things which are hoped for, and the euidence of things which are not seene.

1 For by it our elders were well reported of,

2 As 3 Through faith we vnderstand that the world was ordeined by the word of God, so that the things which we see, are not made of things which did appeare.

4 By faith Abel offered vnto God a greater sacrifice then Cain, by the which he obtained witnesseth that he was righteous, God testifies of his gifts: by the which faith also he being dead, yet speaketh.

5 By faith was Enoch translated, that he should not see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must beleefe that God is, and that he is a rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through the which Arke he condemned the world, and was made heire of the righteousness, which is by faith.

8 By faith Abraham, when he was called, obeyed God, to goe out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he aborde in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a city having a foundation, whose builder and maker is God.

11 Through faith Sarah also receiued strength to conceive seede, and was deliuered of a child, when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang thereof one, euen of one which was dead, so many as the starrs of the skie in multitude, and as the sand of the sea thore which is innumerable.

13 All these died in faith, and receiued not

Goods and riches,

He will come with this very little while.

1. Hanak 4. 1, Rom. 1. 7. Gal. 3. 11. 2. He commendeth the excellency of a sure faith by the eff. 4. because it is the only way to life, which sentence he fetcheth forth and amplifieth by setting the contrary against it.

An excellent description of faith by the effects, because it representeth things which are but yet in hope, and certifieth as it were before our eyes things that are invisible.

3. He sheweth that the Fathers ought not to be accounted of, by this vertue.

4. That is, those Fathers of whom we came, and whose authority and example ought to moue us very much.

5. Gen. 1. 1, Jobn 1. 10. 3. He sheweth the propriety of faith, by setting out vnto us most piled examples of faith as from the beginning of the world excelled in the Church.

6. So that the world which we see, was by the work of any matter that appeared, it was before, but of nothing.

4. Abel. 2. Gen. 4. 4. 3. Mat. 23. 35. 5. Enoch.

6. Gen. 2. 2. 7. That hee should not die.

8. This reward is attributed to our merits, but to the grace of God, as Paul teacheth in Abraham the father of all the faithful, Rom. 4. 4.

6. Gen. 6. 3. 7. Abraham and Sara.

8. Gen. 17. 19. and 21. 10. 9. In faith which they had while they liued, and followed them even to their graves.

10. This foundation is set against their tabernacles. 11. As when they were children, as if they had beene flackly dead, 12. In faith which they had while they liued, and followed them even to their graves.

the

Why then, where is the fire of Purgatorie, and that Popish distinction of the fault and the punishment?

2. The fault well, for faith for these reasons another offering, to wit, of shaukeleging.

6. The Commence of the former treatise: We are not thus far from the place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heaven) seeing that we

are purged with the blood of Iesus, but of Iesus, Neither as in times past, doeth the high Priest thus vs, but by setting the vaile against vs, but through the vaile, which is his fleshe, he hath brought vs into heaven, as Icelie being present with vs, in that wee haue now truly an high Priest, which is ouer the house of God.

8. St. Chrysostome, Iesu Christ as he were under a veil, for otherwise we were not able to abide the brightness of it.

7. A most graue exhortation, wherein he sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequence, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all means possible one another saluation, through the loue that is in vs one towards another.

1. Woe no double and counterfeit heart, but with such an heart as is truly and inwardly giuen to God, that is it which the faith, as he saith, for I am holy. I wish the grace of the holy Ghost.

2. Having mentioned the last coming of Christ, he stirreth vs up to the meditation of an holy life, and cirteth the faithless fallers from God, 1. the fearful iudgement fear of the iudge, because they wickedly rejected him in whom only saluation consisteth. 2. Chap. 6. 4. 3. Without any cause or occasion, or form of occasion. 4. For it is another matter to forsake through the frailtie of mans nature, & another thing to preclude vs from God as to an enemy.

9. If the breach of the Law of Moses were punished by death, how much more worthy death is it to fall away from Christ?

10. The reason of all these things is, because God is a reuenger of such as despise him: otherwise he should not rightly gouerne his Church. Now there is nothing more horrible then the vva: h after the liuing God.

11. Deut. 32. 35. Rom. 12. 19. 10. Rule or gouerne. 11. As he testified the fallers away from God, so doth he now comfort them that are constant, and thus surely setting before them the successe of their former fight, he bringeth them to a sure hope of a future booke and redemptiue.

12. You were brought forth to be shamed, 13. In taking their miseries, to be your miseries.

14. In taking their miseries, to be your miseries.

15. In taking their miseries, to be your miseries.

16. In taking their miseries, to be your miseries.

17. In taking their miseries, to be your miseries.

b This is the figure
Metonymy, for the
things promised
For the Patriarchs
were want when
they received the
promises, to professe
their religion, by
building of altars,
and calling on the
name of the Lord.

the promises, but saws them as farre off, and beleeued them, and received them thankfully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare plainly, that they seeke a country.

15 And if they had bene mindedfull of that country, from whence they came out, they had leasure to have returned.

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith Abraham offered vp Isaac, when he was cryed, and he that had received the promises, offered his only begotten sonne.

18 To whom it was said, In Isaac shall thy seed be called.)

19 For he considered that God was able to raise him vp even from the dead: from whence he received him also after a sort.

20 By faith Isaac blessed Jacob and Esau, concerning things to come.

21 By faith Jacob came when he was a dying blessed both the finnes of Joseph, and of leaning on the end of his staffe, worshipped God.

22 By faith Joseph when hee dyed, made mention of the departing of the children of Israel, and gave commandement of his bones.

23 By faith Moses when he was borne, was hid three months of his parents, because they saw hee was a proper childe, neither feared they the kings commandement.

24 By faith Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer adversitie with the people of God, then to enjoy the pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect vnto the recompence of the reward.

27 By faith hee forsooke Egypt, and feared not the fiercenesse of the king: for hee endured, as hee that saw him which is invisible.

28 Through faith hee obtained the Passouer and the effusion of blood, leaue that destroyed the first borne, should touch them.

29 By faith they passed through the red sea as by dried land, when when the Egyptians had assayed to doe, they were swallowed vp.

30 By faith the walls of Iericho fell downe after they were compassed about seven dayes.

31 By faith the harlot Rahab perished not with them which obeyed not, when she had received the spies peaceably.

32 And what shall I more say? for the time would be too short for me to tell of: Gedeon, of Barac, and of Sampson, and of Iephth, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouthes of flyons,

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of the aliens.

35 The women received their dead raised to life.

life: other also were racked, and would not be deliuered, that they might receive a better resurrection.

36 And others have bene tryed by mockings and scourgings, yea, moreover by bonds, and imprisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered vp and downe in sheeps skynes, and in goats skynes, being destitute, afflicted, and tormented:

38 Whom the world was not worthe of: they wandered in wildernesses and mountaines, and dennes and caues of the earth.

39 And these all through faith obtained good report, and received the promise.

40 God proueth a better thing for vs, that they without vs should not be made perfite.

CHAP. XII.

He death not onely by the examples of the Fathers before recited, exhort them to patience and confidence, but also by the example of Christ, in that the chastenings of God cannot be rightly iudged by the outward sense of our flesh.

Wherefore, let vs also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that presseth downe, and the sinne that hangeth so fast on: let vs run with patience the race that is set before vs.

Looking vnto Iesus the author and finisher of our faith, who for the joy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endureth such speaking against sinners, lest ye should be wearied and faint in your mindes.

4 Ye haue not yet resisted vnto blood, fighting againe sinne.

5 And yete haue forgotten the consolation which speaketh vnto you as vnto children, My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For when the Lord loueth, hee chasteneth: and he scourgeth every sonne that he receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore ye be without correction, whet of all are partakers, then are ye bastards, and not sonnes.

9 Moreover we haue had the fathers of our bodies which corrected vs, & we gaue them obedience: should we not much rather be in subiection vnto the father of spirits, that we might liue?

10 For they verely for a few dayes chastened

He meaneth that perfection which Antiochus wrought. In vile and rough clothing, so were the saints brought to extreme affliction, and constrained to lye like beasts in wildernesses. 16 An amplification taken of the circumstance of the time: their faith is so much the more to be maruelled at, by how much the promises of things to come were more daie, yet at length were in deed exhibited to vs, so that there faith and cure is on vs, as in all other their consecration and ours.

Thus Iaw Christ asseffe off. For their satisfaction, who was exhibited in our dayes.

Rom. 6. 4. coloss. 3. 5. eph. 4. 24. 1. pet. 3. 1.

An applying of the former examples, whereby we ought to be stirred vp to runne the whole race, casting away all rags and impediments.

For sinne begetteth vs on all sides, so that we cannot escape out. He teacheth before vs, as the make of this race, Iesus himselfe our captaine, who with his ownely ouercame all the roughnesse of the same way. And hee was upon the mark of our faith.

Whereas he had all kind of blessings in his hand and power, yet suffered willingly the ignominy of the crosse.

An amplification taken of the circumstance of the person, and the things themselves, which hee compasseth betweene them-

selfes: for how great is Iesus in comparison of vs, and how farre more generous things did he suffer then we? 4 Hee also had an argument to urge profit which cometh to vs by Gods chastenings, vnto which we be in fault. First of all because sinne, or the rebellious wickednesse of our flesh, is by this meanes turned. Secondly, because they are testimonies of his fatherly good will towards vs, in so much they flew themselves to be bastards, that cannot abide to be chastened of God. 9 Thirdly, all men yeeld this right to fathers, to whom next after God we owe this life, that they may rightly correct their children. Shall we not be more subiect to that our Father, who is the Author of the spirit, and of our everlasting life? An amplification of the foregoing argument. Those fathers haue corrected vs after their fashions, for some fashions and in some sort: but God chasteneth and instructeth vs for our sinnes present, to make us partakers of his holiness, which matter is more precious than the life itselfe, although these our fathers do not presently perceive it, yet the end of which bringeth it.

Gen. 22. 10. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

re We must obey the warnings and admonitions of our Ministers and Elders, which we have for the salvation of the soules which are committed unto them.

a1 The last part of this Epistle, wherein he commendeth his ministry to the Hebrews, and wisheth their continuance and increase of graces from the Lord; and exhorteth himself in that he hath said but few words to comfort them, having spent the Epistle in disputing; and saluted certain brethren familiarly and friendly.

n There is, written to no one man, time or country, but to all the Levites generally, being now dispersed.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that have the oversight of you, and submit your selves: for they watch for your soules, as they that must give account, that they may doe it with joy, and not with griefe: for that is unprofitable for you.

18 Pray for vs, for wee are assured that wee have a good confidence in you, desiring to live honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shephard of the sheepe, through the blood of the ever-

lasting Covenant,

21 Make you perfect in all good workes, to doe his will, i working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for ever and ever, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I have written unto you in fewe wordes.

23 Know that our brother Timotheus is delivered, with whom (if he come shortly) I will see you.

24 Salute all them that have the oversight of you, and all the Saintes. They of Italie salute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

THE GENERAL EPISTLE OF JAMES.

CHAP. I.

4 He entreateth of patience, & of faith, to 15 of lowliness of mind in rich men. 13 That temptation cometh not of God for envie, 17 because he is the author of all good-will. 21 In what manner the word of life shall be retained.



Ames a servant of God, and of the Lord Iesus Christ, to the twelve Tribes, which are b scattered abroad, salutation.

2 My brethren, c count it exceeding joy, d when ye fall into divers temptations,

3 & Knowing that the d tryings of your faith bringeth forth patience,

4 And let patience have her perfect worke, that ye may be perfect & entire, lacking nothing.

5 If any of you lacketh e wisdom, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.

6 But let him aske in faith, and waver not: for he that wavereth, is like a wave of the sea, tost of the winde, and carried away.

7 Neither let that man thinke that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his wayes.

9 Let the brother of b low degree rejoyce in that he is exalted:

10 Again, he that is rich, in that he is

made low: f for as the floure of the grasse, shall he vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his floure falleth away, and the goodly shape of it perisheth: even so shall the rich man wither away in all his wayes.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.

13 Let no man say when he is m tempted, I am tempted of God: 14 for God cannot be tempted with envie, neither tempteth he any man.

14 But every man is tempted, when he is drawn away by his owne concupiscence, and is enticed.

15 Then when lust hath conceived, it bringeth forth g sinne, and sinne when it is finished, bringeth forth death.

16 Erre not my deare brethren.

17 Every good giuing and every perfect gift is from above, and cometh downe from the f Father of lights, with whom is no variablenesse, neither shadow of turning.

18 Of his owne will begate he vs with the word of truth, that we should be as the f first fruits of his creatures.

19 Wherefore my deare brethren, let every

b Make you fit or meete.
c Hence cometh that saying of the Fathers, that God tempteth his chosen vs.

9 An argument taken of the verie nature of the things themselves, for that they are not vain and unprofitable.
10 Pet. 1. 4
11 Whatsoever he either purpeth in his mind, or doeth.

12 The conclusion: Therefore we must patiently beare the crosse: and beheadeth a fourth argument, which comprehendeth the summe of all the former to wit, because we come by this way to the crowne of life, but yet of grace according to the promise.
13 A fifth argument, where by the Lord tryeth him.
14 The third part of this Epistle, wherein he defendeth from outward temptations, that is, from afflictions, whereby God trieth vs, to inward, that is, to those lusts whereby we are tempted, to doe evil.

15 The third part of this Epistle, wherein he defendeth from outward temptations, that is, from afflictions, whereby God trieth vs, to inward, that is, to those lusts whereby we are tempted, to doe evil.

b To all the believing Jewes of what Tribe former they be, and are dispersed whersoever the whole world.

c The first argument, because our faith is tried through afflictions: which brought to be more pure, for so it is becomable for vs.

d Rom. 5. 3-4

e The second, because patience, a faile passing an most excellent vertue, is by this means ingendered in vs.

f That whereby your faith is tried, to wit, those manifold temptations.

g The third argument propounded in manner of an exhortation, that true & comely patience may be defended from faile and for a time. The crosse is as it were y^e instrument where with God doeth punish and fine vs. Therefore the worke and effect of affliction is the perfecting of vs in Christ.

h An answer to a private objection: It is said, hee d^y not call vs home. He answereth that we neede in this case a faile more of wisdom, then the wisdom of man to judge these things built for vs, which are most contrary to the flesh: by as yet shall easily observe the gift of wisdom, if we aske it with faith, with a fure confidence of God, who is most bound to love liberally.

i Wisdom he meaneth the knowledge of that divine & wise fountain was made before, to wit, wherefore we are afflicted of God, and what fruit we have to receive of affliction.

j Math. 7. 7

k 1. Cor. 13. 12

l 1. Cor. 13. 12

m Why then, what needeth other Menation? 2. A double minded man is unstable in all his wayes. 3. A double minded man is unstable in all his wayes. 4. A double minded man is unstable in all his wayes.

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15 Then when lust hath conceived, it bringeth forth g sinne, and sinne when it is finished, bringeth forth death.

16 Erre not my deare brethren.

17 Every good giuing and every perfect gift is from above, and cometh downe from the f Father of lights, with whom is no variablenesse, neither shadow of turning.

18 Of his owne will begate he vs with the word of truth, that we should be as the f first fruits of his creatures.

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19 Wherefore my deare brethren, let every

man be wiſſto heare, ſlowe to ſpeake, and ſlowe to wrath.

20 For the wrath of man doeth not accompliſh the righteousneſſe of God.

21 Wherefore lay apart all ſiſtineſſe, and ſuperſtitie of malicioſneſſe, and receiue with meekeneſſe the word that is graſſed in you, which is able to ſaue your ſoules.

22 4 15 And be ye doers of the word, and not hearers only, 16 deceiuing your owne felues.

23 17 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his 2 natural face to a glaſſe.

24 For when he hath conſidered himſelfe, hee goeth his way, and forgetteth immediatly what manner of one he was.

25 But who loo ſooken in the perfect lawe of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, ſhall be bleſſed in his x deed.

26 18 If any man among you ſeeme religious, and reſtraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

27 19 Pure religion and vndehiled before God, euen the Father, is this, to 20 viſit the fatherleſſe, and widows in their aduerſitie, and to keepe himſelfe vnſpotted of the world.

all that to that natural ſpee, to which is contrary that puritie wherein we are borne againe, the luſty image whereof we behold in the Law. x Behauing himſelfe: for workes doeth he faith. 18 The ſhird admonition: The word of God preſcribeth a rule not only to doe well, but alſo to ſpeake well. The ſountaine of all vbrabing, and curſed ſpeaking, and iaweneſſe, is this, that men know not themſelues. 16 The fourth: the true libertie of God ſtandeth in charitie toward our neighbours (ſpecially ſuch as neede others helpe, as the fatherleſſe and widows) and putitie of life. 2 To haue a care of them, and to helpe them as much as we can.

CHAP. II.

1 Hee ſaith, that to haue reſpect of perſons is not agreeable to Chriſts faith. 2 To which a propheticall word is not enough, 3 beſide 15 the ſerue it alſo in deedes of mercie and charitie, 4 as after the example of Abraham.

MY brethren, haue not the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in alſo a poore man in vile ſaiement,

3 And ye haue a reſpect to him that weareth the gay cloathing, and lay vnto him, Sit thou here in a goodly place, and lay vnto the poore, Stand thou there, or ſit here vnder my footſtoole.

4 Are ye not partially in your felues, and are become Iudges of euill thoughts?

5 A Hearken my beloved brethren, hath not God choſen the 4 poore of this world that they ſhould be rich in faith, and heires of the kingdome which hee promiſed to them that loue him?

6 But ye haue deſpised the poore. 3 Doe not the rich oppreſſe you by tyranny, and doe they not draw you before the iudgement ſeat?

7 Doe not they blaſpheme the worthy Name after which ye be named?

meanes with your felues iudged one man to be preferred before another? A Hee ſaith, that they are perſeute as 2 naughty Iudges, which preferre the rich before the poore, by that that God on the contrary liſe preferreth the poore, whom hee hath endued with true riches, before the rich. 4 The needie and wretched, and (if we conſider it after the opinion of the world) the rich that the rich men are rather to be holden exorable and curſed, conſidering that they perſeute the Church, and blaſpheme Chriſt: for be ſpeaketh of wicked and prophane rich men, ſuch as the moſt part of them haue bene alwayes, agaiſt whom hee ſeeth the poore and abiekt. 6 Word for word, which is called vpon of you.

8 4 But if ye fulfill the 7 royall Law according to the Scripture, which ſaith, Thou ſhalt love thy neighbour as thy ſelfe, ye doe well.

9 But if ye regard the perſons, yee commit ſinne, and are rebuked of the Law, as traſgrefſours.

10 5 For whoſoever ſhall keepe the whole Lawe, and yet faileth in one point, he is guiltie of ſall.

11 6 For he that ſaid, Thou ſhalt not commit adulterie, ſayd alſo, Thou ſhalt not kill. Nowe though thou doeſt none adulterie, yet if thou kill'ſt, thou art a traſgrefſour of the Law.

12 7 So ſpeake ye, and ſo doe, as they that ſhall be iudged by the Law of libertie.

13 For there ſhall be commendation mercileſſe to him that liethen not in mercie, and in iuſtice reioyceth againſt condemnation.

14 8 W. at waiteth it my brethren, though a man ſaith, he hath faith, when he hath no workes? can that faith ſaue him?

15 9 For if a brother or a ſiſter be naked and deſtitute of dayly food,

16 And one of you ſay vnto them, Depart in peace: warme your felues, and fill your bellies, notwithstanding ye giue them not theſe things, they are needfull to the bodie, what helpeh it?

17 Euen ſo the faith, if it haue no workes, is dead in it ſelfe.

18 But ſome man might ſay, Thou haſt the faith, and I haue workes: ſhew me thy faith out of thy workes, and I will ſhewe thee my faith by my workes.

19 10 Thou beleeueſt that there is one God: thou doeſt well: the devils alſo beleeue it, and tremble.

20 11 But wilt thou underſtand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father 2 iuſtified through workes, & when he offered Iſaac his ſonne vpon the altar?

22 Seeſt thou not that the faith wrought with his workes? and through the workes was the faith made 3 perfect.

23 And the Scripture was 4 fulfilled which ſaith, Abraham beleeued God, and it was imputed vnto him for righteousneſſe: and hee was called the friend of God.

ſort we ſhould maintaine & cheriſh charitie and good will, and who fo doeth not ſo, ſhall not taſte of the grace of God. 8 He that is hard and curſed againſt his neighbour, or eſſe hee ſayeth not, hee ſhall find God as hee ſaith, and rough Iudge to himſelfe. 9 The fifth place, which is ſingularly well worth the former treatiſe, touching a true and liuely faith, is this: that which bringeth not forth workes, is not that faith whereby we are iuſtified, but an image of faith. 9 The ſixt reſtalement of a ſimilitude: If a man ſay to one that is hungry, Fill thy belly, and 4 yergeth him nothing, this ſhall not be true charitie: ſo if a man ſay he beleeueth, and bringeth forth no workes of his faith, his faith is not a true faith, but a 2 ſeinde dead thing ſet out with the name of faith, whereof no man hath to brag, becauſe he will openly in curſe repetition, ſaying that the cauſe is vnderſtood by others. 12 Not thus may every man beate downe thy pride. 10 Another reſtalement of an abſurditie: If ſuch a faith were the true faith whereby we are iuſtified, the devils ſhould be iuſtified, for they haue that, but yet now, ſighteneth they tremble, and are not iuſtified therefore, neither is that faith a true faith. 11 The third reſtalement from the example of Abraham, who no doubt had a true faith: but hee in offering his ſonne, ſhewed himſelfe to haue that faith which was not void of workes, and therefore hee reueled a true reſtimonie when it was ſaid, that faith was imputed to him for righteousneſſe. 12 Was he not by his workes known and ſeene? 13 Not for hee ſaith, that he was hee the cauſe of iuſtification, but what ſpells we may know that a man is iuſtified, 4 Geneſ. 22. 1. I was ſufficient and fruitful with good workes. 10 That the faith was declared to be a true faith and that by workes. 11 Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. 12 Gen. 15. 6. rom. 4. 3. Galat. 3. 6.

4 The concluſion: Charitie which God preſcribeth cannot agree with the accepting of perſons, ſeeing that we muſt walke in the high way.

5 The Law is ſaid to be veyne and like the Kings high way, for ſhat it is plane and without turnings, and that the Law calleth every one our neighbour, without reſpect, whom we may helpe by any kinde of duty.

6 A new argument to prooue the ſame concluſion: They do not loſe their neighbours, which neglect ſome, and audaciously honour other: for hee doeth not obey God, which curteſh off from the commendations of God that, that is not ſo commendous for him, as he is rather guiltie generally for the breach of the whole Lawe, although he be ſerue the reſidue.

7 Not that all men are equal, but becauſe hee ſhould be ſerue the title of the Law, offendeth the maſtice of the Lawe gener.

8 A prooſe: becauſe the Lawmaſt is alwayes one, and the ſelſe lawe, and the bodie of the Law cannot be diuided.

9 The concluſion of the whole treatiſe: we are vpon the concluſion of the Lawe: we are vpon the curſe of the Law by the mercie of God, that in like manner we are towards another.

10 He that is hard and curſed againſt his neighbour, or eſſe hee ſayeth not, hee ſhall find God as hee ſaith, and rough Iudge to himſelfe. 11 The fifth place, which is ſingularly well worth the former treatiſe, touching a true and liuely faith, is this: that which bringeth not forth workes, is not that faith whereby we are iuſtified, but an image of faith. 12 The ſixt reſtalement of a ſimilitude: If a man ſay to one that is hungry, Fill thy belly, and 4 yergeth him nothing, this ſhall not be true charitie: ſo if a man ſay he beleeueth, and bringeth forth no workes of his faith, his faith is not a true faith, but a 2 ſeinde dead thing ſet out with the name of faith, whereof no man hath to brag, becauſe he will openly in curſe repetition, ſaying that the cauſe is vnderſtood by others. 13 Not thus may every man beate downe thy pride. 14 Another reſtalement of an abſurditie: If ſuch a faith were the true faith whereby we are iuſtified, the devils ſhould be iuſtified, for they haue that, but yet now, ſighteneth they tremble, and are not iuſtified therefore, neither is that faith a true faith. 15 The third reſtalement from the example of Abraham, who no doubt had a true faith: but hee in offering his ſonne, ſhewed himſelfe to haue that faith which was not void of workes, and therefore hee reueled a true reſtimonie when it was ſaid, that faith was imputed to him for righteousneſſe. 16 Was he not by his workes known and ſeene? 17 Not for hee ſaith, that he was hee the cauſe of iuſtification, but what ſpells we may know that a man is iuſtified, 4 Geneſ. 22. 1. I was ſufficient and fruitful with good workes. 18 That the faith was declared to be a true faith and that by workes. 19 Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. 20 Gen. 15. 6. rom. 4. 3. Galat. 3. 6.

micro

1. He denounceth
your destruction
to the wicked
and prophane
rich men, and
such as are
drowned in
their riotousness,
mocking at
their foolish
confidence
when at the
nothing indeed
more vaine then
such things.
2. The Lord who is
more mightie then
ye are, hath heard
their
3. He hath
pompous
your sinners.
4. The Hebrewes
call a day that is
appointed to
solemn banquetting,
a day of slaughter
or feasting.
5. He applieth
that to the poore,
which he speak
against the rich,
warning them to
wait for the Lords
comming patiently,
who will reue-
nue the iniurys
which the rich
men doe them.

16. There is one Lawgier, which is able to faue,
and to destroy. & Who art thou that iudgeth ano-
ther man?
17. Goe to now, ye that say, To day or to mor-
row we will goe into such a citie, and continue
there a yeere, and buy and sell, and get gaine.
18. (And yet ye cannot tell what shall be to mor-
row. For what is your life? It is euen a vapour that
appeareth for a litle time, and afterward vaniseth
away.)
19. For that ye ought to say, & If the Lord will,
and, If we liue, we will doe this or that.
20. But now ye reioyce in your boastings: all
such reioycing is euill.
21. Therefore to him that knoweth how to doe
well, and doeth it not, to him it is sinne.

CHAP. V.

1. He threatneth the rich with Gods seuerie iudgement, for
their pride, 2. that the poore hearing the misfortune of
the rich, may patiently beare afflictions, as Iob did,
14. euen in their distresses.
Goe to now, ye rich men: weepe, and howle
for your riches, that shall come vpon you.
2. Your riches are corrupt, and your garments
are moth eaten.
3. Your gold and siluer is cankered, and the rust
of them shall be a witness against you, and shall eat
your flesh, as it were fire. Ye haue heaped vp trea-
sure for the last dayes.
4. Behold, the hire of the labourers, which haue
reaped your fieldes (which is of you kept backe by
yourselfe) crieth, and the cries of them which haue
reaped, are euered into the eares of the Lord of
hostes.
5. Ye haue liued in pleasure on the earth, and
in wantonnesse. Ye haue nourished your hearts,
as in a day of slaughter.
6. Ye haue condemned, and haue killed the
iust, and he hath not resisted you.
7. A Bee patient therefore, brethren, vnto the
comming of the Lord. Behold, the husbandman
waiteth for the precious fruite of the earth, and
hath long patience for it, until hee receiue the for-
mer, and the latter raine.
8. Be ye also patient therefore, and settle your
hearts: for the comming of the Lord draweth neere.
9. 4 Grudge not one against another, bre-
thren, least ye be condemned: behold, the iudge

men doe them.
10. The taking away of an obedienc: Although his comming seeme to linger, yet at
the least we must follow the husbandman, who doe patiently waite for the times
that are proper for the fruites of the earth. And againe, God will not deferre the
least portion of the time that he hath appointed. 4. He commendeth Christian patience,
so that whereas others through impatience vse to accuse one another, the
faithfull on the contrary file complaine not although they receiue iniurie. 4. By
grudging, he meaneth a certain inward complaining, which breaketh out in
impatience. 5. The conclusion: The Lord is at the doore, who will defend his owne,
and reuenge his enemies, and therefore we need not to trouble our selues.

THE FIRST EPISTLE GE-
NERALL OF PETER.

CHAP. I.

1. Hee extollet Gods mercie shewed in Christ, which wee
lay holde on by faith, 2. as passeth through hyes, to wherof
the Prophets foretold. 3. Hee exhorteth 15 in renouance
the world, 23 and their former life, and so wholly yeeld
themselues to God.



PETER an Apostle of IESVS
CHRIST, to the strangers that
dwell here and there throughout
Pontus, Galatia, Cappadocia, Asia and
Bithynia,

standeth before the doore.
10. Take, my brethren, the Prophets for an
exsample of suffering aduersitie, and of long pa-
tience, which haue spoken in the Name of the
Lord.
11. Beholde, we count them blessed which en-
dure. Yee haue heard of the patience of Iob, and
haue known what the end the Lord made. For the
Lords is very pitifull and mercifull.

12. But before all things, my brethren, & sweare
not, neither by heauen, nor by earth, nor by any o-
ther creature: but let your ye, be ye, and your ray,
nay, least ye fall into condemnation.
13. Is any among you afflicted? Let him pray.
Is any merry? Let him sing.
14. Is any sicke among you? Let him call for the
Elders of the Church, and let them pray for him,
and anoint him with oyle in the Name of the
Lord.

15. And the prayer of faith shall saue the sicke,
and the Lord shall raise him vp, and if he haue com-
mitted sinnes, they shall be forgiven him.
16. Acknowledge your faulces one to ano-
ther, and pray one for another, that ye may be hea-
led: for the prayer of a righteous man availeth
much, if it be fervent.
17. Helias was a man subiect to like passions
as we are, and he prayed earnestly that it might not
raine, & it rained not on the earth for three yeeres
and fixe moneths.

18. And he prayed againe: and the heauen gaue
rayne, and the earth brought forth her fruit.
19. Brethren, if any of you hath erred
from the trueth, and some man hath converted him,
20. Let him know that hee which hath con-
verted the sinner from going astray out of his way,
shall saue a soule from death, and shall hide a mul-
titude of sinnes.

21. To what physicians especially wee must goe, when wee are diseased, to
wit, to the prayers of the Elders, which then also coule cure the bodie. (for so
much as the gift of healing was then in force) and take away the chiefeest cause
of sickness, and discomfort, by obtaining for the sicke abun- dantly their prayers and
exhortations, remission of sinnes. 2. Marke 6. 13. 3. This was a figure of the
gift of healing: and now seeing we haue the gift in more, the figure is no longer
necessary. 4. By calling on the Name of the Lord, I hee hath reason in making
missions of sinnes, for diseases are for the most part sent because of sinnes, so be-
cause God pardoneth their sinnes which confesse and acknowledge them, and
not theirs which iustifie themselves, therefore the Apostle addeeth, that wee
ought first to confesse one with another touching those inward diseases, that
we may helpe one another with our prayers. 11. Hee commendeth their prayers by
the effectes that come of them, that all men may vnderstand that this is no
thing more effectuall then they are, so that they proceede from a pure minde.
12. Kings 17. 1. and 18. 41. Luke 4. 25. 13. The taking away of an obedienc: All
reprehensions are not condemned, being that on the contrary part there is no
thing more acceptable to God, then to call into the way a brother that was
wandering out of the way. 14. Matih. 18. 15. 15. Hee called him backe from his
way.

6. Because most
men are wont to
obedie, that it
is good to repell
injuries by what
meanes soeuer,
he setteth against
that, the example
of the Fathers,
whose patience
had a much happy
end, because God
as a most bounti-
full Father, neuer
forgetheth his.
7. What end the
Lord geue.
7. Because euen
the best men
sometimes
through impa-
tience breake
out into oathe,
sometimes lesse,
sometimes greater,
the Apostle
directeth vs to
dett such wic-
kednesse, and to
accusation our
tongues to simple
and true talke.
8. Matih. 5. 34.
9. That that you
haue to say or af-
firm, speake or af-
firm it simply,
and without an othe:
and that that you
will denie, denie it
simply and flatly.
10. He sheweth
the best remedie
against all afflictions
to wit, in prayer,
which haue the
place both in fo-
row and ioy.
11. He sheweth pe-
culiarly, to what physicians especially wee must goe, when wee are diseased, to
wit, to the prayers of the Elders, which then also coule cure the bodie. (for so
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way.

1. Peter purposing
to speake of the
duties of a Chris-
tian life, reasoneth
first of the princi-
ples and nature, & car-
rying vs also farre about the same. For he sheweth vs where which are otherwise of
nature sinners, were through the free mercie of God the Father first chosen from
eternall: then according to that eternall decree, were by a certain second crea-
tion made his sinnes in Christ his onely begotten, by wof. Spirit we are inward-
ly changed, & by whose blood we also are reconciled, & eni, that as Christ him-
selfe rose againe from the dead, we also might be receiued into that same heavenly
& euerming glory. 4. Or according to the purpose of God, who neuer alloweth his
change to be faine, & of being separated from the sight of the wicked world,
through the working of the holy Ghost, they should be conuered to God, 2. Peter 1. 11.
through

through obedience and sprinkling of the blood of Iesus Christ. Grace and peace be multiplied vnto you :

3 Blessed be God, euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that whither now, referred in heauen for vs,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heauinesse, through manifold tentations,

7 That the trial of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour and glory at the appearing of Iesus Christ :

8 Whome yee haue not seene, and yet loue him, in whom now, though yee see him not, yet doe you beleue, and reioyce with ioy vnspokeable and glorious,

9 Receiving the ende of your faith, euen the saluation of your soules.

10 Of which saluation the Prophets haue inquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or at what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should followe,

12 Vnto whom it was reuealed, that not vnto themselves, but vnto vs they should minister the things which are shewed vnto you by them which haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore & girde vp the loynes of your minde : be sober, and trust perfectly on that grace that is brought vnto you, in the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lutes of your ignorance :

15 But as he which hath called you, is holy, so be ye holy in all manner of conuersation,

16 Because it is written, Be ye holy, for I am holy,

17 And if yee call him Father, which without respect of person iudgeth according to euerymans worke, passe the time of your dwelling here in feare,

18 Knowing that yee were not redeemed with corruptible things, as silver and golde, from your vaine conuersation, reuelled by the traditions of the fathers,

19 But with the precious blood of Christ, as of a Lamb vndefiled, and without spot.

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleene in God that rayed him from the dead, and gave him glorie, that your faith and hope might be in God.

22 Having purified your soules in obeying the truth through the Spirit, to loue brotherly without feining, loue one another with a pure heart feruently :

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liueth and endureth for euer.

24 For all flesh is as grasse, & all the glorie of man is as the floure of grasse. The grasse withereth, and the floure fallth away.

25 But the worde of the Lord endureth for euer : and this is the worde which is preached among you,

Hee pasheth from faith and hope, to the fruites of them both, which are vnderstood in the name of obedience : And it consisteth in two things, in renouncing our lutes, and liuing godly : which lutes haue their beginning in the bondage of sinne, but holiness proceedeth from the grace and fauour of GOD, which adopereth vs, and therefore regenerate vs, as the father and the children may be of one disposition

Luke 1.75. Hee sheweth the sanctification doth necessarily followe adoption. Lament. 3.1. and 3.2. and 3.7. As before he distinguished in faith and hope, from faine, to doeth hee now obedience, being the quick and sharpe sight of God, against sinne and carnall maxims, and carnall reuer-

rence against vaine curiositie. i If you will be called the fruites of that faith, hee. 2. Peter. 1.17. 1. Tim. 2.11. Galat. 2.6. 1. An exhortation, wherein hee sheweth the excellencie and greatnes of the beche of God the Father, in sanctifying vs by the death of his owne Sonne. And hee partly teacheth the vniuersity of the Lawe against the thing it selfe, that is, against the blood of Christ, and partly also men traditions, which hee condemneth as verily vaine and superstitious, because they neuer so olde & ancient. 4. 1. Cor. 6.10 and 7. 23. Hebr. 9.14. 1. Tim. 1.7. 2. Pet. 1.17. 2. The taking away of an obidion : what was before the world began, where that Christ was sent into the world, was there no Church? The Apostle answereth, that Christ was ordeined & appointed to redeeme & deliuer mankind, before that mankind was : much lesse was there any Church without him before his coming into the flesh : yet we are happie about the rest, so whome Christ was exhibited indetere, in this that hee haue suffered and overcome death for vs, doeth now most effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, and charitie. * Rom. 16. 25. Ephes. 3.3. 1. Cor. 13.1. 1. Tim. 1.10. 1. Tim. 2.1. 2. From exhortation. 13 Hee sheweth the profit of obedience, that is, charitie, earnestly beating into their heads againe, that he speaketh not of any common charitie, & such as proceedeth from that corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the worde layd boldly on by faith, and ingendred also in vs a spiritual and euershalting life, as God is himselfe pure and truly liuing. * Chap. 2. 17. 1. Tim. 2.10. Ephes. 4. 14. A reason why we haue neede of this heavenly generation, to wit, because that men, being their owne gods, are prone to great, are of an arrogancy of all true and sound goodnesse. * Eph. 4.6. 1. Tim. 1.10. 1. Tim. 2.1. 2. The word (flesh) breueth the weakness of our nature, which is chiefly to be considered in the flesh it selfe. 15 Again, least any man should feele that spiritual force and vntue in finned imagination, the Apostle calleth vs backe to y word of God : teaching vs furthermore, that there is no other worde of the Lord to be looked for, then this which is preached, in which onely we must trust.

only

CHAP. CHAP.

e Enclaffing hope,

a Note bee how much by what was wee come vnto that glory, to wit, through all kinde of afflictions, wherein notwithstanding faith maketh vs so secure, that wee are not onely not overcome with sorrow, but also through the beholding of God himselfe (who other wise is invisible) with the eyes of faith are vnspokeably ioyfull : because all such things, as they are but for a time, so are they not applied vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that as the leech we may obtaine saluation.

d This is that time which Daniel calleth the time of the endes, when as that great stirring of all things shall be, which all creatures shall participate, Rom. 8.19.

e He speaketh of the second coming of Christ. 8. Or reward. 3 He putteth a difference betweene true faith, that is to say, that faith which is only bare an eye to the doctrine of the Prophet and Apostles, and false faith : Afterward hee maketh two degrees of one and the same faith, according to the manner of the diuine reuelation, when it adde it is but one onely faith. Thirdly, hee saith, the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for, by the very Angels. f Hee aduise to the prophesie of Iael, which was exhibited upon the day of Pentecost, in the Apostles, as it were in the first fruits of the holy Ghost, which thus came our Peter declared, Acts. 6. 4. Hee goeth from faith to hope, which is indeede a compulsion that can not be sundered from faith, and beueth in argument what of compulsion : We ought not to be weary in doing, for to each can a thing, which the very Angels waite for with great desire. g This is a barren speech, taken of a common usage amongst them : for by reason that they were long garments, they could not trauaile a while they giued vp themselves : and hence it is that Christ saith, Let your loynes be girded up. h He sheweth forth very briefly what manner of hope ours ought to be, to wit, continually, vs ill we enioy the thing we hope for : then, what we haue to hope for, to wit, grace (that is, free saluation) reuealed in the Gospell, and not that, that men doe rashly and fondly promise to themselves. i Sunday and finally. 6 An argument to stirre your minde, seeing that God doeth not wait till wee seeke him, but hee hath brought euen vnto vs. 7 Hee sheweth out the end of faith, least any man should promise himselfe, either sooner or later that full saluation, to wit, the latter coming of Christ : and therewithall warneth vs, not to measure the digree of the Gospell according to the present state, seeing that that which we are now, is not yet reuealed.

CHAP. II.

2 He exhorteth the new borne in faith, to leade their liues answerable to the iane: & that their faith should flagger, he bringeth in that which was foretold touching Christ. 3 Then he willeth them to be obedient to Magistrates, 4 and that they patiently beare aduersitie after Christs example.

W Herfore, 4 laying aside all malicioynesse, and all guile, and dissimulation, and enuie, and all euill speaking,

2 As a newe borne babes desire that sincere milke of the worde, that yee may growe thereby,

3 Because yee haue tasted that the Lord is bountifull,

4 To whome comming as vnto a liuing stone, disallowed of men, but chosen of God and precious,

5 Yee also as liuely stones, be made a spiritual house, an holy Priesthood to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

6 Wherefore also it is conteyned in the Scripture, * Beholde, I put in Sion a chiefe cornerstone, elect and precious: and hee that beleueth therein, shall not be ashamed.

7 Vnto you therefore which beleuee, it is precious: but vnto them which be disobedient, the same stone which the builders disallowed, the same is made the head of the corner,

8 And a stone to stumble at, and a rocke of offence, euen to them which stumble at the worde, being disobedient, vnto the which thing they were euen ordained.

9 But yee are a chosen generation, a toyall

Priesthood, a holy nation, a people set at libertie, that ye should shew forth the vertues of him that hath called you out of darknes into his marvellous light,

10 Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercy, but now haue obtained mercie,

11 Dearly beloved, I beseech you, as strangers and pilgrims, 12 abstaine from fleshly lusts which fight against the soule,

13 And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, 14 may by your good works which they shall see, glorifie God in the day of visitation.

15 Therefore submit your selues vnto all manner ordinance of man 16 for the Lordes sake, 17 whether it be vnto the King, as vnto the superiour,

18 Or vnto gouernours, as vnto them that are sent of him, 19 for the punishment of euill doers, and for the praise of them that doe well.

19 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloake of malicioynesse, but as the seruants of God.

17 Honour all men: 18 loue brotherly fellowship: feare God: honour the King.

18 Seruants, be subiect to your masters with all feare, not only to the good and courteous, but also to the froward.

19 For this is thankeworthie, if a man

to fight against our saluation. 13 The fourth argument, to shew of the profit of so doing for this menie also wee provide for our goodnes, which will compell them at length to change their miodes, which speake euill of vs. * Chap. 3. v. 14. The fifth argument, which also is of great force: Because the glory of God is greatly let forth by that means, whilst by example of our honest liue, euen the most prophane men are brought vnto God, and submit themselves vnto him. * Math. 5. v. 16. When Gods light haue metey on them, 15 That which he speake generally, be now expounded by partes defining feuerallie euery mans duty. And first of all he speaketh of obedience which is due both to the Lawes, and also to the Magistrates both higher & lower. * Rom. 13. v. 1. By ordinances, 16 ment the frame of ordering of civil government: which he calleth ordinance of man, not because man inuented it, but because it is proper to men. 16 The first argument: because the Lord is the author and reuenger of the policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this. 17 He preueneth a canill which is made by me, I say they will obey Kings & the higher Magistrates, and yet condemneth their misliues: as though he their misliues were not aware with their authoritie which sent them. 18 The second argument taken of the end of this order, which is not onely most profitable, but also very beneficiall: seeing that by this means vertue is reuared, and vice punished: wherein y quietnes and happinesse of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least, or not at all consist herein: to wit, to call off the bridle of Lawes, (as at that time some foolishly according to the will of God, we should make manifest to all men, that the Gospel is not a cloake for sinne & wickednesse, seeing we are in such sort free, that yet we are still the seruants of God, and not of man: so the desire of a free life of man, by occasion of those things which he speake into euo generally, as into vnto those duties which pertaine in ouer to priuate men, and especially the faithful to the faithful, & into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equal to God, seeing that feare is due to God, and honour to Kings. 18 Be chriustlike and duest will towards all men. * Chap. 1. v. 10. 13. 10. e the assemblie & fellowship of the brethren, as Zac. 1. v. 14. * Eph. 5. v. 3. 11. 21 He goe h to the duties of seruants towards their masters, which he describeth with that commendation, that seruants submit themselves willingly and not by constraint, not onely to the good and conuaydlyan obedience: laded the condition of Frants is bound, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters injuries.

* Hs. 7. 2. 13.

10m. 9. 2. 5.

9 He returneth to that general exhortation.

2 A reason why we ought to liue holily, to wit, because we are citizens of beaue,

and therefore we ought to liue according to the Lawe, not of this world, which is

molli corrupt, but of the heavenly

city, although we be strangers in the world.

* Rom. 13. 14. galat. 5. 16.

11 Another argument: The children of God liue not according to the flesh,

that is, according to that corrupt nature, but according to the spirit.

Therefore fleshly motions ought not to beare rule in vs.

12 The third argument: for although those lures flatter vs,

yet they cease not

to shew of the profit of so doing, and of the

same and estimation

which speake euill of vs.

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* Rom. 6. 4.

ephe. 4. 22.

col. 3. 1.

1. Having laid for the foundation the Spirit of God effectively working by the word, and building built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope and charity: now he proceedeth to a general exhortation, the first member whereof is, that wee flee all sinne, both of fecer and also open malice.

2 The second is, that being newly begotten and borne of the new seede of the vncorrupt word, drawing and sucking greedily the same word as milke, we should more and more as it were growe up in this spiritual life.

3 And he calleth it, Sycare, not onely because it is a most pure thing, but also that we should seeke of it, which corrupt it. A As becometh new men. 3 He comendeth that spiritual nourishment for the sweetnesse and profit of it. Or, see safe. 4 He goes on forward in the same exhortation, and addeth another kind of borrowed speech, alluding to the Temple. Therefore he sayeth, that the company of the faithful is as it were a certaine holy & spiritual building, built of liuely stones, the foundation whereof is Christ, as a liuely stone fastening all that are layed vnto him with liuing vertue, and knitting them together with himselfe, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he compareth vs now to Priests placed to this ende in that spiritual temple, that wee should serue him with spiritual worship, that is, with holinesse and righteousness: but as the temple, so is the Priesthood built vpon Christ, in whom onely all our spiritual offerings are accepted. * Reuel. 1. 6. He prooueth it by the testimonie of the Prophet Ezechiel. * Ezech. 43. 16. * rom. 15. 2. By setting the most blessed condition of the beleuer, and the most profitable of the rebellious one against another, he pricketh forward the beleuer, and triumpheth over the other: and also preueneth an offence which ariseth hereof, that none doe reuelt this doctrine of the Gospel, then they which are chiefe amongst the people of God, as were at that time that Peter wrote these things, the Priests and Elders and Scribes. Therefore be as watchful in this there is no cause why any man should be astonished at this their stubbornnesse, as though he were a strange matter, seeing we haue bene forewarned so long before, that it should so come to passe: and moreover, that it pleased God so to create and make seruants in this selfe same purpose, that the Sonne of God might be glorified in their iust condemnation. Finally, for that the glory of Christ is hereby let forth greatly, whereas notwithstanding Christ remaineth the sure head of his Church, and that which stumble at him call downe and overthrow themselves, and not Christ. Fourthly, although they be cread to this ende and purpose, yet their fall and decay is now to be attributed to God, but to their owne obstinate stubbornnesse which commeth betwene Gods decree, and the execution thereof or their commendation, and is the true and proper cause of their destruction. * 1 Pet. 1. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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Because he maketh a conference of it to offend God, by whose good will and appointment, he knoweth this burden is layd upon him.

as He mitigateth the grievousness of servitude, while he sheweth plainly that Christ died also for servants, that they should beare so much the more patiently the inequality betweene him which are of one selfsame nature, more over setting before them Christ that Lord of Lords for an example, he signifieth that they cannot but seeme too delicate, which shew themselves more grieved in bearing of injuries, then Christ himselfe who was most iust, & most sharpe of all afflicted, and yet was most patient.

*as He borroweth kinde of speech taken of painters and skilfull fingers. * Eja. 53. 9. I have been as a patient affliction, to wit, as they commit their cause to God, by the example of Christ. 35. Hee seemeth now to turne his speech to maisters, which haue also themselves a master and iudge in heauen: who will iustly reuege the injuries that are done to servants without any respect of persons. * Eja. 53. 5. Mat. 5. 17. 16. He calleth the servants backe from the consideration of the injuries which they are constrained to beare, to thinke upon the greatness, and the end of the benefite received of Christ.*

for conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye doe well, ye suffer wrong and take it patiently, this is acceptable to God.

21 For heretofore ye are called: for Christ also suffered for you, leaving you an example that ye should follow his steps,

22 Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reviled, reviled not againe: when hee suffered, he threatened not, but committed it to him that judgeth righteously.

24 Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should live in righteousness, by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned unto the Shepherd and Bishop of your souls.

CHAP. III.

That Christian women should not contemne their husbands, though they be infidels. It brings in examples of feall women. 3. General exhortations, 14. patiently to beare persecutions, 15. and abily to yeild a reason of their faith, 15. Christs example.

Likewise I let the wives be subiect to their husbands, as that even they which obey not the word, may without the word be won by the conversation of the wives.

2 While they behold your pure conversation which is with feare:

3 Whose apprelling let it not bee that outward, with brodered haire, and gold put about, or in putting on of apparell:

4 But let it be the hidden man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is before God a thing much set by.

5 For even after this manner in time past did the holy women, which trusted in God, tire themselves, and were subiect to their husbands.

6 As Sara obeyed Abraham, as called him Sir: whose daughters ye are, while ye doe well, so not being afraid of any terror.

7 Likewise ye husbands, dwell with them as men of knowledge, giving an honour unto

the woman, as unto the weaker vessel, as even as they which are heires together of the grace of life, as that your prayers be not interrupted.

8 Finally, be ye all of one mind: one suffer with another: loue as brethren, be pitifull, be courteous.

9 Not rendering euill for euill, neither reboke for reboke: but contrariwise blessing, knowing that ye are thereunto called, that ye should be heires of blessing.

10 For if any man long after life, and to be good dayes, let him reframe his tongue from euill, and his lips that they speake no guile.

11 Let him eschew euill and doe good: let him keepe peace and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his cares are open unto their prayers: and the face of the Lord is against them that do euill.

13 And who is it that will harme you, if ye follow that which is good?

14 Notwithstanding blessed are ye, if ye suffer for righteousness sake. 15 Yea, as feare not their feare, neither be troubled.

15 But I sanctifie the Lord God in your hearts, and be ready alwayes to give an answer to euery man that asketh you a reason of the hope that is in you, with meeknesse and reuerence.

16 Having a good conscience, that when they speake euill of you as of euill doers, they may be ashamed which slander your good conversation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 For Christ also hath once suffered for sinnes, the iust for the vniuall, that he might

*loue. Proser. 17. 13. and 10. 12. Matt. 5. 39. 10. 2. 17. 1. Ephes. 1. 16. 1. We must not only not recompense injuries for injuries, but we must make them recompense to men with benefites. 12. An argument taken of compassion: Seeing that we are felices are called of God whom we offend so often, to goe great a benefite (so farre is hee from reuenging the injuries which we doe vnto him) shall we rather make our felices vnnorthy of so great bountifullnesse, then forgive one anothers faults? And from this verse to the end of the chapter, there is a digression or going from the matter hee is in hand with, to exhort vs valiantly to beare afflictions. * Eja. 53. 1. A secret rebuke. But this our patience shall be nothing else but a feeling & hardening of yr wickedness, to make them to serue you more boldly, and to destroy vs. (Nay faith the Apostle by the words of David) to live without doing hurt, and to follow after peace when it fleeth away, is the way to the happy and quiet peace. And if so be any man be afflicted for doing iustly, the Lord maketh all things, and will in his time deliuer the godly, which cry out him, and will deliuey the wicked. He Leads a blessed and happy life. * Eja. 1. 6. I this word (Face) after the manner of the Hebrews, it taken for (anger). 14. The second argument: when the wicked are provoked, they are more weary than the righteous, and therefore they be overcome by the righteous. And if the righteous cannot be gotten by that means also, yet notwithstanding we shall be blessed, if we suffer for righteousness sake. * Math. 5. 10. A most certaine counsel in afflictions, be they neuer so terrible, to make a confiant mind, and to stand fast. But how shall we attain vnto it? If we fast the God is our mind & heart, that is to say, if we rest vpon him, as one that is Almighty, that loueth mankind, that is good and true indeed. * Eja. 8. 12. 13. He is not despised as they are, I give him all praise and glory, and hang vnto him. 16. Hee reuerend we who are so afflicted for righteousness sake, we shall be able to stand for our life, either with denying, or renouncing the truth, or with the violence, or any such means: but rather to give an account of our faith boldly, as ye with a meeke spirit, full of godly reuerence, that the enemies may not haue any thing iustly to object; but may rather be ashamed of themselves. 17. A reason which standeth vpon two general rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then righteously: for this is, because we are so afflicted, not by hyppocrite, but by the will of our God. The other is, if we are afflicted for the iust cause, let us be patient: for Christ himselfe our chiefest pattern who was afflicted, not for his owne fault (which were none) but for ours, and that according to his Fathers decree. 19. An argument taken of compassion: Christ the iust suffered for vs that are vniuall, and shall it grieue vs that are vniuall for the iusts cause? As another argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his Father by the same way that he went himselfe, and partly from the cause sufficient to wit, because Christ is not only first before vs, for an example to follow, but also he is before vs, by the virtue in all the difficulties of this life, vntill he bring vs to his Father.*

The woman is called a vessel, after the manner of the Hebrews, because the husband vseth her as his fellow: & helps to live faithfully before God.

The third argument: for that they are equal in nature, which is the chiefe (lett is so to say, in the benefit of eternall life) which otherwife are vnequall as touching the governance and conversation at home, and therefore they are not to be despised although they be weak.

Of that gracious and free benefite whereby we are purchasing life given vs.

The fourth argument. All brauings and chidings must be eschewed, because they hinder prayers, and the whole service of God whereunto both the husband and the wife are called.

10. He returneth to common exhortation, to wit, that we should be in concord and whatsoeuer things pertaine to the maintenance of peace and mutual

** Gal. 3. 15. Ephes. 1. 22.*

*In the third place he setteth forth the vniuersal due to their husbands, commanding them to be obedient. He speaketh namely of them which had husbands that were not Christians, which ought so much the more to be subiect to their husbands, that by their honest and chaste conversation they may giue them to the Church. * 1. Tim. 2. 9.*

3. He condemneth the riot and excess of women and setteth forth their true apprelling such as is precious before God: vnto inward & incorruptible which consisteth in a meeke and quiet spirit.

*A who hath his feare fastened vnto God, so that the hid mist is against the deking of the body. 8. Precious indeed, and to taken of God. 4. An argument taken of the example of women, and especially of Sara, who was the mother of all beleeuers. * Gen. 12. 12. 5. Because women are of nature feall, bee giue them to vnderstand, that he requireth of them that subiection, which is not wrung out of them either by force or feare. * 1. Cor. 7. 6.*

6. He teacheth husbands also their duties, to wit, that the more vnderstanding and wisdom they haue, the more wisely and circumspectly they beahue themselves. 7. Doe all the duties of wedlocke. 8. The more wisdom the husband hath, the more circumspectly he beahue himselfe in beahueing those difformities, which through y womenes weaknesse of times cause trouble both to the husband & the wife. 9. The second argument, because y wife notwithstanding that she is weaker by nature than the man, is an excellent instrument of the man made to farre more excellent vser: whereupon it followeth that she is not therefore to be neglected because she is weaker, but on the contrarie part she ought to be so much the more cared for. 10. Having an honest care of her,

21 Another Argument taken of the happy end of the afflictions, wherein alio Christ goeth before vs both in example and vertue, as one who suffered most grievous torments more unto death, although but in one part only of the flesh, to wit, in the flesh or mans nature, but yet because conqueror by the vertue of his divinity.

22 As touching his manhood, for his body was dead, and his soule felt the torments of death. As a lesser objection: Christ indeed might do this, but what is that vs 7 yet (saith the Apostle) for Christ did flower forth this vertue to all ages for the perfection of the godly, were they never so few and miserable, and so to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present out in corporall person, but by his diuine vertue, preaching repentance euen by the mouth of Noe himselfe who then prepared the Arke, to take disobedient spirits which are now in prison waiting for the full recompence of their rebellion, and saved those few (that is, eight only persons) in the world. The Spirit is a figure of which Christ is to the Church: therefore this word, Spirit, cannot in this place taken for the soule, vntill we will say, that Christ was raised vp againe, and quickened by the vertue of his soule. ¶ He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. ¶ This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. * Gen. 6. 14. mat. 23. Luke 17. 46. ¶ Men. 13. A proportionall applying of the former example to the times which followed the coming of Christ: for that professed to do as he did, who was a figure of our Baptisme, not as though that material water of Baptismeauen was, as those waters which bare vp the Arke saved Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, perswaded vs being washed, so that we may call vpon God with a good confidence. ¶ The confidence being justified may freely call vpon God. That is (as I haue said), whereby Christ rose againe, and now being carried vnto heauen, hath received all power, death at this day defend and perseue vs.

CHAP. IV.

¶ He bringeth in Christs example and applyeth it to the mortifying of the flesh. Specially commanding Chastity. 15 And forbiddeth acts of patience. 17 That it is necessary that correction begin at the Church.

¶ Oraske how, then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind, which is, that he which hath suffered in the flesh, hath ceased from sinne.

2 That he henceforward should live (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

3 * For it is sufficient for vs that we have spent the time past of the life, after the lust of the Gentiles walking in wantonnes, lusts, drunkennes, in gluttony, drinkings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excess of riot: therefore speake they euill of you.

5 Which shall giue account to him, that is ready to iudge quicke and dead.

6 ¶ For vnto this purpose was the Gospell

preached vnto to God, and was put to death concerning the flesh, but was quickened by the spirit.

19 By it which he also went, and preached vnto the spirits that are in prison.

20 Which were in time past disobedient, when once the long suffering of God abode in the dayes of ¶ Noe, while the Arke was preparing, wherein few, that is, eight soules were saved in the water.

21 Whereof the baptisme that now is, answering that figure, (which is not a putting away of the flesh of the flesh, but a confident demanding which a good conscience maketh to ¶ God) sauen vs also by the resurrection of Iesus Christ.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

As a lesser objection: Christ indeed might do this, but what is that vs 7 yet (saith the Apostle) for Christ did flower forth this vertue to all ages for the perfection of the godly, were they never so few and miserable, and so to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present out in corporall person, but by his diuine vertue, preaching repentance euen by the mouth of Noe himselfe who then prepared the Arke, to take disobedient spirits which are now in prison waiting for the full recompence of their rebellion, and saved those few (that is, eight only persons) in the world. The Spirit is a figure of which Christ is to the Church: therefore this word, Spirit, cannot in this place taken for the soule, vntill we will say, that Christ was raised vp againe, and quickened by the vertue of his soule. ¶ He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. ¶ This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. * Gen. 6. 14. mat. 23. Luke 17. 46. ¶ Men. 13. A proportionall applying of the former example to the times which followed the coming of Christ: for that professed to do as he did, who was a figure of our Baptisme, not as though that material water of Baptismeauen was, as those waters which bare vp the Arke saved Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, perswaded vs being washed, so that we may call vpon God with a good confidence. ¶ The confidence being justified may freely call vpon God. That is (as I haue said), whereby Christ rose againe, and now being carried vnto heauen, hath received all power, death at this day defend and perseue vs.

a Having ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he last touching the death, and resurrection of Christ, to defining our sanctification, that we be furnished, as all one as to suffer in the flesh, that is to say, to leave off from our wickedness and viciousness: and so to rise againe to God, that is to say, to be reborn by the

new life. He sayeth, Christ, that we may lead the rest of our life which remaineth, after the will of Gods, much of this present life as remaineth yet to be passed over. * Eph. 4. 22. By putting vs in minde of the difficulty of our former life led in the flesh of sinne, he calleth vs to earnest repentance. ¶ Wickedly and licentious after the manner of the Gentiles. That we be not moved with the enemies peruse and furious iudgement of vs. we beare to forget againe that the iust iudgement of God which remaineth for them, for none, whereby they be then found in sinne were dead before, shall escape it. ¶ They thinke it a new and strange matter, as if a life in sinne were made mercies of the last general iudgement, And by promising an obsequy, that being Christ came very lately, they may seeme to be excusable which died before. But this ¶ Apostle denieth for (saith he) this selfe same Gospell was preached vnto them also: (for he speaketh vnto the Iewes) and that to the same end that I now preach it vnto you, to wit, that the flesh being abolished & put away (that is to say, that wicked & naughty corruption which remaineth in men) they should suffer themselves to be gouerned by the vertue of the Spirit of God.

preached also vnto the dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit.

5 Now the end of all things is at hand. See ye therefore sober, and watching in prayer.

6 But about all things haue ferient loue among you: * for labour shall couer the multitude of sinnes.

7 Be ye * barbarous one to another, without grudging.

8 ¶ Let every man as he hath received the gift, minister the same one to another, as good dispensers of the manifold grace of God.

11 ¶ If any man speake, let him speake as the words of God. If any man minister, let him do it as of the ability which God ministrerth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12 Dearly beloved, thinke it not strange concerning the fiery trial, which is among you to prove you as though some strange thing were come vnto you.

13 But reioyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shall appear, ye may be glad and reioyce.

14 ¶ If ye be tailed vpon for the Name of Christ, blessed are ye: for the spirit of glorie and of God resteth vpon you: which on their part is euill spoken of, but on your part is glorified.

15 ¶ But let none of you suffer as a murderer, or as a thief, or an euil doer, or as a busiebody in other mens matters:

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behaue.

17 ¶ For the time is come that iudgement must begin at the house of God. ¶ If it first begin at vs, what shall the end be of them which obey not the Gospell of God?

18 ¶ And if the righteous scarcely be saved,

boure. * Rom. 2. 6. phil. 3. 14. ¶ A reason, because that we haue, we be haue received it of God vpon this condition, to be his disposers & stewards. 10 He receiveth vnto two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiastical function, wherein two things specially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glorie of God the Father, in Christ as to the proper matter. 21 Because the cross is joynted with the sincere profession of Religion, the Apostle fully repeateth that which he touched before warning vs not to be troubled at persecutions and afflictions, as a newe and strange thing. ¶ As though fine new thing had befallen you, which you neuer thought of before. 12 The first reason: Because the Lord meaneth not to consume vs with this fire (as he saith) but purge vs of our filth, that we may be peculiar.

Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. * Math. 5. 10. ¶ Secondly, because that although the iudges thinke farre otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so called vpon are honoured of God with his true spiritual glory, and their election sealed in them by the Spirit of God. ¶ By Spirit here meaneth the gift of the Spirit. 13 The third difference is, that the godly are not afflicted for their euill doings, but for righteousnes sake as Christians: whereby it cometh to passe, that the Crosse, seeing it is a testimonie vnto them of faith and righteousnesse, ministrerth vnto them not an occasion of sorrow, but of vnspokeable ioy: now the Apostle propoundeth the third difference vnder 7 forme of an exhortation. 15 The third reason because the Lord of all the world being especially careful for them of his household, doeth therefore chastise them with all, yet so that he keepeth a measure in his chastisement: And as he hath a wayes and do to be merciful, so do he now specially who as he chastised his children in the person of his Church. 17 Let the godly hold to be offended and humble at that vaine shadow of felicitie of the wicked, as though God were not so gouernour of the world, for that the wicked are in good case, & the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, nor nurture them vnto the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to vnto destruction. * Proverb. 2. 33.

¶ He returneth to his purpose, ¶ I shew an argument taken from the circumstance of the time, because the last end is at hand, and therefore we must to much the more diligently watch and pray with true sobriety of minde.

¶ He commendeth charity of one toward another, because it is as it were bury a multitude of finnes, and therefore preferreth and maintaineth peace and concord: for they that loue one another, do easily forgive one another their offences.

¶ Prov. 10. 12. ¶ Of all the duties of charity, the commendation, namely, which was at that time most necessary, to wit, hospitality, which he will haue to be voluntary and not curious and bountifull.

¶ Rom. 13. 1. He sheweth the use of charity, to wit, whereby man bringeth that gift which he hath received to the profit of his neigh.

what gift soeuer we haue, we be haue received it of God vpon this condition, to be his disposers & stewards. 10 He receiveth vnto two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiastical function, wherein two things specially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glorie of God the Father, in Christ as to the proper matter. 21 Because the cross is joynted with the sincere profession of Religion, the Apostle fully repeateth that which he touched before warning vs not to be troubled at persecutions and afflictions, as a newe and strange thing. ¶ As though fine new thing had befallen you, which you neuer thought of before. 12 The first reason: Because the Lord meaneth not to consume vs with this fire (as he saith) but purge vs of our filth, that we may be peculiar. Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. * Math. 5. 10. ¶ Secondly, because that although the iudges thinke farre otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so called vpon are honoured of God with his true spiritual glory, and their election sealed in them by the Spirit of God. ¶ By Spirit here meaneth the gift of the Spirit. 13 The third difference is, that the godly are not afflicted for their euill doings, but for righteousnes sake as Christians: whereby it cometh to passe, that the Crosse, seeing it is a testimonie vnto them of faith and righteousnesse, ministrerth vnto them not an occasion of sorrow, but of vnspokeable ioy: now the Apostle propoundeth the third difference vnder 7 forme of an exhortation. 15 The third reason because the Lord of all the world being especially careful for them of his household, doeth therefore chastise them with all, yet so that he keepeth a measure in his chastisement: And as he hath a wayes and do to be merciful, so do he now specially who as he chastised his children in the person of his Church. 17 Let the godly hold to be offended and humble at that vaine shadow of felicitie of the wicked, as though God were not so gouernour of the world, for that the wicked are in good case, & the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, nor nurture them vnto the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to vnto destruction. * Proverb. 2. 33.

1 The conclusion, Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward, notwithstanding in the way of holiness and well doing, commending themselves to God their faithfull Creator, that is to say, their Father.

where shall the godly and the sinner appeare? 19 Wherefore let them that lust according to the will of God, commit their selves to him in well doing, as vnto a faithfull Creator.

CHAP. V.

1 Hee warneth the Elders not to aspye authoritie ouer the Church, 2 warning the younger for to be willing to be taught, and to be meek, 3 to be sober and watchfull, to resist the euill aduersarie.

2 He defaulteth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church.

3 He voucheth a preface touching the circumstance of his owne person: to wit, that he as their companion, communitie with them not of matter which hee knoweth not, but wherein he is as ouerlaid experienced as any, and propoundeth vnto them no other condition, but that

which he himselfe hath sustained before them, and doeth still take the same paines, and also hath one selfe same hope together with them. 3 The first rule: Hee that is a shepherd let him feed the flocke. 4 He saith not, Offer for the quicke and dead, and sing psalms breads in a strange tongue, but Feed. 5 The second. Let the shepherd consider, that the flocke is not his, but Gods: 6 The third: Let not the shepherds inuade others flockes, but let them feed that which God hath committed vnto them. 7 Let the shepherds gouerne the Church with the word and example of godly & vobianes life: not by constraint but willingly, not for filthy lucre, but of a ready minde, not as lords ouer Gods portion & heritage, but as his ministers. 8 Which is the Christian people. 9 That the shepherd: minde be not outmeete either with the wickedness of men, or their crueltie, hee warneth them to call their eyes continually vpon that chiefe Shepherd, & y growne which is layd vp for them in heauen. 8 Hee commendeth may peculiar Christian vertues, and especially modellie: which admision all of vs stand in need of, but especially the younger sort, by reason of the vntowardnesse and pride of that age.

one to another: * decke your selues inwardly in lowlinesse of minde: 9 for * God refecteth the proud, and giueh grace to the humble.

6 Humble * your selues therefore vnder the mighty hand of God, that hee may exalt you in due time.

7 * Cast all your care on him: for hee careth for you.

8 I be sober, and watch: for * your aduersary the deuil as a roaring lyon walketh about, seeking whom he may deuoure:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a little, make you persue, confirme, strengthen, and stablish you.

11 To him be glory and dominion for euer and euer, Amen.

12 By Silvanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying bow that this is the true grace of God, wherein ye stand.

13 The Church that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus, Amen.

1 The persecutions which Satan stirreth vp, are neither newe nor proper to any one man, but from old and ancient time common to the whole Church, and therefore wee must suffer that patiently, wherein wee haue fash & so many fellows of our conflicts & combats. 2 Amongst your brethren which are dispersed throughout the world. 3 Hee saileth vp as it were with a steale, the former exhortation with a solemn prayer, and perswading them to take increase of strength at his hands, of whom they had the beginning, and hope to haue the accomplishment, to wit, of God the Father in Iesus Christ, in whom wee are sure of the glory of eternall life, a Continuance and perseverance in the doctrine of the Apostles, is the only ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is saluation freely giuen of God, 15 familiar salutations, 16 In that famous citie of Assyria, where Peter the Apostle of the circumcision then was, * Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

3 Having spoken of the bountyfullnesse of God, 5 and of the vertues of faith, 6 He exhorteth them to a holiness of life, 12 And that his counsell may be the more effectually, 14 He sheweth that his death is at hand, 16 & that himselfe did see the power of Christ, which he opened vnto them.

1 A salutation wherein hee sheweth them to vnderstand that hee dealeth with them as Christs ambassador, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousness of Iesus Christ our God and Saviour, 2 In that that God

1 Imon * Peter a servant & an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the * righteousness of our God and Saviour Iesus Christ.

2 Grace and peace bee multiplied to you, through the acknowledging of God, and of Iesus Christ our Lord,

3 According as his * diuine power hath giuen vnto vs all things that pertaine vnto life and godlinesse, through the acknowledging of him

standing in his promises, shewed himselfe faithfull, and therefore wist vnto vs. 4 Faith is the acknowledging of God and Christ, from whence all our helpe doeth issue forth and floweth. 5 Christ setteth forth himselfe to vs plainly in the Gospell, and that by his only power, and giueh vs all things which are requisite both to eternall life, wherein hee hath appointed to glorifie vs, and also to godlinesse, in that hee doeth furnish vs with true vertue. 6 He speaketh of Christ, whom hee maketh God, and the only Saviour. 7 Vnto saluation. 8 This is the summe of true Religion, to be led by Christ to the Father, as it were by the hand.

that hath called vs vnto glory and vertue.

4 Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of the * diuine nature, in that ye fee the corruption, which is in the world through such lust.

5 Therefore giue, euen all diligence thereto: 6 Ioyne moreover vertue with your faith: and with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

from the wicked lusts which wee carie about vs) and are made, after a sort, like vnto God himselfe. 7 By the diuine nature, hee meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in vs. 8 In me, 9 For this is the state of corruption, and hath his seate in the flesh, and in the world, and in the flesh. 10 Having layd the foundation of that is, in the flesh, and in the world, and in the flesh, hee beginneth to exhort vs to giue our mindes wholly to the true life of this grace. And hee beginneth with faith without which nothing can please God, & bee vnto vs to haue it full fraught with vertue (that is to say) with good & godly manners, being ioyed with the knowledge of Gods will, without which there is neither faith neither any true vertue. 6 Supply also, and support vnto us. 6 Hee reuereh vnto certain other principall vertues, of wherof some pertaine to the first Table of the Law, others to the last.

* Rom. 13, 10. 9 Because pride seemeth to many, to be the way vnto the glory of this life, the Apostle warneth vs to the contrary side, that iniquitie and shame is the reward of pride, and glory the reward of modestie. * James 4, 6. 10 Because the proud and lofty spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanity of proud men, and to haue wholly vpon his providence. * Psal. 55, 23. matth. 6, 25. Luke 12, 22. 11 The crueltye of Satan, who seeketh by all means to deuour vs, is overcome by watchfulness and faith. * Luke 22, 31. 12 The persecutions which Satan stirreth vp, are neither newe nor proper to any one man, but from old and ancient time common to the whole Church, and therefore wee must suffer that patiently, wherein wee haue fash & so many fellows of our conflicts & combats. 2 Amongst your brethren which are dispersed throughout the world. 3 Hee saileth vp as it were with a steale, the former exhortation with a solemn prayer, and perswading them to take increase of strength at his hands, of whom they had the beginning, and hope to haue the accomplishment, to wit, of God the Father in Iesus Christ, in whom wee are sure of the glory of eternall life, a Continuance and perseverance in the doctrine of the Apostles, is the only ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is saluation freely giuen of God, 15 familiar salutations, 16 In that famous citie of Assyria, where Peter the Apostle of the circumcision then was, * Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.

7 As those fruits doe spring from the true knowledge of Christ, so in like sort the knowledge is false is followed, and groweth by bringing forth such fruits, to be that is vniuersall did either neuer knowe the true light, or hath forgotten the gift of sanctification which hee hath receiued.

8 He that hath not an effectiual knowledge of God in him, is blind as the kingdome of God, for he cannot see things that are auaire off, that is to say, heavenly things.

9 The conclusion: There fore seeing our calling and election is approved by those fruits, and is confirmed in vs, and moreover seeing this is the ouerlasting kingdome of Christ, it remaineth that we call our minds wholly that way.

10 An amplifying of the conclusion toucheth with a modest exhortation, wherein he declareth his loue towards them, and so fortheth them of his death, which is at hand.

11 In this body.

12 1 John 2.18.

13 1 Cor. 1.17.

14 And c.

15 Another amplification taken both of the great certaintie and also of excellencie of this doctrine, as whereof our Lord Iesus Christ the sonne of God is author, whose glory y^e Apostle himselfe both saw and heard.

16 Math. 17.1. The truth of the Gospel is hereby also manifest, in y^e agree wholly with the foretellings of the Prophets.

17 The doctrine of the Apostles doeth not stand on the doctrine of the Prophets, for they confirme each other by each others testimoines, but the Prophets were as candles which gaue light vnto the blinde, vntill the brightnes of the Gospel beganne to shine. 18 A more full and open knowledge then was vnder the shadowes of the Law.

19 That cleaue doctrine of the Gospel.

20 1 Tim. 3.16.

21 The Prophets are to be read, but so, that we aske of God the gift of interpretation: for hee is the author of the writings of the Prophets, is also the interpreter of them.

22 He is with the Scripture and prophesie together, distinguishing true Prophets from false.

23 For all interpretation cometh from God.

24 The goodly interpreters and messengers.

25 Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.

7 And with godlinesse, brotherly kindnesse; and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor vniuersall in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things, is blinde, and cannot see farre off, and hath forgotten that he was purged from his old finnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if yee doe these things, ye shall neuer fall.

11 For by this means an entering shall be ministered vnto you abundantly into the everlasting kingdome of our Lord and Saviour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present truth.

13 For I thinke it meet as long as I am in this tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath ^{the} weal me.

15 I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 For we followed not deceiueable fables, when we opened vnto you the power, and commanding of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent Glory, * This is my beloued Sonne, in whom I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the holy mount.

19 We haue also a most sure word of the Prophets, to the which ye doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day draweth aife in your hearts.

20 So that ye y^e first know this, that no prophetic of the Scripture is of any private interpretation:

21 For the prophetic came not in old time by the will of man: but by holy men of God spake as they were moved by the holy Ghost.

CHAP. II.

Hee foretelleth them of false teachers, 3 whose wicked spirits and ascriptions he declareth, where cometh in to bribe teachers, 17 and to welles without water, 20 because they seek to withhold men from God to their eale filthinesse.

1 As in times past there were two kinds of Prophets, the one true, the other false: so Peter foretelleth them that there shall come true and also false teachers in the Church, in such sort that Christ himselfe shall be denied of some, which notwithstanding shall call him redeemer.

2 Under the Law, while the fraie and policie of the lawes was yet standing.

3 There shall not only be heresies, but also many followers of them.

4 Countenouers for the most part is a companion of heresie, and match merchandise euen of foules.

5 They will abuse you, and sell you as they sell cattell in stables.

6 A comfort for the Godly, God who call the Angels that sell away from him headlong into the darke of hell, as lengths the iudge, and who destroyed the olde world with the flood, and pleased Noe the eight person, and who burned Sodom and Gommorah, will deliuer his elect from these errors, and will utterly destroy those vniuersall wicked.

7 As the Grecians called the deepe dungeon vnder the earth, which should be appointed to torment the foules of the wicked in.

8 Bound them with darke chains as it were with chains: and by darkenesse, be meemb that most miserable fate of life, that is full of horror.

9 Which was before the Flood: that God made a new world, but because the world seemed new.

10 Gen. 1.1. For he ceased not for the space of an hundred & twentie yeres to warre the wicked both by word & deed, with a God of God hanged out their heads.

11 Gen. 1.1. 3. g which very fewe he looked and turned his eyes.

12 He hath a hundred foules, and being vehemently grieved, liued a painfull life.

13 He hath bene long in fasting, and deliuered the righteous.

14 He goe to another sort of corrupt men, which notwithstanding are within y^e bosome of the Church, which are wickedly given, & do seditionally seeke euill of the authoritie of Magistrates, (which the Angels themselves that minister before God, do not dispraise) A true and liuely description of the Romish Clergie (as they call it) Princes and great men, be they neuer so high in authority.

15 A liuely painting out of the same persons, wherein they are compared to the wicked, which are to be faste in bondage to destruction, while they giue themselves to their belittles: For there is no greater ignorance then in these men, although they most impudently find fault with those things which they know not: and it shall come to passe that they shall destroy themselves as beasts, with those pleasures where-with they are delighted, and dishonour, and defile the company of the Godly.

16 Made to this end, to be a pray to those men, which will ingly call themselves into Satan foles.

17 Their owne wicked manners shall bring them to destruction.

18 Or, little rocks, M When as by being among the Christians in the holy barker which the Church keepeth they would seeme by that meane to be true members of the Church, yet they are indeed but blous of the Church,

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7 Hee condemne
in those men
as Iudas. 7 euen in
their behauiour
and countenance
an vncomforable
Iud, as making
merchandise of
the foules of light
persons as men
exercised in all the
crafts of coue-
tousnesse, to be
short, as men that
fall money for the
Soules of God
after Balaams ex-
ample, vpon the
dumbe beest re-
proued.

* Numb. 22. 13.
* Iudas 12.
* Another note
whereby they may
be well knowne
what manner of
men they are, be-
cause they haue in-
uadably nothing
but either vitiely
vaire or vey but-
full, althow they
make a shew of
some great good-
nesse, but they
shall not escape
vnpunished for it,
because vnder pre-
tence of false li-
berty, they draw
men into most mi-
serable flauery of
finer.

9 Which boist of
knowledge, and haue
nothing in them. 9 Most greife darknesse. 9 They take with
men with vaine and swelling word. 9 They take them as flies are decen with
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14 7 Hauling eyes full of adulterie, and that
cannot cease to finne, beguiling vnsatiable soules,
they haue hearts excruciated with couetousnesse,
they are the children of euil:

15 Which forsaking the right way, haue gone
astray following the way of * Balaam the sonne of
Bekor, which loued the wages of vngirtednesse.

16 But hee was rebuked for his iniquity: for
the dumbe beest speaking with mans voyce for-
bade the foolishnesse of the 11 prophet.

17 * These are o wellcs without water, and
cloudes carried about with a tempest, to whom
the blacke darknesse is reserved for euer.

18 For in speaking swelling words of vanity,
they beguile with wantonnesse through the
lusts of the flesh them that were cleane escaped
from them which are wrapped in error,

19 Promising vnto them liberty, and are them
selues the seruants of corruption: for of whom
soeuer a man is ouercome, euen vnto the same is
he in bondage.

20 9 For if they, after they haue escaped
from the filthinesse of the world, through the ac-
knowledging of the Lord, and of the Saviour Ie-
sus Christ, are yet tangled againe therein, and
ouercome, the latter end is worse with them then
the beginning.

21 For it had beene better for them not to haue
acknowledged the way of righteousness, then
after they haue acknowledged it, to turne from
the holy commandment giuen vnto them.

22 But it is come vnto them according to the
true prouerbe, * The dogge is returned to his
owne vomit: and the sow that was washed, to
the wallowing in the mire.

CHAP. III.

1 Hee sheweth that hee writteth the same things againe.
2 Because they must often be stirred up, 4 because dan-
gers hang ouer their heads through certaine mockers.
3 Therefore he warneth the gaily that they doe not after
the iudgement of the flesh, 5 appoint the day of the Lord,
14 but that they thinke it alwayes at hand, 15 in which
day hee sheweth that Paul agreeeth with him.

This second Epistle I now write vnto you,
beloued, wherewith I stirre vp, and warne
your pure mindes.

2 To call to remembrance the words, which
were tolde before of the holy Prophets, and also
the commandement of vs the Apostles of our
Lord and Saviour.

3 * 2 This first vnderstand, that there shall
come in the last dayes, a mockers, which will
walke after their lusts,

4 3 And say, Where is the promise of his com-
ming? for since the Fathers died, all things con-
tinue alike from the beginning of the creation.

5 4 For this they willingly know not, that the
heauens were of olde, and the earth that was

of the water, and by the water, by the word of
God.

6 5 Wherefore the world that then was, peri-
shed, ouerflowed with the water.

7 6 But the heauens and earth, which are now,
are kept by the same word in store, and reserved
vnto fire against the day of condemnation, and
of the destruction of vngodly men.

8 7 Dearely beloued, be not ignorant of this
one thing, that one day is with the Lord, * as
a thousand yeeres, and a thousand yeeres as one
day.

9 8 The Lord of that promise is not slacke (as
some men count slacknesse) 9 but is patient to-
ward vs, and * would haue no man to perish, but
would all men to come to repentance.

10 10 But the day of the Lord will come as a
thiefe in the night, in which the heauens shall
paste away with a noise, and the elements shall
melte with heat, and the earth with the workes
that are therein shall be burnt vp.

11 11 Seeing therefore that all these things
must be dissolved, what manner persons ought
ye to be in holy conseruation and godlinesse.

12 Looking for, and * hasting vnto the com-
ming of that day of God, by which the hea-
uens being on fire, shall be dissolved, and the ele-
ments shall melt with heate.

13 But we looke for * new heauens, and a
new earth, according to his promise, wherein
dwelleth righteousness.

14 Wherefore, beloued, seeing that yee looke
for such things, be diligent that yee may be
found of him in peace, without spot and blame-
lesse.

15 * And suppose that the long suffering of
our Lord is saluation, 12 euen as our beloued brother
Paul according to the wisdome giuen vnto
him wrote vnto you,

16 As one that in all his Epistles speaketh
of these things: 13 among the which, some things
are hard to be vnderstood, which they that are
vulnerable and vnsatiable, which they that are
vulnerable and vnsatiable, which they that are
vulnerable and vnsatiable, which they that are

17 Ye therefore beloued, seeing ye know these
things before, beware, least yee also be plucked a-
way with the error of the wicked, and fall from
your owne stedfastnesse.

18 But grow in grace, and in the knowledge
of our Lord and Saviour Iesus Christ: to him be
glorie both now and for euermore. Amen.

none of them may perish. * Ezekiel 33. and 33. 11. 10
very short description of the least distinction of the world,
nothing could be spoken more exactly. Mat 24. 34. 1. Thee 7. 2. 3. 4.
16. 15. 4. With the witness as it were of a justifying flame. 11. An exhortation
to purity of life, fasting before vs that horrible iudgement of God both to bridle
our vngodnesse, and also to comfort vs, so that we be found watching and ready
to meete him at his coming. 6 Hee requirer patience of vs, yet such patience
as is not fast full. * Esa. 65. 17. 66. 22. Reuelat. 21. 1. In which heauenly
g that you may trye to your profit, how gentle and peaceable hee is. * Rom 12. 4.
12 Pauls Epistles are allowed by the expresse testimonie of Peter. 13. These are
certain of these things obscure and dark, wherof the vntaught of the Scripture
ouerthrowe some men that thus say, saying, the testimonies of the Scripture
that we may daily more and more grow vp and increase in the knowledge of
Christ. 11 That is to say, among the which things: for be dispirited not here
whether Pauls Epistles be plaide or dark, but faith, that amongst those things
which Paul hath written in his Epistles, & Peter himselfe in these two of his
are owne, there are some things which cannot be easily vnderstood, and therefore
of some drawne to their owne destruction: and this hee faith make vs more at-
tentive and diligent, and not remoued from the reading of holy things, for to
what end should they haue written vaine speculations?

7 Secondly, bee
teased against them
the vniuersall
flood which was
the destruction,
in a vaine of the
whole world.

9 For the waters
returning into their
former place this
world, that is to
say, this beauty of
the earth, which
we see and all li-
ving creatures
which live vpon
the earth perfited.

9 Thirdly, be pro-
nounced that it
shall not be har-
ter for God to
burne heauen and
earth with fire, in
that day which is
appointed for the
destruction of the
wicked, (which
thing he will al-
ways do) then it was
for him in times
past to make them
with his onely word
and afterward
to ouerwhelme
them with
waters.

10 The taking away
of an obiect: in
that hee seem-
eth to deferre
this iudgement a
long season, in re-
spect of vs it is
true, but the suf-
fering of God with
whom there is no
time: either long or
short.

* Psal. 90. 4.
3 The Lord will
surely come, be-
cause he hath pro-
mised: so that
neither soe nor
later then he hath
promised.

4 A reason why
the latter day com-
meth not out of
our sight, is, be-
cause the Lord God
doth patiently
waite till the
elect be brought to
repentance, that

2 The remedy
against those wic-
ked enemies both
of true doctrine
and holinesse, is to
be fought for by
the continual me-
ditation of the
writings of the
Propheet and
Apostles.

* 1 Tim 4. 1.
4 Tim 3. 1.

Iude 18.

3 Hee toucheth
the second com-
ming of Christ
against the Epi-
cures by name.

4 A Man trine men,
who will some time
be by the concept of
God, 15 wicked boldnesse. 3 The reason
why these mockers pre-
tend, because the course of nature is all one as it
was from the beginning: therefore the world is from euertlasting and shall be euer.
4 Hee teases against them the creation of heauen and earth by the word of God,
which these men are willingly ignorant of. 5 Watch attentively when the waters
were gathered together into one place.

8 He that committeth sinne, is of the de-
uill: for the deuill kinneth from the beginning:
for this purpose was made manifest that Sonne of
God, that hee might loofe the workes of the de-
uill.

9 Whosoever is borne of God sinneeth not:
for his seede remaineth in him, neither can hee
sinne, because he is borne of God.

10 In this are the children of God knowne,
and the children of the deuill: whosoever doeth
not righteousse, is not of God, 10 neither hee
that loueth not his brother.

11 For this is the message that yee heard
from the beginning, that we should loue one
another.

12 Not as Cain which was of that wicked
one, and slew his brother: 13 and wherefore
slew he him? because his owne workes were euill,
and his brothers good.

13 Marcellie not my brethren, though this
world hate you.

14 Wee know that we are translated from
death into life, because we loue the brethren: * he
that loueth not his brother, abideth in death.

15 Whosoever hateth his brother, is a man-
slayer: and ye know that no manslayer hath eter-
nall life abiding in him.

16 Hereby haue we perceiued lone, that
he laide downe his life for vs: therefore we ought
also to lay downe our liues for the brethren.

17 And whosoever hath this * world
good, and seeth his brother haue need, and shut-
teth vp his compassion from him, how dwelleth
the loue of God in him?

18 My little children, let vs not loue in word,
neither in tongue only, but indeed and in truth.

19 For thereby we know that we are of the
truth, and shall before him assure our hearts,
20 For if our hearts condemne vs, God is
greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not,

then haue we boldnesse toward God.

22 And whatsoever we aske, we receiue
of him, because we keepe his commandements,
and doe those things which are pleasing in his
sight.

23 This is then his commandement, that we
beleene in the Name of his sonne Iesus Christ,
and loue one another, as hee gaue commande-
ment.

24 For hee that keepeth his commande-
ments, dwelleth in him, and he in him: and here-
by we know that he abideth in vs, even by that
Spirit which hee hath giuen vs.

* Iohn 6.23 and 17.3. * Iohn 13.34 and 15.10. f He
of sanctification whereby we are borne anew, and liue vnto

CHAP. IV.

1 Having spoken somewhat touching the trying of spirits;
4 For some spake after the world, 5 and some after
God. 7 He returneth to that title, 11, 12 and by the
example of God he exhorteth to brotherly loue.

Dearly I beloued, beleuee not euery a spirit,
but trie the spirits whether they are of God;
for many false Prophets are gone out into the
world.

2 Hereby shall we know the spirit of God,
b Euery spirit that confesseth that Iesus Christ
is come into the flesh, is of God.

3 And euery spirit that confesseth not that Ie-
sus Christ is come in the flesh, is not of God: but
this is the Spirit of Antichrist, of whom ye haue
heard, how that he should come and now already
he is in this world.

4 Little children, ye are of God, and haue o-
uercome them: for greater is he that is in you,
then he that is in this world.

5 They are of this world, therefore spake
they of this world, and this worlde heareth
them.

6 We are of God, * hee that knoweth God,
heareth vs: he that is not of God heareth vs not.
Hereby know we the Spirit of truth, and the
spirit of error.

6 Beloued, let vs loue one another: 7 for
loue commeth of God, and euery one that loueth
is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God
3 for God is loue.

which are altogether to be followed for impure spirits which are to be eschewed
A This is spoken by the figure Metonymie, and it is as if he had said, Belieue not
euery one that sayeth that hee hath a gift of the holy Ghost: but let us see the office of a
Prophet. 2 Hee giueth utterance and response I rule to wit the rule to the true
of Antichrist but so still, left hee the diuine of humane nature of Christ, or the true
voiding of them together to be denied, or if the least error that may be, be derogate
from his office who is our onely King, Prophet, and exulting high Priest,
He speakes simply of the doctrine, and then the true, to wit, the true Messias.
Is true man. 3 Hee comforteth the elect with a most pure hope of victory but
ye, for, hee teacheth them that they fight not with their owne powerte, but with
the verie vs and power of God. 4 Hee bringeth a reason: why the world receiue
these teachers more willingly, and than the true: to wit, because they receiue
nothing but that which is worldly: which is another note also to know the
doctrine of Antichrist. 5 Hee telleth vnto them that his doctrine and the
doctrine of his false lawes, is the furred word of God, which of necessity we haue
boldly to set against all the mouthes of the whole world, and thereby discerneth
the truth from a flood. * Iohn 8.47. e True Prophets against whom are set
false Prophets, that is such as erre themselves, and lead other into error. 6 Hee
returneth to the commendation of brotherly loue and charity. 7 The first reason:
Because it is very diuine: and therefore very meere for the honour of God:
for that whosoever is voyde of God, cannot be sayle to know Gods right. 8 A
confirmation: 9 Hee is the nature of God to loue one another, whereof we haue a most
man full proofe aboue all other: in that that of his owne free and infinite good
will towards vs his enemies, hee deliuered vnto death not a common man, but
that his owne Sonne, yea, his onely begotten Sonne, to the end that wee being
reconciled through his blood, might be made partakers of his euertlastig glory.
f In that hee called God, Iesus hee sayth more then if hee had said, that hee
loueth vs infinitely.

* Mat. 23.22, and 16.
15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Taking occasion
by the name of the
Spirit, least loue
and charity should
be separated from
the worship of
God, which chiefly
dependeth of his
true knowledge,
he returneth to
that which he
spoke in the
second Chapter
touching the ta-
king heed of An-
tichrists. And he
will haue vs be-
are to take heed of
two things, the
one is, that seeing
there be many
false prophesies, we
doe not lightly
giue credit to euery
man. 2 The other
is, that because
many men teach
false things, we
should not there-
fore beleuee any
we must thin
before we make
that we may be
able to discern
the Spirit of God.

An argument
of contrariety:
the deuill is the
author of sinnes,
and therefore he is
of the deuill, or
is ruled by the
inspiration of the
deuill, that hee
might be as the
deuill
sinne, then is
hee not Gods
sonne: for the deuill
and God are fo
contrary the one
to the other, that
euen the Sonne of
God was sent to
destroy the workes
of the deuill.
Therefore on the
contrary side, who-
soever receiue the
inspiration of the
Sonne
of God, being
borne againe of
his Spirit as of new
seed, in whom
that of uiceli-
ty
hee is now deliuered
from the flauer of
sinne.
* Iohn 8.44.
i Remembeth
the deuill, as the child
doeth the father,
and is overcome by
his spirit.
ii Hee is not sin-
ner, but sinneeth,
for hee doeth nothing
els but sinne.
iii From the very
beginning of the
world.
iiii The holy Ghost
is called of by the
effect he worketh,
because by his ver-
tue and mighty
working, as it were
by word, we are
made, vs 10.19.
v The sonne of Iohn, by a wicked life they are knowne which are gouerned by the
Spirit, out of the Deuill, and by a pure life, which are Gods children. vi Hee beginneth
to commend charity vnto the brethren, as another mark of the Sonnes of God.
vii The first reason, taken of the authority of God, which giueth his commandment.
* Iohn 13.34 and 15.12. i An amplification, taken of the contrary example of
Cain, which slew his brother. * Genes. 4.8. ii Hee bringeth forth a very
fit and very old example, wherein we may see the nature of the sinners of
God, and of the fowles of the deuill, and what fate and condemnation remaineth
in this world, and what shall be the end of both at length. 13 A short di-
gression. Let vs not maruile that were are hated of the world for doing our duty,
for such was the condition of Abel who was a iust person: and who would not
rather be like him than Cain? 14 The second reason. Because charity is a testi-
mony that we are translated from death to life: and therefore he that is without
breath is a testimony of death, & whosoever nourisheth death as it were in his
death in his bosome. o Loe is the true signe it knoweth. * Chap. 4. 10. viii vs 12.
life, for as much as by the effect the true signe it knoweth. * Chap. 4. 10. viii vs 12.
i Confirmation. Whosoever is a murderer, is eternall death, who lo hateth
his brother, is a murdurer, therefore he is in death. And the twopen followeth
the contrary: He that loueth his brother, hath purged to life, for indeed we are borne
death. Iohn 13.35. ephes. 5. 2. 16 Now hee sheweth how far Christian charity
extendeth, euen to farre, that according to the example of Christ, euery man forget
himself, to provide for 10 helpe his brethren. * Luke 9. 31. 17 Hee reasoneth
by comparison: For if we are bounde seen to giue our love to our neighbours, how
much more are we bounde to helpe our brethren, who neede us more needfully than
Substance? 9 Whosoever loveth this life is forsaken. 10 Op-neth not his heart to
him, nor helpe him willingly and cheerfully. 11 Christ to christe standeth not
to words, but in deede, and proceedeth from a sincere affection. 12 Iohn com-
mendeth his charity by a triple effect: for first of all, by it we know that we are
indeed the sonnes of God, as he sheweth before. 10 Therefore it commeth: b
we haue a quicke confidence, as on the contrary side he that thinketh that he hath
God for a iudge, because he is gullible to himselfe, either hee is false or alway
is querulous: God hath a sure quicker sight then we, & iudgeth more surely.
11 In an euill conscience euillness vs, much more ought the indigement of God
condemne vs, who knoweth our hearts better then we our selues doe. 21 A third
effect: also it sheweth out of the former, that in these miseries we are fure to be heard,
because we are the sonnes of God, as we testified by the grace of sanctification
which is proper to the elect.

* Iohn 3.16.

9 Another reason by comparison: if God so loved vs, shall not we his children love one another.

* Iohn 6.18.

* Iohn 6.16.

10 A third reason: Because God is inuoluble, therefore by this effect of his Spirit, to wit, by charity, he is vnderflood yea, and to be not cut off vs, but ioyned with vs, & in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

11 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

12 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

13 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

14 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

15 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

16 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

17 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

18 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

19 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

20 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

21 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

22 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

23 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

24 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

25 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

26 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

27 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

28 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

29 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

30 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

31 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

32 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

33 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

34 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

35 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

36 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

37 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

38 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

39 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

40 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

41 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

42 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

43 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

44 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

45 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

46 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

47 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

48 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

49 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

50 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

51 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

52 And in vs, in whom he is so effectually working.

* I. Ioh. 14.19.

9 Herein was that love of God made manifest amongst vs, because God sent that his only begotten Sonne into this world, that we might love through him.

10 Herein is that love, not that we loued God, but that he loued vs, and sent his Sonne to be a reconciliation for our finnes.

11 Beloued, if God so loved vs, we ought also to loue one another.

12 * No man hath seene God at any time, If we loue one another, God dwelleth in vs, and his love is a perfect in vs.

13 Hereby know we, that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue seene, and doe refiect, that the Father sent the Son to be the Sauour of the world.

15 Whofoeuer ¹ confesseth that Iesus is the Son of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleueed the love that God hath in vs, ¹ God is love, and hee that dwelleth in love, dwelleth in God, & God in him.

17 Herein is that love perfect in vs, that we should haue boldnesse in the day of iudgement: for as he is, euen so are we in this world.

18 There is no feare in love, but perfect love casteth out feare: for feare hath painefullnesse: and hee that feareth, is, or passeth in love.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, he is a liar: ¹ for how can hee that loveth not his brother whom hee hath seene, loue God whom he hath not seene?

21 And this is commendation haue wee of him, that hee that loveth God, should loue his brother also.

of God, when we loue God, and keepe his commandements.

3 For this is the love of God, that we keepe his commandments: ¹ and his ² commandments are not burdensome.

4 For all that is borne of God, ouercometh this world: ¹ and this is that victory that ² hath ouercome this world, euen our faith.

5 Who is it that ouercometh this world, but hee which beleueeth that Iesus was that Sonne of God?

6 This is that Iesus Christ that came by water and blood: ¹ not by water only, but by water and blood: and it is that ² Spirit that beareth witness: for that Spirit is truth.

7 For there are three, which beare record in heaven, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three, which beare record in the earth, the Spirit, and the Water, and the Blood: and these three agree in one.

9 If we receiue the witness of men, the witness of God is greater: for ¹ this is the witness of God, which he testified of his Sonne.

10 Hee that beleueth in that Sonne of God, hath the witness in himselfe: hee that beleueth not God, hath made him a liar, because hee beleueth not the record, that God witnessed of that his Sonne.

11 And this is that record, ¹ to wit, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and hee that hath not that Sonne of God, hath not that life.

13 These things haue I written vnto you, ¹ that ye may knowe, which are led by the Spirit of God, and are through grace delivered from the curse of the Lawe.

14 A reason: Because by regeneration we haue gotten strength to overcome the world, that in a way, we may overcome it, and the commandments of God. He declares what that strength is, to wit, Faith. Hee saith the time that is past to be gone, & vnderstanding, that although wee be in the battell, yet undoubtedly wee shall be conquerours, and are most certaine of the victorie: ¹ Which is the infinitumall cause, and as a meane and end whereby we lay hold on him who indred doth performe this, that is, hath and doth overcome the world, Euen Christ Iesus.

15 Cor. 15.57. Moreover hee declares two things, the one where true faith is to wit, that which telleth vpon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument it drawen from Iesus Christ the Sonne of God.

16 Hee proueth the excellencie of Christ, in whom onely all things are giuen vnto vs by faith, witness, three heauenly, and three earthly, which wholly and fully agree together. The beauenly witnesses are: the Father who sent the Sonne, the Word is selfe which becometh flesh, and the holy Ghost. The earthly witnesses are, water, (that is, our sanctification) blood, (that is, our iustification) the Spirit, (that is, acknowledging of the Father in Christ by faith through the testimony of the holy Ghost.)

17 Water is not to separate water from blood, (that is, sanctification from iustification, or righteousness from righteousness) but to be one with it, and not vpon sanctification, but so farre forth as it is a witness of Christ's righteousness: as if imposed vnto vs: and although this imputation of Christ's righteousness be neuer separated from sanctification, yet it is onely the matter of our salvation, & our spirit, which is the third witness, testifieth that the holy Ghost is truth, that is, that hee that is true which he telleth vs, to wit, that we are the finnes of God, hee looketh Iohn 8.14. I agree in one.

18 Hee sheweth by an Argument of comparison, of what greater might the beauenly testimony is, that the Father hath giuen of the Sonne, vnto whom he hath bequeathed the Sonne, the holy Ghost. I conclude this arguement, for that testimony which I said is giuen in heaven, cometh from God, who so testifieth forth his Sonne. Iohn 3.16. 21.

19 Hee proueth the surenesse of the earthly witnesses by euery mans conscience, haueing that testimony in it selfe, which conscience hee say cannot be deceived, because it is conuicted of the beauenly testimony, which ¹ Father giuen of the Sonne: For otherwise the Father must needs be a liar, if the conscience, which accordeth & adhereth to the Father should lye.

20 Now at length hee sheweth that this testimony is that is confirmed with vs by both the Sonne, that life, or everlasting felicity, is he merre and onely gift of God, who is in the Sonne, and precedeth from him into vs, which by faith is layed with vs, so that without him life is no where to be found.

21 The conclusion of the Epistle wherefore hee sheweth first of all, that euen they which already beleue, doe stand in derisioe this doctrine to the ende that they may growe more and more in faith, that is to say, to the ende that they may be dayly more and more certified of their saluation in Christ through faith,

There is no love there is no love there is no love

1 The son for to love God to keep his commandments, which being so, and seeing that both the loves are commanded of one and the selfe same lawmaker (as he taught before) it followeth also that we do not love our neighbour, when we breake Gods commandments.

2 Because experience teacheth vs that there is no ability in our flesh, neither yet will to performe Gods commandments, therefore leaue the Apostle Iohn seeme, by so often putting them in minde of the keeping of the commandments of God, to require things that are impossible, he proueth, that the commandments of God are not in such sort grievous or burdensome, as we can be oppressed with the burden of them.

3 Math. 11.30. To them that are regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace delivered from the curse of the Lawe.

4 A reason: Because by regeneration we haue gotten strength to overcome the world, that in a way, we may overcome it, and the commandments of God. He declares what that strength is, to wit, Faith. Hee saith the time that is past to be gone, & vnderstanding, that although wee be in the battell, yet undoubtedly wee shall be conquerours, and are most certaine of the victorie: Which is the infinitumall cause, and as a meane and end whereby we lay hold on him who indred doth performe this, that is, hath and doth overcome the world, Euen Christ Iesus.

5 Cor. 15.57. Moreover hee declares two things, the one where true faith is to wit, that which telleth vpon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument it drawen from Iesus Christ the Sonne of God.

6 Hee proueth the excellencie of Christ, in whom onely all things are giuen vnto vs by faith, witness, three heauenly, and three earthly, which wholly and fully agree together. The beauenly witnesses are: the Father who sent the Sonne, the Word is selfe which becometh flesh, and the holy Ghost. The earthly witnesses are, water, (that is, our sanctification) blood, (that is, our iustification) the Spirit, (that is, acknowledging of the Father in Christ by faith through the testimony of the holy Ghost.)

7 Water is not to separate water from blood, (that is, sanctification from iustification, or righteousness from righteousness) but to be one with it, and not vpon sanctification, but so farre forth as it is a witness of Christ's righteousness: as if imposed vnto vs: and although this imputation of Christ's righteousness be neuer separated from sanctification, yet it is onely the matter of our salvation, & our spirit, which is the third witness, testifieth that the holy Ghost is truth, that is, that hee that is true which he telleth vs, to wit, that we are the finnes of God, hee looketh Iohn 8.14. I agree in one.

8 Hee sheweth by an Argument of comparison, of what greater might the beauenly testimony is, that the Father hath giuen of the Sonne, vnto whom he hath bequeathed the Sonne, the holy Ghost. I conclude this arguement, for that testimony which I said is giuen in heaven, cometh from God, who so testifieth forth his Sonne. Iohn 3.16. 21.

9 Hee proueth the surenesse of the earthly witnesses by euery mans conscience, haueing that testimony in it selfe, which conscience hee say cannot be deceived, because it is conuicted of the beauenly testimony, which ¹ Father giuen of the Sonne: For otherwise the Father must needs be a liar, if the conscience, which accordeth & adhereth to the Father should lye.

10 Now at length hee sheweth that this testimony is that is confirmed with vs by both the Sonne, that life, or everlasting felicity, is he merre and onely gift of God, who is in the Sonne, and precedeth from him into vs, which by faith is layed with vs, so that without him life is no where to be found.

11 The conclusion of the Epistle wherefore hee sheweth first of all, that euen they which already beleue, doe stand in derisioe this doctrine to the ende that they may growe more and more in faith, that is to say, to the ende that they may be dayly more and more certified of their saluation in Christ through faith,

that

CHAP. V.

1 Hee sheweth that brotherly love and faith are things inseparable: and that there is no faith towards God, but by beleeuing in Christ. Hence proceedeth calling vpon God with assurance: ¹ and also that our prayers be available for our brethren.

Whofoeuer beleueeth that Iesus is that Christ, is borne of God: and euery one that loveth him, which begetteth, loveth him also which is begotten of him.

2 In this we know that we loue the children

1 Hee goeth on forward in the same argument, shewing how both those loves come into vs from the love wherewith God

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that beleene in the name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleene in the Name of that Sonne of God.

14 And this is that assurance that we haue in him, * that if we aske any thing according to his will, he heareth vs:

15 And if we know that he heareth vs, whatsoever we aske, we know that wee haue the petitions, that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him 1 aske, and he shall giue him life for them that sinne not vnto death. * There is a sinne vnto death, I say not that thou shouldst pray for it.

And such prayers cannot be vaine. * Chap. 3. 22. vs We haue so many prayers not only for our selues, but also for our brethren which doe sinne, that their finnes be not vnto them to death: and yet he excepteth that sinne, which is neuer forgiven, or the sinne against the holy Ghost, that is to say, a vniuersall and willfull falling away from the knowne truth of the Gospel. I This is as much as if he said, Let him desire the Lord to forgive him, and hee will forgive him being soe desired. * Mat. 12. 31. Marke 3. 29.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is * come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very * God, and that eternall life.

21 Little children, keepe your selues from idols. Amen.

is to say, made the finnes of God in Christ, and being indwelt with his Spirit, they doe not sinne, neither are deadly wounded of Satan. 18 Every man must particularly apply to himselfe the generally promised, that we may certainly perswade our selues, that whereas all the world is by nature Iohn, we are specially made f. sons of God by f. leading of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and euertlasting life. * Luke 14. 45. * The doctrine of Christ is most plainly proued by this place. 19 He expreth a plaine precept of taking heed of idols: which he setteth against the only true God, that with this false as it were he might seale vp all the former doctrine.

16 The taking away of an obedi-
tion: Indeed all iniqui-
tate is compre-
hended vnder the
name of sin, but yet
we must not de-
spaire therewith,
because every sinne
is not deadly, and
without hope of
remedy.

17 A reason why
not all, may rather
why no sin is mor-
tall to some: to wit,
because they be
borne of God, that

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renouwe, 4 who brought w. her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that she accompanie not with Antichrists, 10 but assist them.

THE ELDER to the elect b Ladie, and her children, whom I loue in the truth: and not I onely, but also all that haue knowne the truth.

2 For the truths sake which dwelleth in vs, and shall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with c truth and loue.

4 I reioyced greatly, that I found of thy children walkiing in d truth, as we haue receiued a commandment of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandment vnto thee, but the same which we had from the beginning) that we * loue one another.

a With true know-
ledge, which hath
alwayes bene rayned
with it, and
following it.
a This true pro-
fession consisteth
both in loue our toward another which the Lord hath commanded, and also espe-
cially in whole some and sound doctrine, which also is deliuered vnto thee: for the
commandment of God is a found and sure foundation both of the rule of manners
and of doctrine, and these cannot be separated the one from the other. d Accord-
ing as the truth directeth them. * Iohn 15. 12.

6 And this is that loue that we should walke after his commandments. This commandment is, that as ye haue heard from the beginning, yee should walke in it.

7 3 For many deceiueurs are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver, and an Antichrist.

8 4 e Locke to your f. flues, that we loose not the things, which we haue done, but that we may receiue a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 5 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euill deeds. Although I had many things to write vnto you, y. yet would I not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The finnes of thine elect filter greete thee, Amen.

1 Antichrists fight-
ing ag. i. the
person and office
of Christ, were al-
ready crept into
the Church, in the
time of the Apostles.
4 He that maketh a
disparagement of
doctrines, loseth all.
e Beware and take
good heed.

5 We ought to
haue nothing to
doe with them
that deserue pec-
cator doctrine.
* Rom. 16. 17.

THE THIRDE EPISTLE OF IOHN.

1 He commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrefes for vaine glory: 10 he exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.

THE Elder vnto the beloued Gaius whom I loue in the truth.

2 Beloued, I wist chiefly that thou prosperedst and farest wel as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then * these, that is, to heare that my lonnes walke in veritie.

5 Beloued, thou doest b faithfully, whatsoever thou doest to the brethren, and to strangers.

6 Which bare witness of thy loue before the Churches, Whom if thou c bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be 4 helpers to the truth.

9 I wrote vnto the Church, but Diotrefes which loneth to haue the preeminence among them, receiueh vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against vs with malicious words, and not therewith content, neither hee himselfe: receiueh the brethren, but forbiddeh them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: be that doth well of is God: but he that doeth euill, hath not c sene God.

12 Demetrius

4 That wee our
flues may helpe
somewhat to the
preaching of the
truth.

5 Ambition and
contention, y. no
profitable plagues
(especially in them
which haue any
Ecclesiastical foun-
dation) are condem-
ned in Diotrefes
person.

c Hath not sene
God.

1 An example of
a Christian grati-
tude.
a Thus these ioyes:
b As becometh
a beleuer and a
Christian.
c He commendeth
to Gaius either
these selues, some men
whom he had inter-
posed before, re-
turning new againe to
him about the af-
faires of the Church
or els some other
which had like
business.

14 For I trust I shall shortly see thee, & we shall
speake mouth to mouth. Peace be with thee. The
friends salute thee. Greete the friends by name.

3 Hee warneth the godly to take heede of such men, 4 that
make the grace of God a cloake for their wantonnesse
5 and that they shal not escape unpunished, 6 for the con-
tempt of this grace, 7 hee proueth by thre examples.
14 and altogether the prophesie of Ensch. 20 Finally
hee sheweth the godly to beware to cast away all the
sinners of those deuils.

knowledge, which when they had gotten, yet did not
 cease, serving their bellies.

glory, and maiestie, and dominion, and power
both now and for euer, Amen.

H. E.



THE ORDER OF TIME,

wherevnto the Contents of this

booke are to be referred.

The yeere
of Christ.

1.800.

34.

67.

70.



THE dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her selfe, whilst Christ was yet vpon the earth.

The dragon persecuted Christ ascending into heauen, hee fighteth and is throwen down: and after persecuteth the Church of the Iewes.

The Church of the Iewes is receiued into the wilderness, for three yeeres and an halfe.

When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiseth vp the beast with seven heads, and make hauocke of the Church Catholike, and her Prophets for 1260 yeeres after the Passion of Christ, chap. 13. and 11.

97.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, & are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6 and 7.

He sheweth forth examplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073.

The dragon is let loose after 1000. yeeres, and Gregory the vij. being Pope, rageth against Henrie the third then Emperour, chap. 20.

1217.

The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the authour of the sixt booke of the Decretals: hee excommunicated Philip the French King.

1300.

Boniface celebrateth the Tabile.

1301.

About this time was a great earthquake, which ouerthrew many houses in Rome.

1305.

Prophecie ceaseth for threes yeeres and an halfe, vntill Benedict the second succeeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beasts, oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with singular iudgements, chap. 16.

Christ giueth his Church victorie ouer the harlot, chap. 17. and. 18. Ouer the two beasts, chap. 19. Ouer the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

T H E

13 The summe of
this prophesie, tha
the Apollite must
write whatsoever
he should see, ad
ding nothing, nor
taking away any
thing, as verse 4.
Hereof there are
two parts: one is
a narration of those
things which are,
that is, which then
were at that time
contained in the
second and third
Chapters, the other
part is of those
things which were
things which were
going. *1 By the A*

and that last

18 And am alive, but I was dead : and behold, I am alive for evermore, Amen : and I have the keys of hell and of death.

19 ¹³ Write these things which thou hast seene,
and the things which are, and the things which
shall come hereafter.

20 ¹⁴ The myſtery of the ſeven ſtarres which thou ſaweſt in my right hand, and the ſeven golden candleſtickes *is this*, The ſeven ſtarres are the ¹ Angels of the ſeven Churches: and the ſeven candleſtickes which thou ſaweſt, are the ſeven Churches.

o come, contained in the rest of this booke. 14 That is, the
mytticall, signified by the particulars of the vilion before
setts he meaneth the Ministers of the Church.

CHAP. II.

1 John is commanded to write those things which the Lord knew necessarie to the Churches of Ephesus, 3 Of the Smyrniats, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they received of 4 Apostles.

VNto the Angel of the Church of Ephesus write, ^a These things saith he that holdeth the seuen staies in his right hand, and walketh in the midst of the seuen golden candlesticks,

2 3 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience,
and for my Names sake hast laboured, and hast
not fainted.

4 Neuerbelesse, I haue somewhat^a against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first works : or else I will come against thee shortly, and will remove thy candlestick out of his place, except thou amend.

6 But this thou hast that thou hatest the
workes of the Nicolaitanes, which I also hate.

7 4 Let him that hath an eare heare what the Spirit saith vnto the Churches : To him that ouercommeth, will I giue to eate of the tree of life which is in ^s the middes of the ^b Paradiſe of God.

8 ¶ And vnto the Angel of the Church of
the Smyrnians write, These things saith hee that
is first and last, which was dead and is allee,

9 7 I know thy workes and tribulation, and pouertie (but thou art rich) and I *know* the blasphemie of them, which say they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that yee

may be tried, and ye shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 9 Let him that hath an eare heare what the Spirit saith vnto the Churches. He that ouercometh shall not be hurt of the second death.

12. 11 And to the Angel of the Church, which is at Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 I know thy workes, and where thou dwellest, *even* where Satans throne is, and thou keepst my Name, and hast not denied my faith, *even* in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a few things againſt thee, be-
cauſe thou haſt there them that maintaine the do-
ctrine of *Balaam, which taught Balac to put a
ſtumbling blocke before the children of Iſrael,
that they ſhould ſeate of things ſacrificed vnto
idoles . and commit fornication .

15 Euen so hast thou them that maintaine the doctrine of the ²³Nicolaitanes, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

17 ¹⁴ Let him that hath an eare, heare what the spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate ¹⁵ of the 2 Manna that is hid, and will giue him a ¹⁶ white stone, and in the stone a new ¹⁷ name written, which no man knoweth, sauing he that receiueth it.

18 ¶ And vnto¹⁸ the Angel of the Church
which is at Thyatira write, These things saith
the Sonne of God, which hath his eyes like vnto
a flame of fire, and his feet like fine brasse.

19 I know 19 thy workes and thy loue, i and
seruice and faith, and thy patience, & thy workes,
and that they are more at the last then at the first.

20 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Jezebel which calleth herselfe a prophetesse, to teach and to deceiue my seruants, to make them commit fornication and to eat meate sacrificed vnto idols.

21 And I gaue her space to repent of her fornication, and she repented not.

[illegible]

* 1 SAM 16, 7.
Psal. 7, 10. Jer. 17, 10.

1. Ie pomeeth out the bragging of certain men, which boasted of their

deceit, that is, plentiful and common

knowledge, which withstanding is deceitful

m I will speake no worse thing against you, being content to have showed you what I require to be in you

2. The conclusion, wherein Christ assevereth vnto his seruants the communion of his Kingdome and glory, in this verse and the next following

3. And commandeth as holy attention in the last verse.

4. That is, I will make him a King by communion with me, & my fellow beire, as it is promised, Mat. 19, 28 and 25, 34. Rom. 8, 17, and 1 Cor. 6, 3, Ephe. 2, 6, and 1, Tim. 2, 12. Apoc. 3, 21 and 4, 4. * Psa. 1, 9.

5. The brightnes of greater glory and honour nearest approaching vnto the light of Canily, was the Sonne of righteousness, and our head, Math. 4,

6. The first Epistle sent to the Pastors of the Church of Sardis, 7. Philadelph. 12. And of the Laodiceans, 16 that they be not like warme, 20 but endeavour to further Gods glory.

8. The fifth place is vnto the Pastors of Sardis. The exordium is taken out of the 1. and 16. verses of the 1. Chap.

9. A Sardis is the name of a most flourishing and famous Citie, where the Kings of Lydia kept their courts.

10. The proposition of reproofe is in this verse: of exhortation joynted with a threatening in the two verses that follow, and of qualifications by way of correction vnto the comfort of the good, which yet remained there, verse 4.

11. B Thus art said to liue, but art dead in deede.

12. C O other things, whose state is such, that they are now going, and unless they be confirmed, will perish forthwith.

* Chap. 16, 35.

13. The 1. a. p. 7, 30

14. That is, who haue with all religion guarded themselves from sinne and contagion, euen from the very heathenish, as S. Iude exhorteth, verse 23.

15. A Tine from all spot and sinning with glory.

16. The conclusion standing vnto a promise and a commendation as before.

17. They are meet and fit, to wit, because they are iustified in Christ, as they haue truly followed vs: for he is righteous that worketh righteousness, but (as the true bringeth forth the fruit. Look Rom 8, 13. * Chap. 10, 1, and 12, 17, phil. 4, 8.

18. The first place is vnto the Pastors of Philadelphia. The exordium is taken out of the 12. verse of the 1. chapter.

19. A All power of rule in commanding and forbidding, deliuering and punishing. And the house of David is the Church, and the continual promise of Davids Kingdome belongs to Christ.

20. The proposition of praise is in this verse, of promise to bring home againe them that wander, verse 9, and to preferre the godly, verse 10, and of exhortation, verse 11.

22 Behold, I will call her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death, and all the Churches shall know that I am he which search the reins and hearts: and I will giue vnto every one of you according vnto your workes.

24 And vnto you I say, the rest of them of Thyatira. As many as haue not this learning, neither haue knowne the I deepnesse of Satan (as they speake) I will put vpon you none other burden,

25 But that which ye haue already, holde fast till I come.

26 For he that ouercommeth and keepeth my wordes vnto the end, to him will I giue power ouer nations.

27 And he shall rule them with a rod of iron: and as the vessels of a potter, shall they be broken:

28 Euen as I receiued of my Father, so will I giue him as the morning Starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

30 That is, I will make him a King by communion with me, & my fellow beire, as it is promised, Mat. 19, 28 and 25, 34. Rom. 8, 17, and 1 Cor. 6, 3, Ephe. 2, 6, and 1, Tim. 2, 12. Apoc. 3, 21 and 4, 4. * Psa. 1, 9.

31 The brightnes of greater glory and honour nearest approaching vnto the light of Canily, was the Sonne of righteousness, and our head, Math. 4,

32 The first Epistle sent to the Pastors of the Church of Sardis, 7. Philadelph. 12. And of the Laodiceans, 16 that they be not like warme, 20 but endeavour to further Gods glory.

33 And write vnto the Angel of the Church which is at Sardis. These things saith he that hath the seuen Spirits of God, and the seuen stars, I know thy workes: for thou hast a name that thou liuest, but thou art dead.

34 Be awake, and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God.

35 Remember therefore, how thou hast receiued and heard, and holde fast and repent. If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come vpon thee.

36 Notwithstanding thou hast a few names yet in Sardis, which haue not defiled their garments: and they shall walke with me in white: for they are worthy.

37 He that ouercommeth, shall be clothed in white aray, and I will not put out his Name out of the booke of life, but I will confesse his name before my Father, and before his Angels.

38 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

39 And write vnto the Angel of the Church which is of Philadelphia. These things saith hee that is Holy, and True, which hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth.

40 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my

word, and hast not denied my Name.

41 Behold, I will make them of the Synagogue of Satan, which call themelus Lewes, and are not, but doellie: behold, I say, I will make them that they shall come to, and worship before thy feet, and shall know that I haue loued thee.

42 Because thou hast kept the word of my patience, therefore I will deliuer thee from the boure of temptation, which will come vpon the world, to try them that dwell vpon the earth.

43 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

44 Him that ouercommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the name of the city of my God, which is the new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

45 Let him that hath an eare, heare what the Spirit sayeth vnto the Churches.

46 And vnto the Angel of the Church of the Laodiceans write, These things saith Amen, the faithfull and true witness, that beginning of the creatures of God.

47 I know thy workes, that thou art neither cold nor hot: I would thou werest cold or hot.

48 Therefore because thou art luke warme, and neither cold nor hot, it will come to passe, that I shall spue thee out of my mouth.

49 For thou sayest, I am rich, and increased with goods, and haue need of nothing, and knowest not how thou art wretched and miserable, and poor, and blind, and naked.

50 I counsel thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakednesse doe not appeare: and anoint thine eyes with eye salve, that thou mayest see.

51 As many as I loue, I rebuke and chasten: be zealous therefore and amend.

52 Behold, I stand at the doore, and knocke, if any man heare my voyce, and open the doore, I will come in vnto him, and will sup with him, and he with me.

53 To him that ouercommeth, will I grante to sit with me in my throne, euen as I ouercome, and sit with my Father in his throne.

54 Let him that hath an eare, heare what the Spirit sayeth vnto the Churches.

55 These remedies which are offered, verse 18. * Psa. 34, 18. Zeale is set against them which are idle, verse 12. This must be taken after the manner of an allegory, as Iohn 14, 23. * The conclusion, consisting of a promise, as chap. 1, verse 26, and of an exhortation, as Iohn 14, 23.

56 The first Epistle sent to the Pastors of the Church of Sardis, 7. Philadelph. 12. And of the Laodiceans, 16 that they be not like warme, 20 but endeavour to further Gods glory.

57 Another vision concerning the glory of Gods Majesty: 8 which is magnified of the foure beasts: 10 and the four and twenty Elders.

58 Fier I thus looked, and behold, a doore was open in heauen, and the first voyce which I

7 Hereafter followeth the second part of this booke.

8 To come, as was said before, vnto the whole world, vnto the 9. Chapter: and another singular of the Church of God, hence vnto the 22. chapter. And these histories are said to be described in seuen booke, chap. 5, 1, and 10, 1. Now this verse is as it were a passage from the former part vnto this second: where it is said, that the heauen was opened, that is, that bannesly things were vncloaked, and that a voyce as of a trumpet sounded in heauen to stirre vs up.

9 The Apollie, & call him to the vnderstanding of things to come. The first history hath two parts: one of the causes of things done, and of this is what is written in the 1. and 2. chapters. Another of the effects done, in the next 4. chapters. The principal causes according to the distinction of prisons in the vniuie of the diuinitie, and according to the economic or dispensation thereof, are two. One the beginning, which none can approach vnto, that is, God the Father, of whom is spoken in this chapter. The other, the Sonne, who is the cause, euen as he approached vnto, in respect that he is God and man in one person: of whom Chap. 3,

f I will bring them to that safe.

8 Thus is said downe and worship either thee civilly, or Christ religiously at thy feete

(and thus I had rather take it) whether here in the Church, or in the world, which seemeth more proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word.

9 Because thou hast bene patient & constant, as I would my seruants should be.

10 The conclusion, which concerneth a promise and a commendation.

11 That is, the new man shall be termed after his Father, Mother, and head Christ.

12 The sixteenth place is vnto the pastors of the Church of Laodicea.

13 The exordium is taken out of the 15. verse of the 1. chapter.

14 Amen founded as much in the Hebrew tongue, as Truly, or Truly it selfe.

15 Of which things that are made, haue their beginning.

16 The proposition of reproofe is in this verse, where vnto is adioyned a threatening, verse 16.

17 With a commitment on declaring the same, verse 17.

18 Of exhortation vnto faith and repentance, verse 18, 19.

19 Whereunto is added a conditional promise, verse 20.

20 The spiritual misery of men is metaphorically expressed in three points: vnto which

are matched as correspondent these remedies which are offered, verse 18. * Psa. 34, 18. Zeale is set against them which are idle, verse 12.

21 This must be taken after the manner of an allegory, as Iohn 14, 23. * The conclusion, consisting of a promise, as chap. 1, verse 26, and of an exhortation, as Iohn 14, 23.

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1. The manner of
revelation, as be-
fore, 1. 10.

2. A *Look Chap. 1. 1.*
3. A description of
God the Father,
and of his glory in
the heavens, framed
vnto the manner
of men, by his
office, nature, com-
pany, attending,
effect, instruments
and events that
follow afterwards.

4. In this verse, be-
fore presented in office
as a Judge, as Abra-
ham said, Gen. 18.
which is declared
by his throne, as
a Judge of iudg-
ment, and by his sit-
ting thereupon.

5. By his nature,
in that he is the
Father, most glo-
rious in his owne
person, and with
his glory overflowing
all other
things.

6. By the company
attending about
him in that, as that
most high Judge,
he is accompanied
with the most ho-
nourable attendance
of Prophets and
Apostles, both
of the old and new
Church, whom
Christ hath made
to be Priests and
Kings, Chap. 1. 6.
and 5. 10.

7. By effects, in
that most mightily
he speaketh all
things by his voice
and word, as Paul
saith, and with the
light of his spirit
S. Providence persue-
th and pasceth through
all.

8. By instruments
vnto him in that, as
that most high Judge,
he is accompanied
with the most ho-
nourable attendance
of Prophets and
Apostles, both
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Christ hath made
to be Priests and
Kings, Chap. 1. 6.
and 5. 10.

11. By effects, in
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to be Priests and
Kings, Chap. 1. 6.
and 5. 10.

heard, was as it were of a trumpet talking with
me, saying, Come up hither, and I will shew thee
things which must be done hereafter.

2 And immediately I was *rauisht* * in the
spirit, and behold, a throne was set in heauen,
and one sat vpon the throne.

3 And he that sat, was to looke vpon, like
vnto a Jasper stone, and a sardine, and there was
a rainbow round about the throne, in sight like to
an emerauld.

4 And round about the throne were foure
and twentie seats, and vpon the seats I saw foure
and twentie Elders sitting, clothed in white ray-
ment, and had on their heads crownes of gold.

5 And out of the throne proceeded light-
nings, and thundrings and voices, and there were
seuen lampes of fire burning before the throne,
which are the seuen spirits of God.

6 And before the throne there was a Sea of
glasse like vnto chrysell: and in the midst of the
throne, and round about the throne were foure
beasts, full of eyes before and behinde.

7 And the first beast was like a lyon, and the
second beast like a calfe, and the third beast had
a face as a man, and the fourth beast was like a fly-
ing Eagle.

8 And the foure beasts had each one of them
fixe wings about him, and they were full of eyes
within, and they ceased not day nor night, say-
ing, Holy, holy, holy, Lord God Almighty, Which
was, and which is, and which is to come.

9 And when those beasts gaue glory, and
honour, and thanks to him that sat on the throne,
which lieth for euer and euer,

10 The foure and twentie Elders fell downe
before him that sat on the throne, and worship-
ped him: that lieth for euermore, and call their
crownes before the throne, saying,

11 Thou art worthy, O Lord, to receiue
glory, and honour, and power: for thou hast cre-
ated all things, and for thy wils sake they are, and
have been created.

12 Saying with a loude voyce, Worthy is the
Lambe that was killed, to receiue power, and ri-

son in heauen above the earth: another in the earth;
and another vnder the earth in the sea, as is
after declared, verse 13.

13 The second part of this chapter, in which
is set downe the Reuelation of the Sonne, as before
was said, This part containeth
first an history of the manner how God prepared
S. Iohn to vnderstand this Reuelation
in this verse. Secondly, the Reuelation of the
Sonne himselfe vnto the 7 verse.

Thirdly, the accidents of this Reuelation, in the
rest of chapter. The manner how,
is betide declared in two parts, one from without
him, by speech in this verse. Another
from within, by opening the eyes of S. Iohn
(which before were closed), and he might
see, in the verse following.

* Gen. 4. 6. That is, the most mighty
and approved Prince according to the v of the
Hebrew speech, 7. The summe of this
Revelation: Christ the mediator takerh and
openeth the booke, verse 6. 7. Therefore
in his Reuelation is described the person of
Christ, in this verse. His fact, in the next
verse. The person is thus described, Christ,
the mediator between God, Angels and men,
as the eternall word of God, and our redeemer;
as the Lambe of God, standing as a sacrifice, armed
with the Spirit of God, in his power & wis-
dom, of God essentially vnto y^e government of
this world.

8 The fact of Christ the Mediator, that he cometh
vnto the throne of the Father, of which chap. 4.
and taketh the booke out of his hand to open it.
For that he opened it, it is first exprest, chap. 6. 1.
& 9. Now follow in the ende the accidents
of the Reuelation last spoken of, that all the
holy Angels, & men did sing vnto him:
both the chiefe, verse 10. & common order
of Angels, verse 11. & of all things
created, verse 13. the princes of both
sorts agreeing therunto, verse 14. 10 The
symbolicall figures of praise, given in
fauous & acceptable vnto God. See
Chap. 4. 3. & 5. 1. & 6. 3. & 7. 1. & 8. 1. & 9. 1. & 10. 1. & 11. 1. & 12. 1. & 13. 1. & 14. 1. & 15. 1. & 16. 1. & 17. 1. & 18. 1. & 19. 1. & 20. 1. & 21. 1. & 22. 1. & 23. 1. & 24. 1. & 25. 1. & 26. 1. & 27. 1. & 28. 1. & 29. 1. & 30. 1. & 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1. & 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1. & 101. 1. & 102. 1. & 103. 1. & 104. 1. & 105. 1. & 106. 1. & 107. 1. & 108. 1. & 109. 1. & 110. 1. & 111. 1. & 112. 1. & 113. 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2. The confent of all the common multitude of the creatures

16 A confirmation of the praise beforegoing, from the confellation of the Nobles, expreffed in word and figures, as once or twice before this,

ches, and wisdom, and strength, and honour, and glory, and praise.

13 15 And all the creatures which are in heaven, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 16 And the foure beasts said, Amen, and the foure and twenty Elders fell downe and worshipped him that lieth for euermore.

CHAP. VI.

1 The Lambe openeth the first seale of the booke. 3 The second, 5 the third, 7 the fourth, 9 the fifth, 11 and the sixth, and then arise murders, famine, pestilence, suites of Saints, earthquakes, and diuers strange sights in heauen.

1 A Fer I beheld when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as it were the noife of thunder, Come and see.

2 Therefore I beheld, and loe, there was a white horse, and he that fate on him, had a bow, and a crowne was giuen vnto him, and he went forth conquering that he might overcome.

3 And 3 when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was giuen to him that fate thereon to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 4 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that fate on him, had balances in his hand.

6 And I heard a voyce in the mils of the foure beasts say, A measure of wheate for a penny, and three measures of barley for a penny, and oyle, and wine hurt thou not.

7 6 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that fate on him was Death, and Hell followed after him, and power was giuen vnto

them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 7 And when he had opened the fifth seale, I saw vnder the altar the foules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, which art holy and true! dost thou not iudge and avenge our blood on them, that dwell on the earth?

11 And long's white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season vntill their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 9 And I beheld when hee had opened the sixth seale, and loe, there was a great earthquake, and the Sunne was as blacke as c sackcloth of haire, and the Moone was like blood.

13 And the farrres of heauen fell vnto the earth, as a figge tree caltheth her greene figges, when it is shaken of a mighty wind.

14 And heauen departed away, as a scroule, when it is rolled, and euery mountaine and yle were mooted out of their places.

15 10 And the kings of the earth, and the great men, and the rich men, and the chiefe captaynes, and the mightie men, and euery bondman, & euery free man, hid themselves in dennes, and among the rockes of the mountaynes,

16 And said to the mountaynes and rockes, Fall on vs and hide vs from the preface of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

this verse falling from on high, verse 13. withdrawing themselves, and flying away for the greatness of the temble, verse 14. So holily doo all creatures depend vpon the will of God, and content themselves in his glory. c So they called in old time those wren workes that were of haire. 10 The euent of the figge aloue going: 2 that there is no man that shall not be altitoned at that general commotion, flee away for feare, and hide himselfe in this verse, and with vaine himselfe with his heart for exceeding horror of the wrath of God, & of the Lambe, at which before he was altitoned. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that forsooth which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly forsooth that bringeth death, a Cure 7.9 as their wilnings doe declare: for this history is of the whole world, seuered from the history of the Church, as I haue shewed before, chap. 4. 11 These are words of chafe & despaire of their escape: of which despaire there are two arguments, the preface of God and of the Lambe provoked to wrath against the world in this verse, and the confidence of their owne wickedness, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17, as it is Eia. 14. 27. * Eia. a. 19. hef. 10. 8. Luke 23. 30.

CHAP. VII.

1 The Angels commeth to hurt the earth, 3 are slayed vntill the elect of the Lord, 5 all tribes were sealed, 13 Such as suffer for Christ's sake, 16 haue great felicity, 17 and ay.

And I after that, I saw foure Angels stand on the foure corners of the earth, holding the foure winds of the earth, that the windes should

before, Chap. 6. 1. that is of the caution whereby God tooketh care before hand and provided for his that after the example of the Israelites of old, Exod. 8. 23. the faithfull might be exempted from the plagues of this wicked world. This whole place is a certaine interfection & bringing in for this whole Chap. by occasion of the prediction & argument of the first seale. For this the first seale was the elect vnto the 9. ver. Then thankes giuen by the elect for that cause, ver. 10. 11. 12. Lastly, the accomplishment of the thing is set forth vnto the end of the cha. The first ver. is a transition speaking of 4 Angels which keep these inferiour parts from all fault, vntill God doe command. For (as it is excellently figured by ezech. 11. 11) their faces and their winds are reached vnto, continually waiting vnto & beholding the countenance of God for their direction, and out of them goeth into that part, that is right before his face, whither soeuer the Spirit shall charge, they goe, they tep not out of the way, as it they dep. it is not for as much as foot breake the path commanded the of God. On the foure quarters or corners of the earth, Rnd. not

11 This is the second part of this first history (which I said was common and of the whole world) of the workes of God in the government of this world. Of this part there are generally 3. members, the foregoing, the caution, and the execution: o all the evils which God poured out vpon the world, which hath moit hardly defured of him. The foregoing is set downe in this chap. the caution for preserving the Church, is in the next chap. and the execution is described, chap. 8. 9. in euery part of the foregoing, there are three branches: 1. the fearefull and expresse calling of S. Iohn, to prepare himselfe to acknowledge of the things that were to be shewed vnto him in the opening of the seales: the figure & the word expounding the figure. And albeit the expresse calling of S. Iohn, be vied only in foure of the fig. yet the same is also to be vnderstood in the rest that follow. The author of the foregoing is the Lamb, as that word of the Father made the Mediator opening the feele of the booke. The instruments are the Angels in moit of the visions, who expound the figure & the words thereof. Now this first verse containeth an expresse calling of S. Iohn, to make the opinion of the first seale. A The first figge ioyned with declaration, is that God for the first and horrible rebellion of the world, will inuade the famed and first of all will as a farr off, with his darts of pillence moit suddenly, mightily, and gloriously beate downe the same as iudge, and triumph ouer it as conqueror. 3 The second figge ioyned with wordes of declaration (after the expresse calling of S. Iohn as before) is that God being provoked vnto wrath by the oblation & his heauedness of the world, now repeating for the former plague, as fering vpon the same at hand, will hinde the fire of debate amongst men, as fering vpon the inhabitants of this world, one by the fowrd of another. 4 The third figge with declaration, is, that God will deltray the world with famine, withdrawing all prouision: which is by the figge Syocdoche comprehended in wheate, barley, wine, & oyle. Hereby is signified what great fearcity of corn there was, for the worse here is a kind of measure of 13 things, which is in quality but the eight part of a bushell, which was an ordinary price to be giuen to servants for their sinles meat for one day. I had rather sitting and read the wordes thus, and the wine and the oyle thou shalt not deale vntill. In this fence likewise the wine and the oyle shall be sold a very little for a penny. Thou shalt not deale vntill, namely, when thou shalt measure out a very little for a great price: is the place euident: otherwise that is moit true, which the Wife man saith, that who lo with-holde the corne shall be cured of the people, Prouerb. 11. 26. 6 The fourth figge ioyned with wordes of declaration, is, that God will addit the fourth part of the world indifferently vnto death & hel, or the grue by all shofe means at once, by which before fauourly and in order had beene their misdeed vnto amendment. Vnto these are also added the wilde and cruell beasts of the earth, out of Leuiticus 26. 22. Thus doeth God according to his wisdom dispense the treasures of his power iustly towards all, mercifully towards the good, and with patience or long sufferance towards his enemies.

7 The fifth figge is that the holy Martirs, which are vnto the elect whereby they are sanctified, that is, rescued into the truit and totition of Christ (into whose hands they are committed) shall cry out for the iustice of God, in an holy zeale to advance his kingdom, and out of any priuate perturbation of the mind, in this and the next verse, and that God, will in deed, figge and word command them, ver. 17. 3 As before, 3. 4. b Vntill their names be fulfilled. 9 The first figge, or narrative, is whereof hath two parts, the figure, and the euent. The figure is, that the earth, heauen, and the things that are in them for horrible things of the world vpon whose most heauie foretellings of God, and complaints of the Saints shall be shaken moit vehemently, trembling in the manner, and looking their light, in this verse. falling from on high, verse 13. withdrawing themselves, and flying away for the greatness of the temble, verse 14. So holily doo all creatures depend vpon the will of God, and content themselves in his glory. c So they called in old time those wren workes that were of haire. 10 The euent of the figge aloue going: 2 that there is no man that shall not be altitoned at that general commotion, flee away for feare, and hide himselfe in this verse, and with vaine himselfe with his heart for exceeding horror of the wrath of God, & of the Lambe, at which before he was altitoned. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that forsooth which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly forsooth that bringeth death, a Cure 7.9 as their wilnings doe declare: for this history is of the whole world, seuered from the history of the Church, as I haue shewed before, chap. 4. 11 These are words of chafe & despaire of their escape: of which despaire there are two arguments, the preface of God and of the Lambe provoked to wrath against the world in this verse, and the confidence of their owne wickedness, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17, as it is Eia. 14. 27. * Eia. a. 19. hef. 10. 8. Luke 23. 30.

10 The first executioner vpon the world by the tyrannical powers thereof, working in the foure parts of the earth, that is in most cruell manner executing their tyrannous dominion through the whole world, and killing the miserable people without punishment, which before was not lawfull for them to doe in that sort, as I shewed vpon the fourth verse. This variation hath two parts: a commandment from God, in the 14. ver. and an execution of the commandment, in the verse following.

11 The commandment giuen by Christ himselfe, who is powerfull our our all.

12 Hee directeth to the altar of incense, which flood in the Court which the Priests were in, & was against the Arke of the Covenant, having a vail betwixt them.

13 As if he should haue said, These hitherto haue bene found by the power of God, that they could not freely run vpon all men as themselves lusted, but were stayed & restrained at that great flood of Euphrates, that is, in their spiritual Babylon (for this is a Periphrasis of the spiritual Babylon, by the limits of the spiritual Babylon long since outbrowen.)

14 That they might not commit those horrible sinnes which they long breathed after. Now god let those foure Angels, that is, admitters of the wrath of God, in that number that is conuenient to the laughing of the foure quarters of the world: stirre them vp and giue them the bridle, that ruling of that Babylon of theirs, which is the feast of the wicked one, they may lie vpon all the world, herein to age, and most licentious to exercise their tyranny, as God hath ordained. This was done when Georgie the ninth by publicke authoritie established for law his owne Decretals, by which he might freely lay raines for the life of simple men. For who is it that feareth not that the lawes Decretall mozt of them are as snare to catch foules withall? Since that time (O good God!) how great slaughter haue there bene? how great massacres? All histories are full of them; and this our age abounded with most horrible and monstrous examples of the same.

15 The execution of the commandment is in two points: one, that those Butchers are let loose, that out of their tower of the spiritual Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are most prompt vnto all dayes, in this verte as their multitudes, both most copious, of which a number certaine is named for a number infinite, Verse 16, and is the number by all meanes fully furnished to hide and to hurt. Verse 17, as being armed with fire, smoke & brimstone, as appeareth in the colour of their armour, which dazzleth the eyes of all men: and haue the strength of Lyons to hurt withall, from which (as out of their mouth) the fire, smoke, and smoking darts of the Pope are shot out, Verse 18. The other point is, that these butchers haue effected the commandment of God by fraud and violence, in their verse following.

16 That is, they are harmfulfull euery way: on what part soeuer thou putt thine hand vnto them, or they touch thee, they doe hurt. So the former are called Scorpions, Verse 17. Now remaineth the issue (as I said) with a slight but verte, which followeth for many and so grievous iudgements in the most wicked world: namely, an impudent obprobrium of the vngodly in their impietie and vngodlike cruelty, though they feele themselves most vehemently pressed with the hand of God: for their obprobrium vngodlike is shewed in this verse: and their vngodlike foules in the verse following. Hitherto haue bene the general historie of things to be done universally in the whole world: which because it doeth out of most helg to the Church of Christ, is therefore out to expressly distinguished by certainty of time & of place: and thus we come to the last part of the first vision, which is the first of the Church: cause why the historie of the seventh Angel is pulled out in this place, then for that the same more properly appertaineth vnto the historie of the Church. But this is more diligently set out according to the time thereof, Chap. 11, and 16, as shall appeare vpon those places. * Plal. 117. 4. and 135. 17.

17 And I heard a voyce from the foure hornes of the golden altar, which is before God.

18 Saying to the first Angel which had the trumpet, Loose the foure Angels, which are bound in the great river Euphrates.

19 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a year, to slay the third part of men.

20 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

21 And thus I saw the horses in a vision, and them that sat on them, having fierce habergions, and of lacynth, and of brimstone, and the heads of the horses were as the heads of Lyons: and out of their mouthes went fourth fire, and smoke, and brimstone.

22 Of these three was the third part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

23 For their power is in their mouthes, and in their tails: for their tails were like vnto serpents, and had heads wherewith they hurt.

24 And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they should not worship deuils, and idols of gold, and of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

25 Also they repented not of their murder, and of their fornicie, neither of their fornication, nor of their theft.

And I sawe another mightie Angel come downe from heauen, clothed with a cloud, and the rainebowe vpon his head, and his face was as the Sunne, and his face as pillars of fire.

2 And hee had in his hand a little booke open, and hee put his right foot vpon the sea, and his left on the earth.

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seven thunders vttered their voyces.

4 And when the seven thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, saying vnto mee, a Seale vp those things which the seven thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that a time should be no more.

7 But in the dayes of the voyce of the seventh Angel, when hee shall begin to blow the trumpet, euen the myserie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and sayd to him, Giue mee the little booke. And he said vnto mee, Take it, and eate it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

11 And he said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

open Reuelation, set forth vnto the eye, to figure the same vnto the sea & land, as Lord over all, verse the second. Fairly, that he offered rest or murther in a corner (as false prophets doe) but crye up with a loud voyce vnto them which sleepe, and with a lycith & terrible noyse roared vnto the feare the very thunders themselves giuing testimony thereto, vnto the third, lastly, for that he confirmed all by an oath, Verse 5. 6. 7. Christ Iesus, see the seventh Chapter, & the second verse 3. Namely, a specially booke of the affaires of Gods Church. For the booke that containeth things belonging vnto the whole world, is said to be kept with the Treasurer, the fist Chapter, and the first verse, but the booke of the Church with the Redeemer, and out of this booke is taken the rest of the historie of this Apocalypse. A goodly care is laudable, but not be employed with knowledge. Therefore nothing is to be taken in hand, but by calling, which must be expected & waited for of the godly. A Kinge is close, 6. This was a slight vnto of one that sweareth, which men doe now a dayes vs. Neither time it selfe, nor the things that are in time: but that the world to come is at hand, which is altogether of eternitie & beyond all times, & there shall neuer be any more time.

6 Whereof Chap. 11. 17. and 16. 17. The other part of this Chapter, concerning the paravula calling of Saint Iohn to the execution of the prophesie following, which is encompasid him, first by figure in the historie in plain words in the last verse. Vnto the setting forth of the figure belong these things: That Saint Iohn is taught from brauen to demand the booke of the Prophecy in this verse: For the motions & desires God doeth inspire: y demanding the booke, hee is charged to take it in a figurative manner, the verse whereof also is expounded, verse the ninth, (as in the second Chapter of Ezechiel, and the ninth verse) whence this similitude is borrowed: lastly, for that Saint Iohn at the commandment of God tooke the booke, & found by experience that the same as foretold him, that hee was most sweet, but in that it foretold him the curse of the Church it was most bitter vnto his spirit. 8 A simple and plaine declaration of the liue before going, witnessing the diuine calling of S. Iohn, and laying vpon him the necessitie thereof.

Now Saint Iohn passeth vnto the other Propheatical historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chap. 4. 1. Thus storie reacheth hence vnto the two and twentieth Chapter, in this whole Chapter is but a tradition from the common historie of the world, vnto that which is particular of the Church. There are in this tradition, or passage, two preparatiues, as it were vnto this Church historie comprised in this whole Chapter. The first is the authoritie of Christ, revealing his myseries, and calling his seruants, vnto the twentieth verse. The other is Saint Iohn his calling, proper vnto this place, and repeated from before vnto the end of this chapter. Authoritie is giuen vnto this Reuelation by these things: First, the saying from heauen in this habite and countenance, strong, ready, glorious, surveying all things by his providence and governing them by his omnipotencie, verse the first. Secondly, that he brought not by chance, but out of a booke this

CHAP. X.

Another Angel appeared clothed with a cloud, holding a booke open; 3 add crieth out. 8 A voice from heauen commandeth Iohn to take the booke, 10 He eateth it,

CHAP. XI.

1 The temple is commanded to be measured. 3 The Lord stirred up two witnesses, 7 whom the beast murdereth, 9 and no man buryeth them. 11 God raiſeth them to life, 12 and calleth them up to heaven, 13 the wicked are terrified, 15 by the trumpet of the ſeventh Angel the reſurrection, 18 and judgement is deſcribed.

THEſe were given me a reed like unto a rod, and the Angel ſtood by, ſaying, Riſe and meete the Temple of God, and the Altar, and them that worſhip therein.

2 But the 2 Court which is without the Temple be caſt out, and meete it not: for it is given unto the 4 Gentiles, and the holy citie ſhall they tread vnder foot, two and fourtie Months.

3 But I will give power vnto my two wit-

1 The authoritie of theſe intended re-velation being de-clared, together with the neceſſity of what calling, which was particularly impoſed vpon ſaint Iohn: hereafter followeth the hiſtorie of the elate of

Chriſt his Church both conſtituting or warſhiping, and overcoming in Chriſt. For both the true Church of Chriſt is ſaid to fight againſt y^e which is ſaſſily to called, over the which Antichriſt ruleth, Chriſt leſus ourſelves Antichriſt by ſpirits of his mouth beſt Chriſt iſaid to overcome moſt gloriously vnto the ſhall ſlay the Antichriſt by the appearance of the coming of our Lord Jeſus Chriſt, but are both of theſe things at large diſcourſed after in due order. For were vnderſtand the ſtate of the Church conſtituting out of Chapters 12 and 13, and of the ſame growing out of afflictions, out of the 14, 15, & 16. Chapters. Neither did ſaint Iohn at ſeuerall times together by ſtorie of theſe two times in this Chapter, becauſe here is ſpoken of prophecie, which alſo conſeſts to be but one iuſt and immutable in the Church, and which Chriſt commanded to be continuall. The hiſtory of the former time reacheth vnto the 14 verſe: the latter is ſet downe in the reſt of this Chapter. In the former are ſhewed theſe things: the calling of the ſervants of God in 2, & 3, for the conſtituting the faithful moſt vndergoe in their calling, for Chriſt and his Church, thence vnto the 10 verſe, and their reſurrection and receiving vp into heaven vnto the 14 verſe. Inſte calling of the ſervants of God are mentioned two things: the begetting and ſealing of the Church in two verſes, and the education thereof in two verſes. The beginning of the Church is here commended vnto ſaint Iohn by ſigne and by ſpeech: the ſigne is a meaſuring rod, and the ſpeech a commendement to meaſure the Temple of God, that is, to reduce the ſame vnto a new forme: becauſe the Churches are alſo diſtinctly named in the Temple of ſaint Iohn, ſhall ſhortly deſcribe and ourſelves ſhall ſee vnto the ſame vnto the ſame. Either that of Iſtaulim which was a ſigne of the Church of Chriſt, or that heavenly example, whereof verſe 19, but the ſick likeſt me better, and the things followinge do alſo agree thereto. The ſecond ſeere is. Thou ſhalt ſee all things in Gods booke, almuſt from the paſſion of Chriſt to be diſordered: and that not only the citie of Hieruſalem but alſo the coaſt of the Temple is trampled vnder foot of the nations, and of prophane men whether Jewes or ſtrangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a ſmall company of good men which truly worſhip God, doe now remaine, whom God doth ſuſtaine and conſume by his preſence.

Meaſure therefore this, ſea this true Court, or rather the true type of the true Church omitting the reſt, and to deſcribe all things from me that the true Church of Chriſt may be as it were a very leſſer, and the Church of Antichriſt as the citie of the center, every way in high and breadth compaſſing about the ſame, that by way of prophecie thou maiſt fo declare openly, that the ſtate of the Temple of Gods and the faithfull which worſhip him, who is of the Church, is ſuſtained through then the Church of Antichriſt. As if the Church, ſhall be altogether nothing vnto thee to iudge thoſe which are without, 3 Cor. 12, 13, which be innumerable: looke vnto thoſe of the houſhold only, or vnto the houſe of the living God: A hee ſpeaketh of the outward court, which was called the peoples citie, becauſe all men might come into that. To that is counted to be exiſt vnto, which in meaſure is reſtified as prophane. 4 To prophane perſons wicked & voluble, adue ſaſſen vnto the Church. 5 Or a thouſand, two hundred and threeſcore dayes, as is ſaid in the verſe: that is a thouſand two hundred and threeſcore yeeres, 2 Peter 3, 9, and ſo in Enchiridion & Daniel, which thing I ſet before thee. 6 The beginning of theſe thouſand two hundred and threeſcore yeeres, were account from the paſſion of Chriſt, whereby (the paſſion wall being broken downe) wee were made of none, Ephes. 2, 14. If any flooke vnder one Shepherde, Iohn 20, 16, and the end of theſe yeeres preſſely ſhall ſeethe into the Popedom of Baniſſe the right who a little before the end of y^e yeere of Chriſt a thouſand two hundred and threeſcore dayes, ſtandeth the Popedom of Rome, in the ſea of ſ. Lucie (as Bergomius ſaith) hauing pur in price his predecessor Coſtantine, whom by ſaid vnder colour of ſaſſe, he deſcribed, for which cauſe, they were well ſaid of him. Intrauit vnto palatium, regnavit ſ. ſ. ſ. mortuus eſt vnto. That is, he bearded like a beaſt, vaigned like a lyon, and didd like a dogge. For iſſum a thouſand two hundred thirtie four yeeres, thou ſhalt ſaſſe like the age of Chriſt which he liued on the earth, thou ſhalt ſeethe there remaineth ſunt 1260 yeeres, which are mentioned in this place and many others. 6 I had rather tranſlate it ſhall then ſlaſſe, the Temple ſhall the citie: for God ſaith, I will giue that Temple, and I ſet vnto my two witnesses, that vnto the Miſſion of the word, which I ſet vnto my two witnesses, but yet vnto the ſame ſaſſe a number as of them may helpe another, and one conſent the testimony of another vnto all men, that from the mouth of two or three witnesses farther word may be made good among men, 1 Cor. 13, 1.

neſſes, & they ſhall prophecie a thouſand two hundred and threeſcore dayes clothed in ſackcloth.

4 Theſe are two olive trees, and two candleſticks, ſtanding before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouths, and deuoureth their enemies: for if any man would hurt them, thus muſt he be killed.

6 Theſe have power to ſhut heaven, that it raine not in the dayes of their prophecie, and have power over waters to turne them into blood, and to ſmite the earth with all manner plagues, as often as they will.

7 And when they have finiſhed their testimony, the beaſt that cometh out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall overcome them, and kill them.

8 And their corpses ſhall lie in the ſtreets of the great citie, which ſpiritually is called Sodom and Egypt, where our Lord alſo was crucified.

9 And they of the people and kindreds, and tongues, and Gentiles, ſhall ſee their corpses 15 three dayes and an halfe, and ſhall not ſuffer their carcases to be put in graues.

To And they that dwell vpon the earth, ſhall reioyce over them and be glad, and ſhall ſend gifts one to another, for theſe two Prophets 17 vexed them that dwell on the earth.

It ſet forth in heauen, earth and the ſea, verſe 6, ſaith is deſcribed, 2 Cor. 10, 4, according to the promiſe of Chriſt, Mark 16, 17. And this is the ſecond place (as I ſaid before) of the combats which the ſervants of God muſt vndergoe in the executing of their calling, and of the things which they muſt vndergoe in the combats or conſlicts are theſe things: to overcome, in theſe verſes, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. 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byndreth.

14 Christ is the Prince of Angels, and head of the Church, who beareth that you read verse the first. See the notes upon Daniel, chap. 12, v. 1. In this verse a description of the battell and of the victory in the two worlds following. The Psalmist has respect unto this battell, Psa. 68, 9. and Paul Ephe- sians 4, 15. and Colossians 2, 15. The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse. As that Satan gained nothing in heauen but was by the power of God thrown downe into the world, whereof he is the prince, Christ himselfe and his elected members standing still by the throne of God, as *A They were cast out, so that they were neuer feared any more in heauen.*

15 The song of victory or triumph containing first the exposition of the glory of God and of Christ shewed in that victory; secondly, it containeth a reason of the same proposition taken from the effect, in that the enemy is overcome in battell in this, and that the godly are made conquerours (and more then conquerours. Rom. 3, 37.) verse 11. Thirdly, a conclusion whereunto an exhortation unto the Angels, and the Saints, and vnto the world, a prophetic of great miserie, and of destruction procured by the deuil against mankind, least himselfe should shortly be miserable alone, verse 11. *He said in the Hebrew tongue, to lose his life that esteemeth nothing more precious than his life; and as he saith so, he is not far from his life, who denieth to be saved in, where- upon he needeth requirer.*

17 The third part: an history of the woman deliuered, consisting of two members, the second battell of Satan against the Christian Church of the Iewish nation, in four verse: and the battell intended against the seed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ in the two last verses. 18 That is, being strengthened with diuine power: and taught by oracle, she fled swiftly from the assault of the deuil, and from the common destruction of Ierusalem, and went into a solitary Citie beyonde Ierusalem called Pella, as Eusebius telleth in the first Chapter of the third booke of his Ecclesiastical historie, which place God had commanded her by Revelation: *into that place where God had appointed her.* 19 That is, for three yeeres and a halfe: so the same speech is taken, Dan. 7, 25. This space of time is reckoned in manner from that last and most grievous rebellion of themselves, vnto the destruction of the citie and Temple, for their destruction or falling away, began in the twelfth yeere of Nero, before the beginning whereof, many fortresses and predictions were shewed from heauen, as Iosephus writeth, lib. 7, chap. 12. and Hegesippus lib. 5, cap. 44, amongst which this was memorable, that in the feast of Pentecost, not only a great flood and noise was heard in the Temple, but also a great voyce was heard of many out of the Sanctuary which cried out vnto all, Let vs depart hence. Now three yeeres and a halfe after this defection was begun of the Iewes, & those wonders happened, the Citie was taken by force, the Temple overthrowen, and the place forsaken of God: and this compasse of time Saint Iohn noted in this place, as That is, he enflamed the Romanes and nations, that they persecuting the Iewish people with cruel animos might by the same occasion made the Church of Christ, departed from Ierusalem and out of the Temple. For as the Church of Christ, that the raging vipers of the nations, should be compared vnto water, as That is, there was offered in their place other Iewes, vnto the Romanes and nations rising against that people: and it came to passe hereby that the Church of God was saved whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Iewes,

hundredth and threescore dayes.

7 And there was a battell in heauen, 7 Michael and his Angels, fought against the Dragon, and the Dragon fought and his angels.

8 But they prevailed not, neither was their place found any more in heauen.

9 And the great dragon that olde serpent, called the deuil and Satan, was cast out, which deceiueh all the world: hee was cast out into the earth, and his angels were cast out with him.

10 Then I heard a loud voice in heauen, saying, Now is saluation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their testimonie, and they loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuil is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to the woman were given two wings of a great Eagle, that she might flee into the wilderness, into her place where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to be carried away of the flood.

16 But the earth helpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

Church of the Iewish remnant was come to nought, hee refused to fall vpon her feet, that is, the Church gathered all by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the 13. vers. in which the purpose of Satan is shewed, verse 17, and his attempt verse 18. That is, a most mighty tempest, that he ruffled vpon the whole world (whose prince hee is) to trouble the floods and provoke the nations, that they might with their furious bellows roar vnto and against the deuil, and finally deliroy the Church of Christ with the holy members of the same. But the providence of God resisted his attempt, that he might saue the Church of the Gentiles, yet tender and as it were Greene. The rest of the story of the Dragon is excellently profecuted by the Apostle S. Iohn hereafter in the twentieth chapter. For heere the Dragon endeavouring to doe mischief, was by God cast into prison,

CHAP. XIII.

1 The beaſt with many heads is deſcribed, 13 which draweth the molt part of the world to idolatry. 13 The other beaſt riſing out of the earth, 15 giueth power vnto him.

And I ſaw a beaſt riſe out of the ſea, hauing ſeuen heads, and ſ ten hornes, and vpon his hornes were ten crownes, and 4 vpon his head the name of blaſphemie.

2 And the beaſt which I ſaw was

taken her beginning, doeth now paſſe vnto the ſtory of the progreſſe thereof, as I ſhewed in the entrance of the former Chapter. And this hiſtorie of the progreſſe of the Church, and the battels thereof, is ſet downe in this Chapter, but diſtinctly in two parts, one is of the ciuill Roman Empire, vnto the tenth verſe. Another of the body Eccleſiaſtical or propheticall, thence vnto the ende of the chapter. In the former part are ſhewed theſe things: Firſt the ſtate of that Empire, in foure verſes, that is, the adre thereof in three verſes: after the ſecond, which is exceeding great glory, verſe 8. And laſt of all is commended the vic: and the inſtitution of the godly againſt the evils that ſhall come from the ſame, verſe 9, 10. The hiſtorie of the ſtate containeth a moſt ample deſcription of the beaſt, firſt entire, verſe 12, and then reſtored after hurt, verſe 3, 4. On the laſt whereof ſhall the deuil praſching new tempts againſt the Church, in the verſe next before going: what time the Empire of Rome was endangered by domeſtical diſſentions, and was mightily ſolled, hauing euer and an one new heads, and new Empires. See in the ſeuen tenth chapter verſe 1, 2. After the ſecond part of the ſtory, which is of the providence, and moſt expert gouernment, which the Dragon is ſaid to haue had in the 12 chapter and in the verſe 2. 4. We read in the twelfth chapter & third verſe, that the Dragon had ſeuen crownes ſet vpon ſeuen heads: becauſe the theſe ſeuen ſubſtituted himſelfe to be proper Lord and Prince of the world: but this beaſt is ſaid to haue ten crownes ſet vpon ſeuall, not heads, but hornes: becauſe the beaſt is beheld for all vato the Dragon, verſe 2, and doth not otherwiſe raigne them by law of ſubiectioe giuen by him, namely that he employ his hornes againſt the Church of God. The ſpeech is taken from the ancient cuſtome & forme of dealing in ſuch caſe: by which they that were abſoluerings did ſwear the diadem vpon their heads: but their vaſſals and ſuch as raigne by grace from them, wore the ſame vpon their hoods: for they might commodiouſly lay downe their diademes when they came into the preſence of their Sueraignes: as all other Elders are ſaid, when they adored God which ſate vpon the throne, to haue caſt downe their crownes before him, chap. 4, verſe 10. Contrary to that which God of old commanded ſhould be written vpon head peece of the hie Prieſt, that is, *Sandites Iſrahel*, Holieſis vnto the Lord. The name of blaſphemie impoſed by the Dragon, is (as I ſaie) that which S. Paul ſaith in the a chapter of his 2, Epistle to the Theſſalonians, the 4, verſe, *He ſaith as God, and baileth himſelfe to be God*. For this name of blaſphemie both the Romane Emperors did then challenge vnto themſelves, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with full mouth profeſſe the ſame of themſelves, when they chalenged vnto themſelves ſoueraignete in holie things: of which kind of ſayings the firſt booke of the Decretals, the Clementines, and the extravagants, are very full. For theſe men were not content with that which the ſcriptures wrote in *Perſia* (the beginning whereof is, *Papa ſupremus mundi*, the Pope is the word of the world, *Nec Deus eſt, nec homo, ſed vnus eſt inter omniaque*, Thou art not God, nor earthly man, but aqunt mixt of both: as the glorie willeth vnto the ſix booke: but they were hold to take vnto themſelves the very name of God, and to accept it giuen of other: according as almoſt an hundred and ſixtye yeeres ſince, there was made for Sixtus the thirde, when he ſhould firſt enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly ſlid vpon the gate of the citie he ſhould enter at, hauing written vpon in this blaſphemous verſe,

*Oraculo vocis mundi moderatus habenas,
Et merito in terris credetis eſſe deus.*

By Oracle of thine owne voice the world thou gouerneſt all,
And worthily a god on earth, men thinke, and doe thee call.

Theſe and ſix hundred the like who can impute vnto that modeſtie whereby good men of old would haue themſelves called the ſeruants of the ſeruants of God, vnto ſuch other this is a name of blaſphemie, or there is none at all.

beast and his image, and receive *his* marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 ⁸ Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die ^b in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 ⁹ And I looked, and behold, ¹⁰ a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, ¹¹ hauing on his head a golden crowne, and in his hand a ¹² sharpe sickle.

15 ¹³ And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

16 And hee that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 ¹⁴ Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clustres of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great windepresse of the wrath of God.

20 And the windepresse was troden without the cite, ¹⁵ and blood came out of the windepresse vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

⁸ The patience, sanctification, and justification by faith: the consequence whereof are, rest, felicitie, and glory eternall, in the heavenly fellowship of God and his Angels.

⁹ The second part of this Chapter, as I saye verse 1. of the acts and doings of Christ in overthrowing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that hauing beene called back by words both publickly and priuately vnto his dutie, and admonished of his most certaine vniue: he yet ceaseth not to maintain and procees his owne aduantage, that they may doe him service: and to afflict the godly with most barbarous persecutions. Of those things which Christ doeth, there are twokindes, one common or generall in the rest of this chapter, another particular against that savage and rebellious beast and his worshippers in the 15 and 16 chapters. That common kinde, is the calamitie of warres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the haruet and vintage. Since the time that the light of the Gospell began to shine out, and since prophetic or preaching by the grace of God was raised vp againe, how horrible warres haue bene kindled in the world? how much humane flesh hath bene thronen to the earth by his diuine reaping? how much blood (alas for who) hath ouerflown for these hundred yeares almost by histories doe cry out, and this our age (howe before) now in horret, by reason of the rage of y^e sickle which Antichrist calleth for. In this place is this type, that is of the harvest. ¹⁰ The Laying his hand on his sickle, like vnto that which is in the white or milke like cloude of heauen.

¹¹ That is for the Lord. ¹² By workes, is meant the reward which followeth good works.

¹³ As one that shall reigne frant God, and occupie place of Christ in this miserable execution.

¹⁴ That is a most fit and commodious instrument of Execution, destroyed all by heaving and thrashing through, for who may stand against God? ¹⁵ Ier. 3. 13. ¹⁶ Math. 13. 39. Christ giueth a commendement in this verse. And the Angel executeth it in the next verse.

¹⁷ The other type (as I saye verse 14.) is of the vintage: the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out every thing, then is the haruet labour. This is therefore a more grievous iudgement, both because it succedeth the other and because it is vnderstood to be executed with great diligence.

¹⁸ That is, it ouerflowed very deepe, and very farre and wide: the speech is hyperbolicall or exellusive, to signifie the greatnesse of the slaughter. And these be those pleasant fruites forsooth, of the contempt of Christ, and despising of Antichrist rather then him, which the miserable, mad, and blinde world doeth at this time reape.

CHAP. XV.

¹ The seven Angels hauing the seven last plagues. ² They that conquered the beast praise God. ³ To the seven Angels, 7 ieuens vials full of Gods wrath are deliuered.

AN I sawe another signe in heauen, great and marueilous, seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw, as it were a glassie sea, mingled with fire, and ³ them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, ⁴ stand at the glassie sea, hauing the harpes of God,

3 And they sung 7 the song of Moses the ^a seruant of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lord God Almighty: iust and true are thy ^b wayes, King of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou only art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seven Angels came out of the Temple, which had the ¹⁰ seven plagues, clothed in ¹¹ pure and bright linen, and hauing their breasts ¹² girded with golden girdles.

7 And one of the ¹³ four beasts gaue vnto the seven Angels seven golden vials full of the wrath of God which lieth for euermore.

8 And the temple was full of the smoke of the glory of God and of his power, and ¹⁴ no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements to. 4. other verses: 4. This part of the vision alludeth vnto the sea or large vessel of brasse in which the Priests walked themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called verse 5.) is said to haue bene a sea of glass, most lightsome and cleare, vnto the commoditie of choise mixt with fire, that is, as containing the treasure of the iudgement of God, which be bringeth forth and dispensed according to his owne pleasure: for out of the fontner, the Priests were cleansed of all: and out of this vngedly are destroyed now chap. 4. 6. 7. That is the Godly martyrs of Christ, who shall out gae place vnto in miracles vnto that beast of these see before Chap. 13. 17 and 14. 9, 10. 6. Glorified God, from the particular oblation of the weapons and instruments of Gods wrath, floating in the sea of glass. 7. That song of triumph which is Exo. 15. 2. *A so is Moses ended, for honours sake, at it is set forth, Deut. 32. 10.* 8. This long vnto two parts, one a confession, but particular in this verse, and generall, in the beginning of the next verse: another, a narration of cause belonging to the confession, where none kind is eternal in itself, and most preuent vnto the godly in that God is both holy, and alone God, another kind is future and to come: in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnebelonging: as Chap. 11. 2.) were to be brought vnto the same state of happiness, by y^e magnificence of the iudgement of God, in the next verse. * *Psal. 145. 17. b Thy doings.* * *Ier. 10. 7.* 9. The second part of the narration (as it was not verse 2.) wherein first the authoritie of the whole argument & matter thereof is figured by a foretelling type of a temple opened in heauen, as Chap. 11. 19. namely that all those things are diuine and of God, that proceed from thence: in this verse, Secondly, the admitters or executors, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally, they are confirmed by testimonie of the visible glory of God, in the last verse. A like testimonie wherevnto was exhibited of old in the law, Exod. 40. 34. 10. That is, commendements to inflict those seven plagues. Here is the figure called *Metonymy*. 11. Which was in old time a signe of the kingly or princely dignitie. 12. That girding was a signe of diligence, and the girdle was old with a signe of sinners, and the linen in washing was the commendements of God. 13. Of these before. Chap. 4. 7. 14. None of those seven Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

CHAP. XVI.

2 And 7 the Angels poyre out the seven vials of Gods wrath giuen vnto them, and 10 diuers plagues arise in the world, 13 to terrifie the wicked, 19 and the inhabitants of the great cite.

3 And

27 That is, arising
from their king-
doms out of the
Romane beast: at
such time as that
political Empire
began by the craft
of the Popes great-
ly to fall.

28 Namely, with
the second beast,
whom we called
before a false pro-
phet, which beast,
ascending out of
the earth got vnto
himselfe all the
authoritie and pow-
er of the first bea-
st, and exercised the
same before his
face, as was sayd
Chapter 4. r.

29 For when the
political Empire
of the West began
to grow down-
wards, there both
arose those ten
Kings, and the
second beast tooke

the opportunity offered to vsurpe vnto himselfe all the power of the former beast. These kings long ago, many haue numbered & descrie'd to be ten and a great part of the euens plainly remember the same in this our age. 30 That is, by content and agreement, that they may conspire with the beast, and depend vpon his becke. Their storie is diuided into three parts, conspire, agree, and depend. The conspire is some of them conspirt in communicating of euillments and afflictions: and some in communicating of power, which they are said to haue giue vnto this beast in this verse. 30 With Christ and his Church, as the reason following doeth declare, and here are mentioned the fates and the euents which followed for Christ his sake, and for the grace of God the Father towards those that are called, & elect, & are his faithful ones in Christ. * Chap. 19. 16. 15. 31 This is the other member of the enarration, as I said verse 7. belonging vnto the harlot, fliew in the vision verse 3. In this historie of the harlot, these euents are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to be ioyned with the next Chap. 32 That is, an vnconuallant and variable as are the waters. Vpon this foundation stith this harlot is Queene, a vaine person vpon that which is vaine. 33 The ten Kings at verse 12. The accomplishment of this fact and event, is daily increased in by our age by the singular prouidence, and most mighty government of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following. 34 A reason readied from the chief efficient cause, which is the prouidence of God, by which alone S. Iohn by inuention of order affirmeth to haue come to passe, both that the kings should execute vpon the harlot, that which pleased God, and which he declared in the verse next before going: and also that by one consent and counsell they should giue their kingdome vnto the beast, &c. verse 13. 14. For as these being blinded haue before depended vpon the becke of the beast that lieth by the harlot, it is said that afterward it shall come passe, that they shall turne back, and shall fall away from her, when their hearts shall be turned to better state by the grace and meicy of God. 35. That is, Rome that great Citie, or onely Citie (as Iulianus calleth it) the King & head whereof was then the Emperour, but now the Pope, see that the condition of the beast was changed.

CHAP. XVIII.

1 The horrible destruction of Babylon for 12. 16. 15. The
merchants of the earth, who were enriched with the
pomp and luxurie of these, were and wayle: so but
all the elect wayle for that will vengeance of God.

2 And after these things, I saw another Angel
come down from heauen, hauing great power,
so that the earth was lightened with his glory.

3 And he cryed out mightily with a loude
voyce, saying, * It is fallen, it is fallen, Babylon

3 The second
place (as I sayd be-
fore 17. 15.) of the
history of Babylon,
is of the woeful
fall and ruine of
Babylon. This histo-
rical prediction concerning her, is three fold. The first a plain and simple fore-
telling of her ruine in three verses, the second a figurative prediction by the cir-
cumstances, thence vnto the 20. verse. The third, a confirmation of the same by
signe or wonder, vnto the end of the Chapter. 1 Either Christ the eternal word
of God the Father (as often elsewhere) or a created Angel, and one deputed vnto
this service, but brought furnished with all graces, power, and strength, high of
glory, as the signifying of power. The prediction or foretelling of her ruine,
consisting both of the fall of Babylon, in this verse, and the cause thereof uttered by
way of alleg. 2y, concerning her spiritual & carnall wickedness, that is, her most
great impietie and vniuersitie in the next verse: her fall is fit simply declared by
the Angel: and then the greatness thereof is shewed here by the euents, when bee
sayth it shall bee the cause and habitation of deuils, of wilde beasts & of cursed
soules, as of old Elay 23. 24. and also elsewhere. * Chap. 18. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

that great city, and is become the habitation of
deuils, and the hold of all foule spirits, and a cage
of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine
of the wrath of her fornication, and the kings of
the earth haue committed fornication with her,
and the merchants of the earth are waxed rich
of the abundance of her pleasures.

4 And I heard an other voice from heauen say,
Go out of her, my people, y ye be not partakers
of her sinnes, & that ye receiue not of her plagues:

5 For her sinnes are * come vp into heauen,
and God hath remembered her iniquities.

6 Reward her, euen as shee hath rewarded
you, and giue her double according to her
works: and in the cup that the hath filled to you,
fill her the double.

7 In as much as shee glorified her self, & liued in
pleasure, so much giue ye to her torment & sorow:
for shee saith in her heart, I sit being a queen, and
am no widow, and shall see no mourning.

8 Therefore shall her plagues come at one
day, death, and sorow, and famine, and shee shall
be burnt with fire: for that God which condemneth
her, is a strong Lord,

9 And the kings of the earth shall bewaile
her, and lament for her, which haue committed
fornication, and liued in pleasure with her, when
they shall see that smoke of that her burning,

10 And shall stand afare off for feare of her
torment, saying, Alas, alas, that great Citie Baby-
lon, that mightie Citie: for in one hour is thy
iudgement come,

11 And the merchants of the earth shall
weepe and wayle ouer her: for no man buyeth
their ware any more.

12 The ware of gold, and silver, and of precious
stone, and of pearles, and of fine linnen, and
of purple, and of silke, and of skarlet, and of all
maner of Thynewood, and of all vessels of yu-
rie, and of all vessels of most precious wood, and
of brasie, and of yron, and of marble,

13 And of cinamon, and odours, and oynt-
ments, and frankincense, and wine, and oyle, and
fine flour, and wheate, and beasts, and sheepe,
and horses, and charets, and seruants, and soules
of men.

14 (10 And the Apples that thy soule lusted
after, are departed from thee, and all things which
were fat and excellent, are departed from thee,
and thou shalt finde them no more.)

15 The merchants of these things which were
waxed rich, shall stand a farre off from her, for
feare of her torment, weeping and wayling.

of executing the iudgements of God, stand vpon three causes, which are here ex-
pounded: the vniuersal wickednes of the whole of Babylon, in this verse her cursed
pride opposing it selfe against God, which is the foundation of all euillations, vers. 7-
and her most ill damnation by the sentence of God, verse 8. * With her selfe.
e I am full of people and mightie. d I shall taste of mine. e Shortly and in
an instant. f The circumstances following the fall of Babylon, or the collocation
thereof (as I distinguished them, verse 4.) are three. Namely the lamentation of the
wicked vnto the 19. verse, and the reioicing of the p. d. verse 20. This most
woeful lamentation, according to the persons of them that lament, hath three
members the first whereof is the mourning of the kings and mightie me of
the earth, in two verses. The second is, the lamentation of the merchants: that to wit
by hand thence vnto the 16. verse. The third is the wailing of those y merchandise
by sea, vers. 16. 17. In reuery of these cause & manner of their mourning is de-
scribed in order, according to the condition of those that mourne with obseruation
of that which best agreeth vnto them. 7 The lamentation of the me that trade by
land, as I distinguished immediately before. 10 To wit, verse 20. This most
woeful lamentation, vnto for more veneration, as if those merchants, after the
manner of mourners should in p. d. more speech speak vnto Babylon, though now
utterly fallen and out of power. So Esai. 22. 5. and in many other places. 8 For
this is meant what reason which is next before the fall of the leafe, as what reason
for this ruine, and the word signifieth that reason is as longed for.

4 The second pre-
diction (which is of
the circumstances
of the ruine of Ba-
bylon) of these
there are two
kinds: one going
before it: as that
before hand the
godly are deliue-
red vnto the north
verse: the other
following vpon the
ruine, namely the
lamentation of the
wicked and reioicing
of the godly, vnto the
19. verse. The
other is, that every
one of them occu-
py themselves in
their owne place,
to executing the
iudgement of God,
as it was com-
manded the Leuites of
old. Exod. 22. 28.
and that they satis-
fise their hands
vnto the Lord,
verse 6. 7. 8.
6 Of his command-
ment there are
two causes to
avoid the con-
tingent of
ruine, to wit, to
shun the partici-
pation of those pu-
nishments that be-
long thereto.
A He which a word
which signifieth the
following of fine one
after another, and
the one of which
is such that
they grew at length
so such an heape
that they came vnto
euery in heauen.
7 The prouocation
of the godly, and
the commandment
of executing the iudgements of God, stand vpon three causes, which are here ex-
pounded: the vniuersal wickednes of the whole of Babylon, in this verse her cursed
pride opposing it selfe against God, which is the foundation of all euillations, vers. 7-
and her most ill damnation by the sentence of God, verse 8. * With her selfe.
e I am full of people and mightie. d I shall taste of mine. e Shortly and in
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by sea, vers. 16. 17. In reuery of these cause & manner of their mourning is de-
scribed in order, according to the condition of those that mourne with obseruation
of that which best agreeth vnto them. 7 The lamentation of the me that trade by
land, as I distinguished immediately before. 10 To wit, verse 20. This most
woeful lamentation, vnto for more veneration, as if those merchants, after the
manner of mourners should in p. d. more speech speak vnto Babylon, though now
utterly fallen and out of power. So Esai. 22. 5. and in many other places. 8 For
this is meant what reason which is next before the fall of the leafe, as what reason
for this ruine, and the word signifieth that reason is as longed for.

and gather your selves together vnto the supper of the great G. d.

18 That yee may eate the flesh of kings and the flesh of high captaynes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hostis gathered together to make battell against him that late on the horse, and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that receiued the beasts make, and them that worshipped his image. These both were allue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the fowles were filled full with their flesh.

22 And the remnant, that beat with seven heads, of which before, Chapter 13. and 17. 3. 22 That is, that beat with two heads, of which 13. 11. Looke here, Chap. 16. 14.

CHAP. XX.

1 The Angel sheweth Satan for a thousand yeeres. 2 Being loosed, hee liueth vpon Gog and Magog, that is, prince and aposte comes against the Saints, 3. but the vengeance of the Lord cutteth off their infernalie. 32 The books are opened, by which the dead are iudged.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a thousand yeeres:

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more till the thousand yeeres were fulfilled: for after that he must be loosed for a little season.

4 And I saw 7 feates: and they fate vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were beheaded for the witness of Iesus, and for the word of God, and which 9 did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and

reigned with Christ a thousand yeeres.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for such the second death hath no power: but they shall be the Priests of God and of Christ, and shall reigne with him a thousand yeeres.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison.

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen Gog and Magog, to gather them together to battell, whose number is as the sand of the Sea.

9 And they went vp into the plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of Heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and that false prophet are, and shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sat on it, from whose face fled away both the Earth and Heauen, and their place was no more found.

12 And I saw the dead both great and small stand before 22 God: and the books were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those things, which were written in the bookes, according to their works.

13 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged every man according to their works.

14 And death, and Hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

vnto whom the first full hall haue associated themselves more then was meete, tating with them of their impietie of doctrine and life. 6 The voice or ade of Sathe (which is the first member as I distinguished in the verse before going) to decture the whole world, enueto the vntermost nation thereof to aime them against the people of God in this verse, and to tege & oppresse the Church, with his whole liueltie, in the verse following. * Execlij 32. 2. As if he said in so much that the whole face of the earth, so great foreuett it is filled, with the word of God consuming the aucterities, and ouerthrowing all their enterprises. Heb. 10. 27. And this is the second member mentioned verse 7, the overthrow of Satan. 18 The third member, eternal destruction pisheth those that are ouercome: as I noted in the same place. 19 The second part of this Chapter, in which is described the liueltie in this verse, and the last iudgement in the verse following. 20 That is, a iudgement like most Princelice and glorious: for toden the Greeke word iudgement. 21 That is, Christ, before whom when he cometh vnto iudgement, heuen & earth shall perish for the greatness of his maiestie. 1 Peter 3. 7. 10. 22. That is, Christ the iudge. 1 Cor. 5. 10. 23 As it were our booke of reckoning or account: that is, the testimonie of our conscience, and of our works, which by no means can be auoyded. That is spoken after the manner of men, * Chp. 3. 5. and 21. 7. phil. 4. 3. 24 The booke of the eternal decree of God, in which God the Father hath elord in Christ, according to the good pleasure of his will, those that shall beuer of life. This also is spoken according to the manner of men. 25 This is a pretention or an asser to an rebuion: for happily God man will say, but they are dead, whom the sea, death & the grane hath consumed, how shall they appeare before the iudge? 26 So he answered by resurrection from death, whereunto all things (howeuer sequant) shall minister and serue at the commandment of God, in Dan. 12. 26 The last reuene which is death (shall be abolished by Christ (that he may no more make any attempt against v) 1 Cor. 15. 26. and death shall feede vpon the reprobation in hell for euer more, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

2 He describeth new Hierusalem descending from heauen. 3 The bride the Lambes wife, 12 And the glorious building of the citie, 19 garnished with precious stones, 24 whose Temple is the Lambes wife.

Fin of the first victory after which he was bound by Christ, vnto the 6. vers. The first victory, whereby he was thrown downe into euertlasting punishment, thence vnto the 10. verse. The first liueltie happened in the first use of the Christian Church, when the dragon was driven downe from heauen by Christ, vnto about the first birth of the Church in the earth, Chap. 12. 7. 17. For which cause I gaue warning, that this story of the dragon must be aucted vnto that place. 1 That is of hell, whether God threw downe the Angels which had fluned, and bound them in chanes of darkness, to be kept vnto damnation. 2 Pet. 2. 4. Look 6. 3 The first warning (continuing this history with the end of the 11. chapter) is, the 36 years from the passion of Christ, when the Church of the leues but 9 ouerthrowen, Satan was aduised to iustice the Christian Church gathered of the Gentiles, and to destroy part of her seed. Clay. 2. 7. The thousand yeeres fallth presently vpon the times of that wicked Hylisband, whom was called Gregorie the seventh, a most damnable Necromancer & forger, whom Satan used as an instrument, where he was led vnto bonds, thenceforth to annie the Saints of God with most cruel persecutions, and the whole world with ciuilities, and most bloody wayes: as Benno the Carlinall reporteth at large. And this is the first victory giuen ouer the dragon to the earth. 4 Namey, with that publique and violent deceit which he compassed before, Chp. 13. and which after a thousand yeeres (a lake for voice) he most mightily vnto use in the Christian world, 5 Which being once expired, this second battell and victory shall be, of which verse 7. 8. A description of the common state of the Church of Christ to earth in that space of a thousand yeeres, for which the deuill was in bonds: in which first the apostle life, and common honour of the godly is declared, verse 4. Secondly, newnes of life is preached vnto other by the Gospel, first that space, ver. 5. And he concluded with promise ver. 6. For iudgement was committed to them, as in the inferis spoken to the hee, that Christ shall offer iudgement ouer them. 7 That was a type of the authority of the good, and full hall for the end of the Church in the Church, taken from the minor of men. 8 Of the Mayers, which suffered in those first times. 9 Of the Mayers which suffered after that both the healls were now risen vp, Chap. 13. For these three things are expounded.

20 The 3. member (as was layde verse 11) of the victory obtained by Christ. Vnto this, a thousand two things: the first, the battling with the beast and his force in this verse: and the second most mightie, & decisive after the manner of men, in the propheticall history, which is of the victory whereby Christ ouercome the dragon, as I noted Chap. 7. This place must necessarily be toyed with the end of the 13. chapter, and be applied vnto the liueltie understanding thereof. This chapter hath two parts, one of the dragon ouercome, vnto the 10. verse, the other of the resurrection and last iudgement vnto the end of the chapter. The history of the dragon is double: First of the first victory after which he was bound by Christ, vnto the 6. vers. The first victory, whereby he was thrown downe into euertlasting punishment, thence vnto the 10. verse. The first liueltie happened in the first use of the Christian Church, when the dragon was driven downe from heauen by Christ, vnto about the first birth of the Church in the earth, Chap. 12. 7. 17. For which cause I gaue warning, that this story of the dragon must be aucted vnto that place. 1 That is of hell, whether God threw downe the Angels which had fluned, and bound them in chanes of darkness, to be kept vnto damnation. 2 Pet. 2. 4. Look 6. 3 The first warning (continuing this history with the end of the 11. chapter) is, the 36 years from the passion of Christ, when the Church of the leues but 9 ouerthrowen, Satan was aduised to iustice the Christian Church gathered of the Gentiles, and to destroy part of her seed. Clay. 2. 7. The thousand yeeres fallth presently vpon the times of that wicked Hylisband, whom was called Gregorie the seventh, a most damnable Necromancer & forger, whom Satan used as an instrument, where he was led vnto bonds, thenceforth to annie the Saints of God with most cruel persecutions, and the whole world with ciuilities, and most bloody wayes: as Benno the Carlinall reporteth at large. And this is the first victory giuen ouer the dragon to the earth. 4 Namey, with that publique and violent deceit which he compassed before, Chp. 13. and which after a thousand yeeres (a lake for voice) he most mightily vnto use in the Christian world, 5 Which being once expired, this second battell and victory shall be, of which verse 7. 8. A description of the common state of the Church of Christ to earth in that space of a thousand yeeres, for which the deuill was in bonds: in which first the apostle life, and common honour of the godly is declared, verse 4. Secondly, newnes of life is preached vnto other by the Gospel, first that space, ver. 5. And he concluded with promise ver. 6. For iudgement was committed to them, as in the inferis spoken to the hee, that Christ shall offer iudgement ouer them. 7 That was a type of the authority of the good, and full hall for the end of the Church in the Church, taken from the minor of men. 8 Of the Mayers, which suffered in those first times. 9 Of the Mayers which suffered after that both the healls were now risen vp, Chap. 13. For these three things are expounded.

10 Whosoever shall be dead in fin, and not know the truth of God. 11 They shall not be renewed with that newnelle of the life by the enlighening of the Gospel, which is the glory of Christ. For this is the first resurrection, by which the soules of the godly do rise from their death. In the second resurrection their bodies shall rise againe. 12 That whereby both body and soule, that is, the whole man is added and deliued vnto eternal death. So chapter 2. 11. 13 A returne vnto the intended history, by resuming the words which are in the end of the fourth verse. 14 The second history of the latter victorie of Christ, as was said verse 1. In which are summarily described the works, overthrow and eternal punishment of Satan. 15 Of which I spoke verse 2. Then therefore shall be giuen vnto him liberty to rage against the Church and to molest the Saints for the times of men: 16 The voice or ade of Sathe (which is the first member as I distinguished in the verse before going) to decture the whole world, enueto the vntermost nation thereof to aime them against the people of God in this verse, and to tege & oppresse the Church, with his whole liueltie, in the verse following. * Execlij 32. 2. As if he said in so much that the whole face of the earth, so great foreuett it is filled, with the word of God consuming the aucterities, and ouerthrowing all their enterprises. Heb. 10. 27. And this is the second member mentioned verse 7, the overthrow of Satan. 18 The third member, eternal destruction pisheth those that are ouercome: as I noted in the same place. 19 The second part of this Chapter, in which is described the liueltie in this verse, and the last iudgement in the verse following. 20 That is, a iudgement like most Princelice and glorious: for toden the Greeke word iudgement. 21 That is, Christ, before whom when he cometh vnto iudgement, heuen & earth shall perish for the greatness of his maiestie. 1 Peter 3. 7. 10. 22. That is, Christ the iudge. 1 Cor. 5. 10. 23 As it were our booke of reckoning or account: that is, the testimonie of our conscience, and of our works, which by no means can be auoyded. That is spoken after the manner of men, * Chp. 3. 5. and 21. 7. phil. 4. 3. 24 The booke of the eternal decree of God, in which God the Father hath elord in Christ, according to the good pleasure of his will, those that shall beuer of life. This also is spoken according to the manner of men. 25 This is a pretention or an asser to an rebuion: for happily God man will say, but they are dead, whom the sea, death & the grane hath consumed, how shall they appeare before the iudge? 26 So he answered by resurrection from death, whereunto all things (howeuer sequant) shall minister and serue at the commandment of God, in Dan. 12. 26 The last reuene which is death (shall be abolished by Christ (that he may no more make any attempt against v) 1 Cor. 15. 26. and death shall feede vpon the reprobation in hell for euer more, according to the righteous iudgement of God, in the next verse.

Now followeth the second part of the history prophetic (as I said Chas. x. and xi.) of the future estate of the Church in heaven after the last judgment, unto the first verse of the next chapter, in this are two things briefly declared. The situation, state or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set down the state of the whole world, that there shall be a new heaven, and a new earth, as Easay 65. 7. and 66. 12. and 2. Pet. 3. 13. and this is the seat or place of the Church, in which righteousness shall dwell.

* Easay 65. 7. and 66. 12.
* 2. Pet. 3. 13.
3 The state of this glorious Church is first described being vnto the 2. verse and then especially and by parts, in the verses following. The general description consisteth in a vision, shewed as if off, verse 2. and its speech spoken from heaven. In the general these things are common, that the Church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse.

3 The Church is described by speech first of an Angel, in 4. verses, then of God himself, in 4. verses. The Angels speech describeth the glory of the Church by the most familiar cobitation of God thereunto, by communicating of all manner good things according to the covenant, in this verse: and by removing or putting far away of all evil things in the verse following. * Chap. 7. 17. * Easay 15. 8. 4. In the speech of God himself, describing the Church, is first a certain exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present & future good things of the same, in 3. verses following. In the exordium God challengeth to himselfe the restoring of all the creatures, of which verse 7. and winnetheth the calling of S. Iohn unto the writing of these things, in this verse. * Easay 43. 10. * Cor. 3. 17. * Chap. 2. 8. and 1. 13. 7 The description of the Church is in threefold sort, by abolishing of olde things: by the being of present things in God, that is of things eternal: and by the communication of all good things with the godly, verse 6. Ifs bee, they shall sitte manfully, verse 7. But the reprobate are excluded from thence, verse 8. A Their lot, and inheritance as it were. 6 A transition vnto the particular describing of the heavenly Church by the expresse calling of Saint Iohn in this verse, and his raving up by the Spirit in confirmation of the truth of God in the verse following. 7 Hee meaneth the place & lately face of the Church, shalowed in a mountaine. 8 A typical Church which is one, ample, or Catholike, this holy celestiall, build of God, in this verse and glorious in the verse following. This type propounded generally, after particularly declared, verse 11. Sec. 9 A particular description (as I noted verse 2.) of the celestiall Church, first, by the essentiall parts of the same, vnder the similitude of a citie to verse 12. Secondly, by foreine accidents, vnto the end of the chapter. Thirdly, by the effects in the beginning of the next chapter, the essentiall parts are noted the matter & the forme in the whole worke: of these the superfluous and foundation of the wall are entered in as they are to be called) which parts are first described in figure, vnto the 14. verse and afterward more exactly. 10 According to the number of the tribes, of which chap. 7. Two tribes are the Church is attributed vnto the old Testament, and the foundation of the new Testament. 11 Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church,

And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy citie new Hierusalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heaven, saying, Beholde, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that fare vpon the throne, said, Behold, I make all things new, and he said unto me, Write: for these things are faithful and true.

6 And he sayd vnto mee, * I is I done, I am Alpha and Omega, the beginning and the end: I will giue to him that is thirstie, of the well of the water of life freely.

7 He that ouercometh, shall inherit all things, and I will be his God, and hee shall be my Sonne.

8 But the fearful and vnbeleeuing, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars shall haue their part in the lake which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come: I will shew thee the bride the Lambs wife.

10 And hee caried me away in the spirit to a great & high mountaine, and he shewed me that great citie, that holy Ierusalem, descending out of heauen from God.

11 Hauing the glory of God, and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall.

12 And had a great wall and high, and twelve gates, and at the gates twelve Angels, and the names written which are the twelve tribes of the children of Israel:

13 On the East part there were three gates, and on the North side three gates, on the South side

three gates, and on the West side three gates.

14 And the wall of the citie had twelve foundations, and in them the names of the Lambes twelve Apostles.

15 And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foursquare, and the length is as large as the bredth of it, and he measured the citie with the reed, twelve thousand furlongs: and the length, and the bredth, and the height of it are equal.

17 And he measured the wall thereof an hundred forty and foure cubits, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fifth of a Sardonix: the sixth of a Sardius: the seventh of a Chrysolire: the eighth of a Beryll: the ninth of a Topaz: the tenth of a Chrysoprasus: the eleventh of a Iacynth: the twelfth an Amethyst.

21 And the twelve gates were twelve pearles, and every gate is of one pearle, and the street of the citie is pure golde, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty & the Lambe are the Temple of it.

23 And the gates of it shall not neede of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 And the people which are saved, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vnclene thing, neither whatsoever worke abomination or lies: but they which are written in the Lambes booke of life.

the last. * Easay. 60. 3. * Easay. 60. 11. Chap. 2. 3. and

CHAP. XXII.

The river of water of life is flowed, and the tree of life: 6. Then followeth the conclusion of this prophetic, where Iohn declareth, that the things herein contained are a little true, 13. and now the third time repeatseth these words, All things come from him, who is the beginning and the end.

And I see shewed me a pure river of water of life, cleare as chrystall, proceeding out of the throne of God, and of the Lambe.

2 In the middle of the street of it, and of either side of the river was the tree of life, which bare twelve manner of fruits, and gave fruits every month: and the leaues of the tree serued to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 The everlasting grace of God in this verse, the eternall liuing of the godly, as Chap. 2. 7. the eternall fruits which the godly bring forth vnto God, themselves and others, verse 1. a freedom and immunity from all euill. God himselfe taking pleasure in his seruants, and they likewise in their God, verse 3. The beholding and sight of God, and feeling of the faithfull all eternally, verse 4. The light of God, and as glorifying his glorie and glory, verse 5.

14 That is, foundation stones, according to the number of the gates, as is shewed verse 19.

13 A transition vnto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured the same.

14 The measure and forme most equal in a verse. 6 A foursquared figure hath equal sides, and oueright corners, and therefore the Christians call by this name those things that are steady, and of continuance, and perfect.

He addeth this, because the Angel had the shape of a man.

15 The matter most precious and glittering which the presence of God maketh most glorious.

By Breete, he meaneth the bread of life place of the citie.

* Easay. 10. 19. 16 The second forme of particular description (as I said verse 13) from forraigne and outward accidents: which are these, Light from God himselfe, in this verse, glory from men, verse 3. 4. pet. 2. 9. security from all time, verse 17.

Finally, such truth and incorrupt ion of glory (verse 16.) as can beare and abide with it, nothing that is in glorious, verse 10, 12. Phil. 4. 3.

Here is abolished and finished the description of the celestiall Church (as I shewed before chap. 1. 1.) by the effects in 1. verses, and then this booke is concluded in the rest of the chapter. The effects proceeding from God, who dwelleth in the Church are these, 1. The glorifying grace of God in this verse, the eternall liuing of the godly, as Chap. 2. 7. the eternall fruits which the godly bring forth vnto God, themselves and others, verse 1. a freedom and immunity from all euill. God himselfe taking pleasure in his seruants, and they likewise in their God, verse 3. The beholding and sight of God, and feeling of the faithfull all eternally, verse 4. The light of God, and as glorifying his glorie and glory, verse 5.

* Efa 69, 19.

2 This whole booke is concluded and made up by a conjunction, and a salutation. The conjunction hath three places: The words of the Angel unto the 1st verse, the words of Christ: verse 16, 17, and the oblation made by S. Iohn from divine authority, these unto the 2^d verse. By the speech of the Angel this prophecy is confirmed unto the 1st verse, and then he speaketh of the vie of this booke in the verses following. The prophecy is first confirmed by the Angel from the nature thereof, that it is faithful and true. Secondly, from the nature of the efficient cause, both principally, which is God, and instrumentally, which is the Angel in this

4 And they shall see his face, and his Name shall be in their foreheads.

5 * And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giveth them light, and they shall reigne evermore.

6 * And hee sayd unto mee, These words are faithful and true: and the Lord God of the holy Prophecies sent his Angel to them who his servants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said unto mee, See thou dost not: for I am thy fellow servant, and of they brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 3 And hee layd unto mee, 4 Seale thou the wordes of the prophesie of this booke: for the time is at hand.

11 5 He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And beholde, I come shortly, and my re-

ward is with mee, 4 to give to every man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, 7 that they right may be in the tree of Life, and may enter in through the gates into the Citie.

15 For without shall be dogs and inchanters and whoremongers, and murderers, and Molaters, and whosoever loueth or maketh lies.

16 8 I Iesus haue sent mine Angel, to testifie unto you these things in the Churches: I am the root and the generation of David, and the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and let whosoever will take of the water of life freely.

18 9 For I protest vnto every man that heareth the wordes of the prophesie of this booke, If any man shall add vnto these things, God shall add vnto him the plagues that are written in this booke:

19 And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

20 10 He which testifieth these things, sayeth, Surely I come quickly. Amen. Even so, come Lord Iesus.

21 11 The grace of our Lord Iesus Christ be with you all, A M E N.

THE END.

ver. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our saluation, ver. 7. Fourthly, from the reification of S. Iohn himselfe, ver. 8. The rest of the speech of the Angel tending to the same and S. Iohn interrupted or brake off by his vnassuiled act of worshipping him, in the same ver. which the Angel forbidding, teacheth him that adoration must be giuen not to him, but only to God, as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like manner done, chap. 15, 10. * Chap. 19, 9. 3 The Angel returneth vnto his former speech: in which he teacheth the vie of this booke, both towards our felicitie, in this and the next ver. 4 and in respect of God for declaration of his truth, thence unto the 1st verse. 4 That is, propound this prophesie openly vnto all, and conceale no part of it. The contrary whereunto is commanded, Efa 3 6. and Dan. 12 6. 5 An oblation presented. But there will be some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their owne detraction, as Peter saith, what then? sayeth the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be burnt vnto others, let such be more and more vile in themselves, whom this Scripture doth not holie: yet others shall further conformed thereby vnto righteousness & true holiness. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others. 6 The second place belonging vnto the vie of this booke, as I layd, verse 10. Also (sayeth God by the Angel) though there should be no vie of this booke vnto men: yet it shall of this vie vnto me, that it is a witness of my truth vnto my glory, who will come shortly to give and execute iudgement, in this verse: who haue taught that all these things haue their being in use, in the 13 verse, and haue denounced blessednesse vnto my seruants, in the Church, verse 14, and reprobation vnto the wickedly, verse 15.

* Rom 1 6.

* Chap. 1 5, 14 and 21 6.

Efa 44 14 and 34 44.

The blessednes of the godly set downe by their title and interest thereunto: and their fruit in the same.

3 The second place of a confirmation, as I layd, is the speech of Christ, which the vocatou of S. Iohn, and the authority of his calling, and reformation, both from the condition of his owne person being God and man, in whom all the promises of God are Yea and Amen, 4 Cor. 1 20, and also from the reification of other persons, by the acclamation of the holy Ghost, who here is as it were an honourable assent of the marriage of the Church as the spouse: and of every of the godly as members: and finally, from the thing present, that of their owne knowledge and accord they are called forth vnto the partici-

cipation of the good things of God, verse 17. * Efa 1 11. 9 The oblation of Saint Iohn (which is the third place of the confirmation, as was noted verse 6) is joined with a curse of execration, to preserve the truth of this booke entire and vncontorted, in two verses. 10 A diuine confirmation of the oblation: First from Christ avouching the same, and denouncing his coming against all those that shall put their sacrilegious hands thereon: then from Saint Iohn himselfe, who by a most holy prayer, calleth Christ to take vengeance of them. 11 The salutation Apotitocal, which is the other place of the conclusion, as I laid, verse 6. and is the end almightie of every Epistle, which we write vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his coming to iudgement, Come Lord Iesus, and docite, Amen, againe, Amen.



Charles P. Robeson's
presented to him by his aunt
Elizabeth Robeson
on the spring of 1822.

A briefe

Elizabeth Robeson the Daughter of Maurice
& Anne Robeson was born June 15th 1751
It being the Seventh Day of the Week about
4 O'clock in the Morning

Mary Robeson was born Feb. 7th 1753

John Robeson was born Jan. 7th 1755
1836

Achiah Robeson was born March 21st 1757

David Maurice Robeson was born May 19th 1759
1823

Anne Robeson was born Feb. 14th 1762

Maurice Robeson & Anne Rockhill was
Married April the 25th 1750

Maurice Robeson Departed this Life Nov. 1761

Anne Robeson the Wife of Maurice Robeson
Departed this Life February 26th 1774

THE BOOKE OF
P S A L M E S:

COLLECTED INTO ENGLISH

Meeter, by THOMAS STERNEHOLD, IOHN
HOPKINS, and others: conferred with the
Hebrew; with apt Notes to sing
them withall.

Set forth and allowed to be sung in all Churches, of the
people together, before and after Morning and Euening Prayer:
As also before and after Sermon; and moreouer in priuate
houles, for their godly solace and comfort, laying apart
all vngodly Songs and Ballads, which tend onely
to the nourishment of vice, and cor-
rupting of youth.

JAMES V.

If any be afflicted, let him pray: if any be merry, let him sing Psalmes.

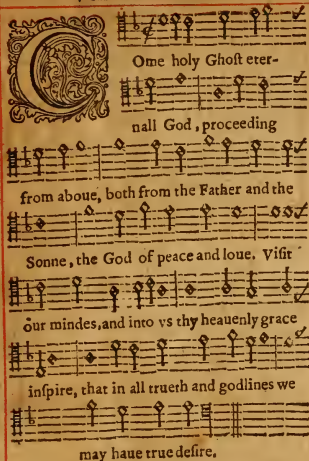
COLLOSSIANS III.

*Let the word of God dwell plenteously in you, in all wisdome, teaching and
exhorting one another, in Psalmes, Hymnes, and spirituall Songs,
and sing vnto the Lord in your hearts.*



Elizabeth Robeson was born

Veni Creator.



One holy Ghost eter-
nall God, proceeding
from about, both from the Father and the
Sonne, the God of peace and loue. Vifit
our mindes, and into vs thy heavenly grace
infpire, that in all truerh and godlines we
may haue true defire.

Thou art the very comforter
in all woe and diffrefle:
The heavenly gift of God moft high,
Which no tongue can exprefle.
The fountaine and the liuely fpring
of ioy celeftiall:
The fire fo bright, the loue fo cleare,
and vnction fpirituall.

Thou in thy gifts are manifold,
whereby Chriffs Church doth ftand,
In faithfull hearts writing thy Law
the finger of Go-Is hand.
According to thy promife made,
thou giueft fpeech of grace:
That through thy helpe the prayfe of God
may ftand in euery place.

O holy Ghost into our minds
fend downe thy heavenly light:
Kindle our hearts with feruent loue,
to ferue God day and night.
Strength and ftablish all our weakneffe
fo feeble and fo fraile,
That neither feth, the world nor diuell,
againft vs doe preuaile.

Put backe our enemies farre from vs,
and graunt vs to obtaine:
Peace in our hearts with God and man,
without grudge or diftaine.
And graunt O Lord, that thou being
our leader and our guide:
We may efchew the fnares of finne,
and from thee neuer flide.

To vs fuch plenty of thy grace,
good Lord grant we thee pray:
That thou maift be our comforter
at the laft dreadfull day.
Of all strife and diffection
O Lord diffolue the bands:

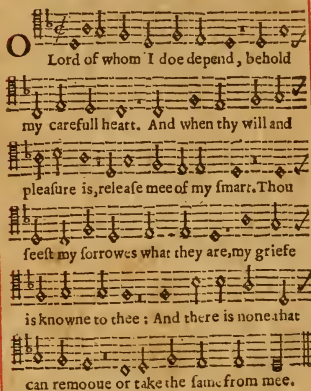
The humble fuit of a finner.

And make the knors of peace and loue,
throughout all Chriftian Lands.

Grant vs O Lord, through thee to know,
the Father moft of might:
That of his deare beloued fonne,
we may attaine the fight.
And that with perfect faith alfo,
we may acknowledge thee:
The fpirit of them both alway,
one God in perfons three.

Laud and prayfe be to the Father,
and to the fonne equall:
And to the holy fpirit alfo,
one God coeternall.
And pray we that thy onely Sonne,
vouchfafe his fpirit to fend.
To all that doe profefle his name,
vnto the worlds end.

The humble fuite of a Sinner.



Lord of whom I doe depend, behold
my carefull heart. And when thy will and
pleafure is, releafe mee of my fmart, Thou
feelt my sorrowes what they are, my grieffe
is knowne to thee: And there is none that
can remouee or take the fame from mee.

But onely thou whose aide I craue,
whole mercy ftill is preft:
To eafe all thofe that come to thee,
for fuccour and for reft.
And fuch thou feelt my reftleffe eyes,
my teares and grievous grome:
Attend vnto my fuite O Lord,
marke well my plaint and mone.

For finne hath fo inclofed me,
And compaffe me about,
That I am now remedileffe,
if mercy helpe not our:
For mortall man cannot releafe,
or mitigate this paine:
But euen thy Chrift my Lord, and God,
which for my finne was flaine.

Whofe bloody wound are yet to fee,
though not with mortall eye:

Venite exultemus.

Yet doe thy Saints behold them all,
and so I trust I shall I.
Though sinne doth hinder me a while,
when thou shalt see it good,
I shall enjoy the sight of him,
and see his wounds and blood.
And as thine Angels and thy Saints,
doe now behold the same:
So trust I to possesse that place,
with them to praise thy same.
But while I live here in this vaile,
where sinners doe frequent,
Assist me euer with thy grace,
my sinnes still to lament.
Least that I tread in sinners trace,
and giue them my consent.
To dwell with them in wickednesse,
whereto nature is bent.
Onely thy grace must be my stay,
least that I fall downe flat:
And being downe, then of my selfe,
cannot recouer that.
Wherefore, this is yet once againe,
my suite and my request,
To graunt me pardon for my sinnes,
that I in thee may rest.
Then shall my heart, my tongue, and voice,
be instruments of praise,
And in the Church and House of Saints,
sing Psalmes to thee alwaies.

Venite exultemus, Psal. xcvi.

Sing this as the Benedicimus.

O Come and let vs now reioyce,
And sing vnto the Lord,
And to our onely sauour:
Also with one accord.

O let vs come before his face,
With inward reuerence,
Confessing all our former sinnes,
And that with diligence.

To thanke him for his benefites,
Alway distributing:
Wherefore to him right ioyfully,
In Psalmes now let vs sing:
And that because that God alone,
Is Lord magnificient,
And eke aboue all other Gods,
A King omnipotent.

His people doth not he forsake,
At any time or tide:
And in his hands are all the coasts
Of all the world so wide.

And with his louing countenance
He looketh euery where:
And doth behold the tops of all;
The mountaines farre and neere.

The sea and all that is therein
Are his, for he them made:
And eke his hand hath fashioned,
The earth which doth not fade.

O come therefore and I worship him,
And downe before him fall,
And let vs kneele before the Lord,
The which hath made vs all,

Te Deum.

Hee is our God, our Lord, and King,
And wee his people are:
His flockes and sheepe of his pasture,
On whom he taketh care.

This day if ye will heare his voyce,
Yet harden not your heart,
As in their bitter murmuring,
When ye were in desert.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderness:
A great and grievous crime.

Whereas your fathers tempted me,
And tried me euery way:
They proued mee and saw my workes,
What I could doe or say.

These forty yeeres I haue bene grieved,
With all this generation:
And euermore I said they erred
In their imagination.

Wherewith their hearts were fore cumbered
Long time and many dayes,
Wherefore I know assuredly,
They haue not knowne my wayes.

To whom I in my anger swore,
That they should not be blest.
Nor see my ioy celestiall,
Nor enter in my rest.

Gloria Patri.

All land and praise be to the Lord
O that of might art most:
To God the Father, and the Sonne,
And to the Holy Ghost.
As it in the beginning was,
For euer heretofore:
And is now at this present time,
And I shall be euermore.

The song of S. Ambrose, called

Te Deum,

We praye thee, God we know ledge
thee, the onely Lord to be, and as eternall
Father all, the earth doth worship thee:
To thee all Angels cry, the heauens and
all the powers therein, To thee Cherub and
Seraphin, to cry they doe not lin,

Te Deum.

O holy, holy, holy Lord,
of Sabbath Lord the God,
Through heauen & earth thy praise is spread,
and glory all abroad
The Apottles glorious company
yeeld prailes vnto thee:
The Prophets goodly fellowshipp
praise thee continually.

The noble and victorious host
of Martyrs found thy prairie:
The holy Church throughout the world,
dorch knowedge thee alwayes,
Father of endlesse Maieftie
they doe acknowledge thee:
Thy Christ, thine honourable true,
and onely sonne to be,

The holy Ghost the Comforter,
of glory thou art King.
O, Christ and of the Father art
the sonne eueralting.
When sinfull mans decay in hand
thou tookest to restore,
To be inclo'd in virgins wombe
thou diddest not abhorre,

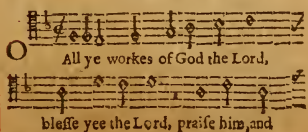
When thou hadst ouercome of death
the sharpe and cruell might,
Thou heauens kingdome didst set ops
to each beleeuing wight,
In glory of the Father thou
doest sit on Gods right hand:
We trust that thou shalt come our Iudge,
our came to vnderstande,

Lord helpe thy seruants whom thou hast
bought with thy precious blood:
And in eternall glory set
them with thy Saints soo good.
O Lord, doe thou thy people saue,
blesse thine inheritance:
Lord gouerne them and Lord doethou
For euer them aduance.

We magnifie thee day by day,
an world without an end
Adore thy holy name, O Lord,
vouchsafe vs to defend.
From sinne this day. Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

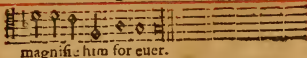
O Lord, I haue reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let mee neuer be,

The song of the three Children,
praying God, prouoking all creatures
to doe the same.



O All ye workes of God the Lord,
blesse yee the Lord, praise him, and

The Song of three Children.



magnifie him for euer.

- 2 O all ye Angels of the Lord,
blesse ye the Lord, &c.
 - 3 O ye starrie heauens hie,
blesse ye the Lord, &c.
 - 4 O ye the waters aboue the skie,
blesse ye the Lord, &c.
 - 5 O all ye powers of the Lord,
blesse ye the Lord, &c.
 - 6 O ye the shining Sunne and Moone,
blesse ye the Lord, &c.
 - 7 O ye the glittering stars of heauen,
blesse ye the Lord, &c.
 - 8 O ye the shows and dropping dew,
blesse ye the Lord, &c.
 - 9 O ye the blowing win les of God,
blesse ye the Lord, &c.
 - 10 O ye fire and warming heate,
blesse ye the Lord, &c.
 - 11 Ye winter and the summertide,
blesse ye the Lord, &c.
 - 12 O ye the dewe, and binding frost,
blesse ye the Lord, &c.
 - 13 O ye the frosts and chilling cold,
blesse ye the Lord, &c.
 - 14 O ye congealed ice and snow,
blesse ye the Lord, &c.
 - 15 O ye the nightes and lightsome dayes,
blesse ye the Lord, &c.
 - 16 O ye the darkenesse and the light,
blesse ye the Lord, &c.
 - 17 O ye the lightninges and the clouds,
blesse ye the Lord, &c.
 - 18 O let the earth eke blesse the Lord,
yea blesse the Lord, &c.
 - 19 O ye the mountains and the hills,
blesse ye the Lord, &c.
 - 20 O all ye greene things of the earth,
blesse ye the Lord, &c.
 - 21 O ye the euer springing wels,
blesse ye the Lord, &c.
 - 22 O ye the seas and ye the floods,
blesse ye the Lord, &c.
 - 23 Whales and all that in the waters moue,
blesse ye the Lord, &c.
 - 24 O all y flying fowles of the ayre,
blesse ye the Lord, &c.
 - 25 O all ye beatts and cattell eke,
blesse ye the Lord, &c.
 - 26 O ye the children of mankind,
blesse ye the Lord, &c.
 - 27 Let Israel eke blesse the Lord,
blesse ye the Lord, &c.
 - 28 O ye the Priests of God the Lord,
blesse ye the Lord, &c.
 - 29 O ye the seruants of the Lord,
blesse ye the Lord, &c.
 - 30 Ye spirits and soules of righteous men,
blesse ye the Lord, &c.
 - 31 Ye holy and ye meeke of heart,
blesse ye the Lord, &c.
 - 32 O Ananias blesse the Lord,
blesse thou the Lord, &c.
 - 33 O Azarias blesse the Lord,
blesse thou the Lord, &c.
- And Misael blesse the Lord,
blesse thou the Lord, &c.

Benedictus.

The song of Zacharias, called

Benedictus.

T He onely Lord of Israel be praised
euer more : For through his visitation and
mercy kept in store, His people now he
hath redeem'd, that long hath bene in
thrall : And spread abroad his fauing health
vpon his seruants all.

In Daniels house his seruant true,
According to his minde :
And also his anoynted King,
As we in Scripture finde.
As by his holy Prophets all,
Oftimes he did declare :
The which were since the world began,
His wayes for to prepare.

That we might be deliuered
From those that make debate :
Our enemies, and from the hands,
Of all that doe vs hate.
The mercies which he promised
Our fathers, to fulfill,
And thinke vpon his covenant made
According to his will.

And also to performe his oath,
Which he before had sworne
To Abraham our father deare,
For vs that were forlorne.

That he would giue himselfe for vs,
And vs from bondage bring,
Out of the hands of all our foes,
To serue our heauenly King.

And that without all manner feare,
And eke in righteousness :
And also for to lead our lines
In steadfast holiness.

And thou O child which now art borne,
And of the Lord elect,
Shalt be the Prophet of the highest,
His wayes for to direct.

For thou shalt goe before his face
For to prepare his wayes :
And also for to teach his will
And pleasure all thy dayes.

To giue them knowledge how that their
Saluation is neere,
And that remission of their sinnes
Is through his mercy meere.

Magnificat.

Whereby the Day-spring from on high
Is come vs for to visit :
And those for to illuminate:
Which doe in darkenesse sit.
To light en those that shadowed be
With death and eke opprest :
And also for to guide their feete
The way to peace and rest.

The Song of the blessed Mary, called *Magnificat.*

MY soule doth magnifie the Lord, my
spirit eke euermore, Reioycest in the Lord
my God, which is my Sauour, And why?
because he did regard, and gaue respect
vnto, So base estate of his handmaid, and
let the mighty goe.

For now behold all nations,
And generations all,
From this time forth for euermore
Shall me right blessed call.
Because he hath me magnified
Which is the Lord of might :
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace
All men he doth enflame,
Throughout all generations,
To such as feare his name.

He shewed strength with his great arme,
And made the proud to start,
With all imaginations
That they bare in their heart.

He hath put downe the mighty ones
From their superraill fear :
And did exalt the meeke in heart,
As he hath thought it meet.

The hungry he replenished
With all things that were good :
And through his power he made the rich
Oftimes to want their food.

And calling to remembrance
His mercy euery deale
Hath holpen vp assidantly
His seruant Israel.

According to his promise made
To Abraham before,
And to his seede successiuelly,
To stand for euermore,

The song of Simeon

called, *Nunc dimittis.*

O Lord, because my hearts desire,
hath wished long to see, My onely Lord
and Sauour, thy Sonne before I die :
The ioy and health of all mankind, desired
long before, which now is come into
the world, of mercy bringing store.

Thou suffrest thy seruant now,
In peace for to depart,
According to thy holy word,
Which lighteneth my heart :
Because mine eyes which thou hast made,
To giue my body light :
Haue now behold thy sauing health
Which is the Lord of might.

Whom thou mercifully hast set,
Of thy abundant grace;
In open sight and visible,
Before all peoples face.

The Gentiles to illuminate,
And Sathan ouerquell :
And eke to be the glory of
Thy people Israel.

The Symbole or Creede of Athanasius, called, *Quicunque vult.*

W hat man soeuer he be that, saluati-
on will attaine, the Catholike beliefe
he must before all things retaine : Which
faith vniuers he holy keepe and vndoubtedly :
Without all doubt eternally, he shall be
sure to die.

The Catholike beliefe is this,
that God we worship one
In Trinity, and Trinity
in vniy alone,
So as we neither doe confound
the persons of the three,

Quicunque vult.

Not yett the substance whole of one,
in funder parted be :

One person of the father is,
another of the sonne :
Another person proper of
the holy Ghost alone.
Of father, sonne and holy Ghost,
but one the Godhead is :
Like glory coeternall eke,
the maiestie likewise.

Such as the father is, such is
the sonne in each degree :
And such also we doe beleue
the holy Ghost to be.
Vncreate is the father, and
vncreate is the sonne :
The holy Ghost vncreate so,
vncreate is each one.

Incomprehensible father is,
incomprehensible sonne,
And comprehensible also is,
the holy Ghost of none.
The father is eternall, and
the sonne eternall so :
And in like sort eternall is,
the holy Ghost also.

And yett though we beleene that each
of these eternall be,
Yett there but one eternall is,
and not eternalls three,
As ne incomprehensible we
neyer vncreate three.
But one incomprehensible, one
vncreate hold to be.

Almighty so the father is,
the sonne almighty so :
And in like sort almighty is
the holy Ghost also.

And albeit that every one,
of these almighty be :
Yett there but one almighty is,
and not almighties three.

The father God is, God the sonne,
God holy Ghost also :
Yett there are not three Gods in all
But one God and no moe :
So likewise Lord the father is,
and Lord also the sonne,
And Lord the holy Ghost, yett are
there not three Lords but one.

For as we are compell'd to grant
by Christian verity :
Each of the persons by himselfe,
both God and Lord to be.
So Catholike Religion,
forbiddeth vs away,
That either Gods be three, or that
there Lords be three to say.

Of none the father is ne made,
ne create nor begot.
The sonne is of the father, not
create, ne made, but got.
The holy Ghost is of them both
the father and the sonne :
Ne made, ne create, nor begot,
but doth procede alone.

Quicunque vult.

So we one Father hold not three,
one Sonne also not three:
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie before,
nor after other is,
Ne greater any then the rest,
ne lesser is likewise,

But every one among themselves,
of all the persons three,
Together coeternall all,
and all coequall be:

So vnity in Trinity,
as said it is before.
And trinity in vnity,
in all things we adore.

Therefore what man soeuer that
saluation will attaine:
This faith touching the trinitie,
of force we must retaine.
And needfull to eternall life,
it is that every wight
Of the incarnating of Christ
our Lord beleue a right.

For this the right faith is, that we
beleuee and eke doe know,
That Christ our Lord the Sonne of God,
is God and man also:
God of his fathers substance got
before the world began,
And of his mothers substance borne,
in world a very man.

Both perfect God and perfect man,
in one, one Iesus Christ,
That doth of reasonable soule,
and humane flesh subsist.
Touching his Godhead equall with
his father God is he,
Touching his manhood lower then,
his father in degree.

Who though he be both very God,
and very man also:
Yet is he but one Christ alone,
and is not persons two.
One not by turning of Godhead,
into the flesh of man:
But by taking manhood to God,
this being one began.

All one, not by confounding of
the substance into one.
But onely by the vnity,
that is of one person,
For as the reasonable soule,
and flesh but one man is,
So is one person God and man,
is but one Christ likewise.

Who suffered for to saue vs all,
to hell he did descend;
The third day rose againe from death,
to heauen he did ascend.
He sits at the right hand of God,
the Almighty father there,
From thence to iudge the quicke and dead,
again he shall retire,
At whose returne all men shall rise.

The Lamentation.

with bodies new restorde:
And of their owne workes they shall giue
account vnto the Lord.
And they into eternall life
shall goe, that haue done well,
Who haue done ill, shall goe into
eternall fire to dwell.

This is the Catholike beleife,
who doth not faithfully
Beleue the same, without all doubt,
he saued cannot be.
To father, sonne, and holy Ghost,
all glory be therefore.
As in beginning was, is now,
and shall be euermore.

The lamentation of

a sinner M.

Lord turne not away thy face, from
him that lieth prostrate, Lamenting
fore his sinfull life, before thy mercy
gate, which gave thou openest wide
to those, that doe lament their sin. Shut
not that gate against me Lord, but let
me enter in.

And call me not to mine accounts,
How I haue liued here:
For then I know right well, O Lord,
How vile I shall appeare:

I need not to confesse my life,
I am sure thou canst tell:
What I haue beene, and what I am.
I know thou knowest it well,
O Lord thou knowest what things be past,
And eke the things that be,
Thou knowest also what is to come,
Nothing is hid from thee:

Before the heauens & the earth were made
Thou knewest what things were then:
As all things else that hath beene since,
Among the Sonnes of men.

And can the things that I haue done,
Be hidden from thee then?
Nay, say thou knowest them all, O Lord,
Where they were done and when.

Wherefore with teares I come to thee,
To beg and to intreat;

The Lords prayer.

Euen as the Child that hath done euill,
And feareth to be beat,

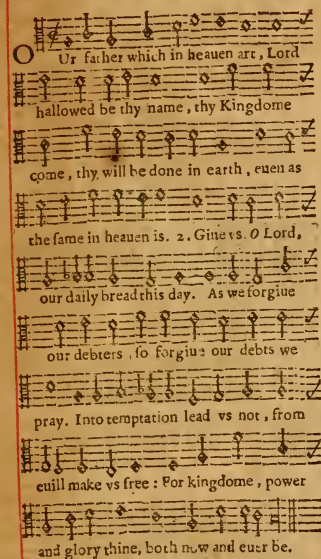
So come I to thy mercy gate
where mercy doth abound,
Requiring mercy for my sinne,
To heal my deadly wound.

O Lord, I need not to repeate,
What I doe beg or craue :
Thou know'st, O Lord, before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the toall summe :
For mercy Lord is all my suite,
Lord let thy mercy come.

The Lords prayer, or

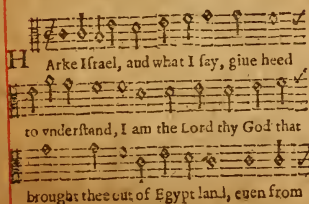
Pater Noster.



O Ur father which in heauen are, Lord
hallowed be thy name, thy Kingdome
come, thy will be done in earth, euen as
the same in heauen is. 2. Gine vs. O Lord,
our daily bread this day. As we forgieue
our debtors, so forgieue our debts we
pray. Into temptation lead vs not, from
euill make vs free : For kingdome, power
and glory thine, both now and euer be.

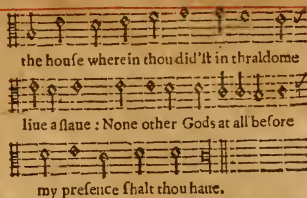
The X Commandemens.

Audi Israel. Exod. 20.



H Arke Israel, and what I say, giue heed
to vnderstand, I am the Lord thy God that
brought thee out of Egypt land, euen from

The X. Commandemens.



the house wherein thou didst in thraldome
line a slave : None other Gods at all before
my presence shalt thou haue.

No maner graven image shalt
thou make at all to be,
Nor any figure like by thee,
shalt counterfeit be,
Or any thing in heauen above,
nor in the earth below :
Nor in the waters beneath the earth,
to them thou shalt not bow,
Nor shalt thou serue. The Lord thy God,
a iecalous God am I,
Tha: punish parent faults vnto
the third and fourth degree.
Vpon thy children that me hate,
and mercy doe display
To thousands of such as me loue,
and my precepts obey :

The name thou of thy Lord thy God,
in vaine shalt neuer vse :
For him that takes his name in vaine,
the Lord will not excuse,
Remember that thou holy keepe,
the sacred Sabbath day :
Sixe dayes thou labour shalt and doe,
thy needfull works alway.

The seuenth day is set by the Lord,
thy God to rest vpon,
No worke then shalt thou doe in it,
ne thou, nor yet thy sonne :
Thy daughter, seruant, nor handmaid,
thine Oxe nor yet thine Asse :
Nor stranger that within thy gates,
hath his abiding place :

For in sixe dayes God heauen and earth,
and all therein did make :
And after those his rest he did
vpon the seuenth day take.
Wherefore he blest the day that he
for resting did ordaine :
And sacred to himselfe alone,
appointed to remaine.

Yeeld honour to thy parents that
prolonged thy dayes may be :
Vpon the land the which the Lord,
thy God hath giuen thee :
Thou shalt not murder : thou shalt not
commit adultery :
Thou shalt not steale, nor witnesse false
against thy neighbour be.

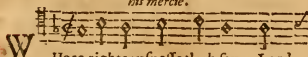
Thou shalt not couet house that to
thy neighbour doth belong :
Ne couet shalt in hauiug of
his wife to doe him wrong.

The complaint of a Sinner.

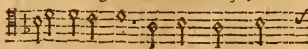
Nor his man-servant, nor his maide ;
Nor oxe, nor asse of his,
Nor any other thing that to
thy neighbour proper is.

The Complaint of a sinner, who

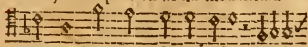
*craveth of Christ, to be kept under
his mercie.*



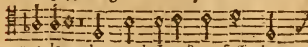
Here righteousness doth say, Lord



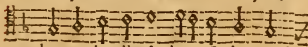
for my sinful part. In wrath thou shouldst



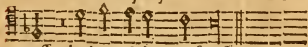
me pay, Vengeance for my desert, I can it



not deny, but needs I must confesse, how



that continually thy lawes I doe trans-



gresse, thy lawes I doe transgresse.

But if it be thy will
With sinners to contend,
Then all thy stocke shall spill,
And be lost without end.
For who liueth heere so right,
That rightly he can say,
He sinnes not in thy sight,
Full oft and every day?

The Scripture plaine tels me
The righteous man offendeth
Seven times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he fall'th now and then
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise
Fall'th oft in sinful bands,
Whereby thy wrath may rise.
Lord I that am vnjust,
And righteousness none haue,
Whereto then shall I trust,
My sinful soule to saue?

But truly to that post,
Whereto I cleaue and shall,
Which is thy mercy most,
Lord let thy mercy fall.
And mitigate thy moode,
Or else wee perish all.
The price of this thy blood,
Wherein mercy I call,

The Scripture doth declare,
No drop of blood in thee,
But that thou didst not spare,
To shed each drop for me.
Now let those drops most sweete,

Plalme I.

So moist my heart so drie,
That I with sinne replar,
May liue and sinne may die.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grace of thine in thee:
So that I neuer fall,
Into such mortal sinne,
That my foes infernall,
Reioyce my death therein.

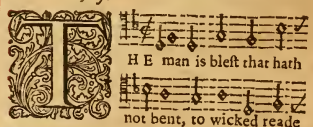
But vouchsafe me to keepe
From those infernall foes,
And from that lake so deepe,
Whereas no mercie grows.
And I shall sing the songs
Confirmed with the iust,
That vnto thee belongs,
Which art mine onely trust.

FINIS.

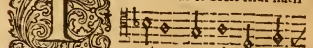
THE PSALMES OF DAVID.

Beatus vir. Psalme I. T.S.

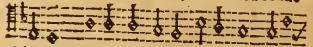
*This Psalme is set first, as a preface to exhort all
godly men to studie and meditate the heavenly
wisdomme: for they are blessed that so doe, that
the wicked contentners thereof at length shall
come to misery.*



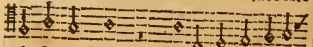
HE man is blest that hath



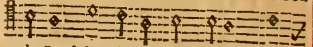
not bent, to wicked reade



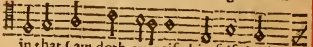
his care: nor led his life as sinners do, nor fate



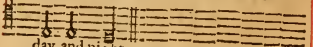
in scorners chaire. 2. But in the Law of God



the Lord doth set his whole delight: And



in that Law doth exercise himselfe both



day and night.

3 He shall be like the tree that grows
fast by the riuers side:
Which bringeth forth most pleasant fruit,
in her due time and tide.
Whose lease shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well
that this man takes in hand.

4 So shall not the vngodly men,
they shall be nothing so:

But as the dust which from the earth
the winde drives to and fro.
5 Therefore shall northe wicked men
in iudgement stand vpright :
Nor yet the sinners with the iust,
shall come in place or sight.

6 For why ? the way of godly men
vnto the Lord is knowne :
And eke the way of wicked men
shall quire be ouerthrowne.

Quare fremuerunt? Psal.ij. T.S.

*David reioyceth, that albeit enemies and worldly
prouer rage, God will aduance his kingdome,
euen to the farthest end of the world. Therefore
hee exhorteth Princes humbly to submit them-
selues vnder the same. Herein is signified Christ
and his Kingdome.*

Sing this as the 1. Psalme.
Why did the Gentiles tumult raise,
what rage was in their braine ?
Why did the Iewish people muse,
seeing all is but vaine ?

2 The Kings and rulers of the earth
conspire, and are all bent,
Against the Lord and Christ his sonne,
which he among vs sent.

3 Shall we be bound to them, say they ?
let all their bonds be broke :
And of their doctrine and their law
let vs reiect the yoke.

4 But he that in the heauen dwels
their doings will deride :
And make them all as mocking stockes
throughout the world so wide.

5 For in his wrath the Lord will say,
to them vpon a day,
And in his fury trouble them,
and then the Lord will say :
6 I haue anoynted him my King,
vpon my holy hill :
I will therefore, Lord preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselfe
did say to me I wot :
Thou art my deare and onely sonne,
to day I thee begot.

8 All people I will giue to thee,
as heyres at thy request :
The ends and coasts of all the earth,
by thee shalbe possesst.

9 Thou shalt them bruiſe euen with a mace,
as men vnder foot trod :
And as the potters sheards shalt breake
them with an iron rod.

10 Now yee, O Kings and rulers all,
be wise therefore and learn'd :
By whom the matters of the world
be iudged and discern'd.

11 See that ye ferne the Lord aboute
in trembling and in feare :
See that with reuerence yee reioyce
to him in like manner.

12 See that ye kisse and eke embrace
his blessed Sonne I say :
Least in his wrath ye suddainely
perish in the mid way.

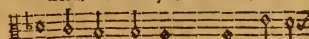
13 If once his wrath neuer so small,
shall kinde in his breast :
Oh then all they that trust in Christ
shall happy be and blest.

Domine quid ? Psal. iij. T.S.

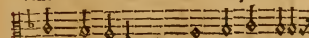
David driven out of his kingdome by his sonne Absalon, was greatly tormented in his minde for his sin. Therefore he calleth vpon God, and is bold in his promises, against the terror both of enemies and present death. Then he reioyceth for the victory giuen to him and the Church, over their enemies.



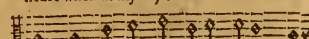
O Lord, how are my foes increast, which



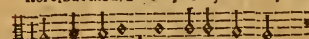
vexe me more and more: 2. They kill mine



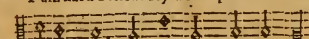
heart when as thy say, God can him not re-



store. But thou, O Lord, art my defence, when



I am hard bested: My worship and mine



honour both, and thou holdst vp mine head.

4 Then with my voyce vpon the Lord,
I did both call and cry :

And he out of his holy hill
did heare me by and by.

5 I layd me downe, and quietly
I slept and rose againe :

For why? I know assuredly
The Lord will me sustaine.

6 If ten thousand had hem'd me in,
I could not be affraid :

For thou art still my Lord, my God,
my Sauour and mine aide.

7 Rise vp therefore, saue me my God,
for now to thee I call :

For thou hast broke the cheekes and teeth
of these wicked men all.

8 Saluation onely doth belong
to thee, O Lord aboue :

Thou dost bestow vpon thy folke
thy blessing and thy loue.

Cum inuocarem. Psal. iij. T.S.

David persecuted by Saul, calleth vpon God, with assured trust, reprocureth his enemies for resisting his dominion, and preferreth the fauour of God before all treasure.

Sing this as the 1. Psalme.
O God, that art my righteousnesse,
Lord heare me when I call :

Thou hast set me at liberty

- when I was bound and thrall-
 2 Haue mercy Lord therefore on me,
 and grant me my request:
 For vnto thee vncessantly
 to cry I will not rest.
- 3 O mortall men how long will ye,
 my glory thus dispise?
 Why wander ye in vanitie;
 and follow after lies?
- 4 Know ye that godd and godly men,
 the Lord doth take and chuse:
 And when to him I make my plaint
 he doth me not refuse.
- 5 Sinne not but stand in awe therefore,
 examine well your heart:
 And in your chamber quietly
 see you your felnes conuert.
- 6 Offer to God the sacrifice
 of righteousness, I say,
 And looke that in the lining Lord
 you put your trust alway.
- 7 The greater sort crave worldly goods,
 and riches doe embrace:
 But Lord grant vs thy countenance,
 thy fauour and thy grace.
- 8 For thou thereby shalt make my heart
 more ioyfull and more glad.
 Then they that of their come and wine,
 full great increase haue had.
- 9 In peace therefore lie downe will I,
 taking my rest and sleepe:
 For thou onely wilt me, O Lord,
 alone in safety keepe.

Verba mea auribus. Psal.v. T.S.

Dauid persecuted by Doeg and Achitophell, Sauls flatterers, callen vpon God to punish their malice. Then assured of successe, he receiueth comfort.

Sing this as the 3. Psalme.

- I Ncline thine eare vnto my word,
 O Lord my plaint consider:
 2 And heare my voyce, my King, my God,
 to thee I make my prayer.
- 3 Heare me betime Lord tarry not,
 for I will haue respect.
 My prayer earely in the morne
 to thee for to direct.
- 4 And I will trust through patience,
 in thee my God alone:
 That art not please with wickednesse,
 and ill with thee dwels none.
- 5 And in thy sight shall neuer stand
 these furious fooles. O Lord:
 Vaine workers of iniquitie
 thou hast alwaies abhord.
- 6 The lyars and the flatters,
 thou shalt destroy them than:
 And God will hate the blood-thirstie,
 and the deccitfull man.
- 7 Therefore will I come to thy house,
 trusting vpon thy grace:
 And reuerently will worship thee,
 toward thy holy place.
- 8 Lord lead me in thy righteousness,
 for to cōfound my foes:

- And eke the wayes that I shall walke,
 before my face disclofe.
- 9 For in their mouths there is no truth,
 their hearts are foule and vaine:
 Their throat an open sepulchre,
 their tongues doe glose and faine.
- 10 Destroy their false conspiracies,
 that they may come to nought:
 Subuert them in their heapes of sinne,
 which haue rebellion wrought.
- 11 But those that put their trust in thee,
 let them be glad alwaies:
 And render thanks for thy defence,
 and giue thy name the praise.
- 12 For thou with fauour wilt increase
 the iust and righteous kill:
 And with thy grace as with a shield,
 defend him from all ill.

Domine in furore. Psal.vj. T.S.

Dauid for his finnes felt Gods hand, and conceiveth the horror of everlasting death. Therefore he desireth forgiveness, and not to die in Gods indignation: then suddenly feeling Gods mercy, he rebuketh his enemies, vnto recovery at his afflictions.
Sing this as thou. Psalme.

- L Ord in thy wrath reprocue me not,
 though I deserue thine ire:
 Nor yet correct me in thy rage,
 O Lord, I thee desire:
- 2 For I am weake, therefore, O Lord,
 of mercy me forbear:
 And heale me Lord, for why? thou knowest,
 my bones doe quake for feare.
- 3 My soule is troubled very sore,
 and vexed vehemently:
 But Lord how long wilt thou delay
 to cure my miserie:
- 4 Lord turne thee to thy wonted grace,
 my silly soule vp take:
 O saue me not for my desert,
 but for thy mercies sake.
- 5 For why? no man among the dead
 remembereth thee one whit.
 Or who shall worlhip thee, O Lord,
 in the infernall pit?
- 6 So grieuous is my plaint and moane,
 that I waxe wondrous faint:
 All the night long I wash my bed,
 with teares of my complaint.
- 7 My sight is dim and waxeth olde,
 with anguish of my heart:
 For feare of those that be my foes,
 and would my soule subuert.
- 8 But now away from me all ye,
 that worke iniquitie:
 For why? the Lord hath heard the voyce
 of my complaint and cry.
- 9 He heard not onely the request,
 and prayer of my heart:
 But it receiued at my hand,
 and tooke it in good part.
- 10 And now my foes that vexed me
 the Lord will soone defame:
 And suddenly confound them all,
 to their rebuke and shame.

Domine Deus meus. Psal. vii. T. S.

David falsely accused by Chusli Sauls kinsman, calleth God to be his defender. First, for that his conscience did not accuse him of any euill towards Saul. Next that it toucheth Gods glorie to auerward sentence against the wicked. And so upon Gods mercies and promises he vraxeth bold, threatening that it shall fall upon their neckes, that which his enemies purposed for others.

Sing this as the 3. Psalme.

O Lord my God I put my trust,
and confidence in thee:
Salue me from them that me pursue,
and eke deliuer me.

2 Least like a Lyon they me teare,
and rent in pieces small:

Whilest there is none to succour me,
and rid me out of thrall,

3 O Lord my God, if I have done
the thing that is not right:

Or else if I be found in fault,
or guilty in thy sight,

4 Or to my friend rewarded ill,
or left him in distresse,

Which me pursued most cruelly,
and hated me causelesse:

5 Then let my foes pursue my soule,
and eke my life downe thrust

Vnto the earth, and also lay
mine honour in the dust.

6 Start vp, O Lord, now in thy wrath,
and put my foes toaine:

Performe thy kingdome promised,
to me which wrong sustaine.

7 Then shall great nations come to thee,
and know thee by this thing:

If thou declare for loue of them
thy selfe as Lord and King.

8 And thou that art of all men Iudge;
O Lord now Iudge thou mee

According to thy righteousnesse,
and mine integrity.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:

By whom the secrets of all hearts
are searched and descride.

10 I take mine helpe to come of God,
in all my griefe and smart:

That doth preserve all those that be
of pure and perfect heart.

11 The iust man and the wicked both
God iudgeth by his power:

So that hee feeleth his mighty hand
euery day and honre.

12 Except he change his minde, I die,
for euen as he I should smite:

He whets his sword, his bow he bends,
ayming where he may hit.

13 And doth prepare his mortall darts,
his arrows keene and sharpe:

For them that doe me persecute,
whiles he doth mischief wape.

14 But loe, though he in traueil be
of his diuinitie forcait:

And of his mischief once conceined,
yet brings forth nought a last.

15 He digs a ditch, and delues it deepe,
in hope to hurt his brother,
But he shall fall into the pit,
that he digd vp for other.

16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the mischief that he wrought
shall fall vpon his head.

17 I will giue thanks to God therefore,
that iudgeth righteously:
And with my song will praise the name,
of him that is most hie.

Domine Deus noster. Psal. viij. T. S.

The Prophet considering the excellent liberality, and fatherly providence of God towards man, whom he made as it were a God over all his workes, giueth thanks, and is astonished with the admiration of the same.

Sing this as the 3. Psalme.

O God our Lord how wonderfull,
are thy workes euery where?

Whose fame surmounts in dignity,
about the heauens cleare.

2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes:

For in these babes thy might is seene,
thy graces they disclose.

3 And when I see the heauens high,
the workes of thine owne hand:

The Sunne, the Moone, and all the Starres;
in order as they stand.

4 What thing is man, Lord, thinke I then
that thou dost him remember?

Or what is mans posterity,
that thou dost him consider?

5 For thou hast made him little lesse,
then Angels in degree:

And thou hast crowned him also
with glory and dignity.

6 Thou hast preferred him to be Lord
of all thy workes of wonder:

And at his feete hast set all things,
that he should keepe them vnder.

7 As sheepe, and neate, and all beasts else
that in the fields doe feede:

8 Fowles of the aire, fish of the sea,
and all that therein breed.

9 Therefore must I say once againe,
O God that art our Lord:

How famous and how wonderfull,
are thy workes through the world!

Confitebor tibi Domine Psal. ix. T. S.

David giving thanks for his manifold victories re- celved, despieth the same vntoed helpe againe, against his new enemies, and their malicious ar- regancy to be destroyed.

Sing this as the 4. Psalme.

With heart and mouth vnto thee, Lord,
will I sing laud and prayre:

And speake of all thy wondrous workes,
and them declare alwayes.

2 I will be glad and much reioyce,
in thee O Lord most hie:

And make my songs extoll thy name,
about the starry skie.

- 3 For that my foes are driven backe,
and turned vnto flight :
They fall downe flat, and are destroid
by thy great force and might.
- 4 Thou hast reuenged all my wrongs,
my griefe and all my grudge:
Thou dost with iustice heare my cause,
most like a righteous Iudge.
- 5 Thou dost rebuke the heathen folke,
and wicked so confound :
That afterward the memory
of them cannot be found.
- 6 My foes thou hast made good dispatch,
and all their townes destroyd :
Thou hast their fame with them defac'd,
Through all the world so wide.
- 7 Know thou that he which is aboue,
for euermore shall raigne :
And in the fear of equitie,
true iudgement will maintaine.
- 8 With iustice he will keepe and guide,
the world and euery wight :
And so will yeeld with equity,
to euery man his right.
- 9 He is Protector of the poore,
what time they be oppress'd :
He is in all aduersitie,
their refuge and their rest :
- 10 All they that know thy holy Name,
therefore shall trust in thee :
For thou forsakest not their suite,
in their necessitie.

The second part.

- 11 Sing Psalmes therefore vnto the Lord,
that dwels in Sion hill :
Publish among all Nations
his noble acts and will.
- 12 For he is mindfull of the blood
of those that be oppress'd.
Forgetting not the afflicted heart,
that seekes to him for rest.
- 13 Haue mercy Lord on me poore wretch,
whose enemies still remaine :
Which from the gates of death art wont
to raise me vp againe.
- 14 In Sion that I may set forth
thy praye with heart and voyce :
And that in thy saluation Lord,
my soule may still reioyce.
- 15 The heathen sticke fast in the pit,
that they themselves preparte :
And in the net that they did set,
their owne feete fast are snar'd.
- 16 God sheweth his iudgements which were
for euery man to marke :
When as you see the wicked man
(good)
lietrapt in his owne warke.
- 17 The wicked, and the finfull men
goe downe to hell for euer :
And all the people of the world,
that will not God remember.
- 18 But sure the Lord will not forget
the poore mans griefe and paine :
The patient people neuer looke
for helpe of God in vaine.
- 19 O Lord arise, least men preuaile

that be of worldly might.
And let the heathen folke receiue
their iudgement in thy sight.

20 Lord, strike such terrour, feare and dread
into the hearts of them,
That they may know assuredly
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

*Hee complaineth of all the wrongs which worldly
men vse because of their prosperitie, vnto there-
fore without all feare of God, thinke they may
doe all things vntroubled. He calleth for reme-
die against such, and is comforted vwith the hope
thereof.*

Sing this as the 3. Psalme.

- W** Hat is the cause, that thou, O Lord,
art now so farre from thine :
And keepest close thy countenance,
from vs this troublous time?
- 2 The poore doe perish by the proud,
and wicked mens desire :
Let them be taken in their craft,
that they themselves conspire.
- 3 For in the lust of their owne heart,
th'vngodly doth delight :
So doth the wicked praye himselfe,
and doth the Lord despise.
- 4 He is so proud, that right and wrong
He setteth all apart :
Nay, there is no God, saith he
for thus he thinks in heart.
- 5 Because his waies doe prosper still,
he doth thy lawes neglect :
And with a blast doth pisse against
such as would him correct.
- 6 Tush, tush, saith he, I haue no dread,
least mine estate should change :
And why ? for all aduersitie
to him is very strange.
- 7 His mouth is full of cursednesse,
of fraude, deceit, and guile :
Vnder his tongue doth mischife sir,
and trauell all the while.
- 8 He lieth hid in waies and holes,
to slay the innocent :
Against the poore that passe him by,
his cruell eies are bent.
- 9 And like a Lion priuily,
lies lurking in his den :
(If he may snare them in his net)
to spoile poore simple men.
- 10 And for the nonce full craftily
he coucheth downe, I say :
11 So are great heapes of poore men made
by his strong power, his pray.

The second part.

- 12 Tush, God forgetteth this, saith he,
therefore may I be bold :
His countenance is cast aside,
he doth it not behold.
- 13 Arise, O Lord, O God in whom
the poore mans hope doth rest :
Lift vp thine hand, forget not Lord,
the poore that be oppress'd.
- 14 What blasphemy is this to thee,
Lord, dost thou not abhorre it?

To heare the wicked in their heires
say, Tush, thou carest nor for it.

15 But thou seest all their wickednesse,
and wel dost vnderstand :

16 That friendlesse and poore fatherlesse
are left into thy hand.

17 Of wicked and malicious men,
then breake the power for euer :

That they with their iniquity
may perish altogether.

18 The Lord shall reigne for euermore,
as King and God alone :

And he will chafe the heathen folke,
out of his land each one.

19 Thou hearest (O Lord) the poore mens
their prayers and request : (plaint

Their hearts thou wilt confirme vntill
thine eares to heare be preft.

29 To iudge the poore and fatherlesse,
an I helpe them to their right :

That they may be no more oppress
with men of worldly might.

In Domino. Psal. x. T. S.

*This Psalme sheweth first what assaults of
temptation and anguish of minde he sustained
in persecution. Next, he reioyceth that God sent
him succour in necessitie, declaring his iustice as
well in governing the good and wicked men, as
the whole world.*

Sing this as the 3. Psalme.

I Trust in God : how dare ye then
I say thus my soule vntill,

Fly hence as fast as any foule
and hide you in your hill :

2 Behold the wicked bend their bowes,
and make their arrowes prest,

To shoot in secret, and to hurt
the sound and harmelesse brest.

3 Of worldly hope all stayes were shrunke,
and clearly brought to nought :

Alas, the iust and righteous man,
what euill hath he wrought?

4 But he thar in his temple is,
most holy and most hie :

And in the heavens hath his seate
of royall maiestie,

The poore and simple mans estate
considereth in his minde :

And searcheth out full narrowly
the manners of mankinde.

5 And with a chearefull countenance
the righteous man will vse :

But in his heart he doth abhorre
all such as mischiefes mule.

6 And on the sinners casteth snarres,
as thicke as any raine :

Fire and brimstone, and whirle-windes thicke,
appointed for their paine.

7 Ye see then how a righteous God
doth righteousness imbrace :

And to the iust and vpright man
shewes forth his pleasant face.

Saluum me fac. Psal. xij. T. S.

*The Prophet seeing the miserable decay of all good
order, desireth God speedily to send reformation.
Then comforted with the assurance of Gods helpe*

*and promises, concludeth that when all orders are
most corrupted, then God will deliver him.*

Sing this as the 3. Psalme.

H Elpe Lord for good and godly men
doe perish and decay,

And faith and trueth from wordly men,
is parted cleane away.

2 Who so doth with his neighbour talke,
his talke is all but vaine :

For every man be thinketh how
to flatter, lie, and faine.

3 But flattering and deceitfull lips,
and tongues that be so flour,

To speake proud words & make great brags,
the Lord soone curs them out.

4 For they say still, we will preuaile,
our tongues shall vs extoll :

Our tongues are ours, we ought to speake,
what Lord shall vs controll ?

5 But for the great complaint and cry
of poore men and oppress,

Arise will I now faith the Lord,
and them restore to rest.

6 Gods word is like to siluer pure,
that from the earth is tride :

And hath no lesse then seven times
in fire bene purified.

7 Now since thy promise is to helpe,
Lor I keepe thy promise then :

And saue vs now and euermore
from this ill kinde of men.

8 For now this wicked world is full
of mischiefes manifold,

When vanity with mortall men
so highly is extold.

Vsq̃ue quo Domine. Psal. xij. T. S.

*David, as it were overcome with afflictions,
flyeth to God his onely refuge, and encouraged
through Gods promises, hee conceiuethe con-
science against the extreame horrors of death.*

Sing this as the 3. Psalme.

H Ow long wilt thou forget me Lord ?
shall I ne'er be remembered ?

How long wilt thou thy visage hide,
as if thou wert offended ?

2 In heart and minde how long shall I
with care tormented be ?

How long eke shall my deadly foe
thus triumph ouer me ?

3 Behold me now O Lord my God,
and heare me fore oppress :

Lighen mine eyes least that I sleepe,
as one by death posselt.

4 Least thus mine enemy faile to me,
behold I doe preuaile :

Least they also that hate my soule
reioyce to see me quail.

5 But from thy mercies and goodnes
my hope shall neuer start :

In thy reliefe and sauing health,
right glad shall be mine heart.

6 I will giue thanks vnto the Lord,
and praise : to him sing :

Because he hath heard my request,
and granted my wishing.

Dixit insipiens. Psal. xiiij. T. S.

He describeth the wickednesse of men, so growne to such licentiousnesse, that God was brought to utter contempt, for which albeit he was greatly grieved, yet perswaded that God would redresse it, he is comforted.

T Here is no God, as foolish men affirme
in their mad mood : Their drifts are all
corrupt and vaine, not one of them doth
good. The Lord beheld from heaven high
the whole race of mankind : And saw not
one that sought indeed the living God
to finde,

3 They went all wide and were corrupt,
and truly there was none :
That in the world did any good,
I say there was not one.

4 Is all their iudgement so far lost,
that all worke mischief fill :
Eating my people euen as bread,
not one to seeke Gods will ?

5 When they thus rage, then suddenly
great feare on them shall fall :
For God doth loue the righteous men,
and will maintaine them all.

6 Ye mocke the doings of the poore,
to their reproach and shame :
Because they put their trust in God,
and call vpon his name.

7 But who shall giue thy people health,
and when wilt thou fulfill :
The promise made to Israel
from out of Sion hill ?

8 Euen when thou shalt restore againe
such as were captiue lad :
Then Jacob shall therein reioyce,
and Israel shalbe glad.

Domine quis? Psal. xv. T. S.

Here is taught why God chose the Iewes his peculiar people, and placed his temple among them, which was, that they by liuing uprightly, might witness, that they were his holy speciall people.

Sing this as the 3. Psalme.

Lord within thy tabernacle
who shall inhabite still ?
Or whom wilt thou receiue to dwell
in thy most holy hill ?

2 The man whose life is vncorrupt,

whose workes are iust and straight :
Whose heart doth thinke the very truth,
whose tongue speakes no deceit.

3 Nor to his neighbour doth none ill
in body, goods, or name :

Not willingly doth moue false tales
which might impair the same.

4 That in his heart regirdeth not
malicious wicked men,
But those that loue and feare the Lord
he maketh much of them.

5 His oath and all his promises
that keepeth faithfully :
Although he make his couenant so,
that he doth lose thereby.

6 That putteth not to vsury
his money, and his coine :
Ne for to hurt the innocent,
doth bribe or else purloine.

7 Who fo doth all things as you see,
that here is to be done,
Shall neuer perish in this world,
nor in the world to come.

Conserua me. Psal. xvj. T. S.

David prayeth to God for succour, not for his workes but for his faiths sake, protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, who suffereth him to lacke nothing.

Sing this as the 14. Psalme.

Lord keepe me for I trust in thee,
and doe confesse in deed,
Thou art my God, and of my goods
O Lord thou hast no neede.

2 I giue my goods vnto the Saints
that in the world doe dwell :
And namely to the faithfull flocke
in vertue that excell.

3 They shall heape sorrowes on their heads
which runne as they were mad
To offer to the Idoll Gods :
alas it is too bad.

4 As for their bloody sacrifice,
an I offerings of that sort :
I will not touch, nor yet thereof
my lips shall make report.

5 For why? the Lord the portion is
of mine inheritance :
And thou art hee that dost maintaine
my rent, my lot, my chance.

6 The place wherein my lot did fall,
in beauty did excell :
Mine heritage assigne to me
doth please me wondrous well.

7 I thanke the Lord that caused me
to vnderstand the right :
For by this means my secret thoughts
doe reach me euery night.

8 I set the Lord first in my sight,
and trust him neuer all :
For he doth stand on my right hand,
therefore I shall not fall.

Wherefore thy heart and tongue also,
doe both reioyce together :
My flesh and body rest in hope,
when I this thing consider.
Thou wilt not leaue my soule in graue;
(for Lord thou louest me)
Nor yet wilt giue thy holy one
corruption for to seee.
But wilt teach me the way to life,
for all treasure and store,
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T.S.

*Here he complaineth to God of the cruell pride and
arrogance of Saul. who rageth without any
cause, therefore he desireth God to reuenge his
innocencie, and deliuer him.*

Sing this as the 3 Psalme.

Lord giue : are to my iust cause,
attend when I complaine :
And heare the prayer that I put forth
with lipps that doe not faine.
And let the iudgement of my cause
proceede allwayes from thee :
And let thine eyes behold and cleare
this my simplicitie.
Thou hast well tride me in the night,
and yet couldst nothing finde,
That I haue spoken with my tongue,
that was not in my minde.
As for the workes of wicke I men,
and path peruerse and ill,
For loue of thy most holy word,
I haue refrained still.
Then in the paths that be most pure,
flay me Lord and pre- f. rue :
That from the way wherein I walke
my stppes may neuer swerue.
For I doe call to thee, O Lord,
surely thou wilt me aide :
Then are my pray r, and weigh right well
th. wordes that I haue said.
O thou the Sauer of all them
that put their trust in thee :
Declare thy strength on them that spurne
against thy Maiestie.
O keepe me Lord, as thou wouldst keepe
the apple of thine eye :
And vnder couert of thy wings
defend me secretly.

The second part.

From wicked men that trouble me,
and dayly me annoy :
And from my foes that goe about
my soule for to destroy.
Which wallow in their worldly wealth,
so full and eke so fat :
That in their pride they doe not spare
to speake they care not what.
They lie in waite where I should passe,
with craft me to confound :
And muling mischiefs in their mindes,
to cast me on the ground,

Much like the Lyon greedily
that would his prey embrace :
Or lurking like a Lyons whelp
within some secret place.
Vp Lord with hast preuent my foe,
and cast him at my feete :
Saueth thou my soule from the ill man,
and with the sword him smite.
Deliuert me Lord by thy power,
out of these tyrants hands :
Which now for long time reigned haue
and kept vs in their bands.
I meane from worldly men, to whom
all worldly goods are rife;
That haue no hope or part of ioy,
but in this present life.
Thou of thy store their bellies fill
with pleasures to their minde :
Their children haue enough, and leaue
to theirs the rest behinde.
But I shall with pure conscience;
behold thy gracious face :
So when I wake I shall be full
of thine image and grace.

Diligam te Dom. Psal. xvij. T.S.

*David giueth thanks, entering into his kingdom
extolling the maruolous graces of God in his
preseruation : wherein is the image of Corkia
Kingdom, which shall conquer through Christ
by the vnspcakable loue of God, though all the
world resist.*

God my strength and fortitude, of
force I must loue thee : Thou art my ca-
stle and defence in my necessitie. 2. My
God, my rocke, in whom I trust, the
worker of my wealth : My refuge, buckler

and my shield the horne of all my health.
When I sing laud vnto the Lord,
most worthy to be seru'd :
Then from my foes I am right sure
that I shall be preferu'd.
The pangs of death did compasse me,
and bound me eery where :
The flowing waues of wickednesse
did put me in great feare,
The sicke and subtile snares of hell
were round about me set :

And for my death there was prepar'd
a deadly trappung net.
6 I thus beset with paine and griefe,
did pray to God for grace,
And he forthwith did heare my plaint
out of his holy place.
7 Such is his power, that in his wrath,
he made the earth to quake;
Yea, the foundations of the mount
of Sion for to shake.
8 And from his nostrils came a smoake,
when kindled was his ire;
And from his mouth came kinde coales,
of hot consuming fire.
9 The Lord descended from aboue,
and bowed the heauens hie;
And vnderneath his feete he cast
the darkenesse of the skie.
10 On Cherubs and on Cherubins
full royally he rode:
And on the wings of all the windes
came flying all abroad.

The second part.

11 And like a den most darke he made
his hid and secret place:
With waters blacke, and yerie clouds,
enuironed he was.
12 But when the presence of his face
in brightnesse shall appeare:
The clouds consume, and in their stead,
come haile and coales of fire.
13 The fiery darts and thunder-bolts,
disperse them here and there:
And with his often lightnings
he puts them in great feare.
14 Lord at thy wrath and threatnings,
and at thy chiding cheare,
The springs and the foundations
of all the world appeare.
15 And from aboue the Lord sent downe
to fetch me from below:
And plucke me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
That would haue made me thrall:
Yea, from such foes as were too strong
for me to deale withall.

17 They did preuent me to oppresse,
in time of my great griefe:
But yet the Lord was my defence,
my succour and reliefe.
18 He brought me forth in open place,
whereas I might be free:
And kept me safe because he had
a fauour vnto me.

19 And as I was an innocent,
so did he me regard:
And to the cleanness of my hands
he gaue me my reward.
20 For that I walked in his wayes,
and in his paths haue trod:
And haue not wauered wickedly
against the Lord my God.

The third part.

21 But euermore I haue respect
to his law and decree:

His statutes and commandements;
I cast nor out from me.
22 But pure and cleane and vncorrupt,
appear'd before his face:
And did refraine from wickednesse,
and sinne in any case.
23 The Lord therefore will me reward,
as I haue done aright:
And to the cleanness of my hands,
appearing in his sight.
24 For Lord with him that holy is
wilt thou be holy to:
And with the good and virtuous man,
right virtuously wilt doe.
25 And to the louing and elect
thy lone thou wilt reuerce:
And thou wilt vnto the wicked men,
as wicked men deserue.
26 For thou doest saue the simple folke,
in trouble when they lie:
And doest bring downe the countenance
of them that looke full hie.

27 The Lord will light my candle so
that it shall shine full bright:
The Lord my God will make also
my darkenesse to be light.
28 For by thy helpe an host of men
discomfit Lord I shall:
By thee I scale and overleape
the strength of any wall.

29 Vnsported are the wayes of God,
his word is purly tride,
He is a sure defence to such
As in his faith abide.
30 For who is God except the Lord;
for other there is none:
Or else who is omnipotent
saying our God alone?

The fourth part.

31 The Lord that girdeth me with strength,
is he that I doe meane:
That all the wayes wherein I walke
doth euermore keepe cleane.
32 That made my feete like to the Harts,
in swiftnesse of my pace:
And for my surerie brought me forth
into an open place.

33 He did in order put my hands,
to battell and to fight:
To breake in sinder barres of brasie
he gaue my arme the might.
34 Thou teachest me thy lauing health,
thy right hand is my tower:
Thy lone and familiarity
doth still increase my power.

35 And vnder me thou makest plaine
the way where I should walke;
So that my feete shall neuer slip,
nor stumble at a balke.
36 And fiercely I pursue and take
my foes that me annoyd:
And from the field doe not returne,
till they be all destroyed.

37 So I suppress and wound my foes,
that they can rise no more;

For at my feete they fall downe flat,
I strike them also fore :
38 For thou doest giue me with thy strength
to warre in such a wise:
That they be all scattered abroad
that vp againſt me riſe.
39 Lord thou haſt put into my hands,
my mortall enemies yoke:
And all my foes thou doeſt deuide,
in ſunder with thy ſtroke:
40 They call'd for helpe, but none gaue care,
nor helpt them with reliefe:
Yea, to the Lord they call'd for helpe,
yet heard he not their grieve,

The ſixth part.

41 And ſill like duſt before the winde;
I driue them vnder feet:
And ſweepe them out like filthy clay,
that ſticketh in the ſtreet.
42 Thou keep'ſt me from ſeditious folke
that ſtill in ſtrife be led:
And thou doeſt of the heathen folke,
appoint me to be head.
43 A people ſtrange to me vnknowne,
And yet they ſhall me ſerue:
And at the ſirſt obey my word,
whereas mine owne will ſwerne,
44 I ſhall be irkeſome to mine owne,
they will not ſee my light:
But wander wide out of the way,
and hide them out of ſight.
45 But bleſſed be the liuing Lord,
moſt worthy of all praye:
That is my rocke and ſauing healh,
praiſed be he alwayes.
46 For God it is that gaue mee power
reuenged for to be:
And with his holy word ſubdude
the people vnto me.
47 And from my foe deliuered me;
and ſet me higher then thoſe:
That cruell and vngodly were,
and vp againſt me roſe:
48 And for this cauſe, O Lord my God,
to the giue thanks I ſhall:
And ſing out praifes to thy name,
among the Gentiles all.
49 Thou ganeſt great proſperity,
vnto the King I ſay:
To David thine anoynted King;
and to his ſeede for aye.

Cœli enarrant. Pfal. xix. T. S.

*Hee moueth the faithfull to gloriſie God by the
workemanſhip, proportion, and ornaments of the
heauens, and by the liuor wherewith God is re-
uealed familiarly to his choſen people.*

Sing this as the 14. Psalme.

THe heauens and the firmament,
doe wondrously declare:
The glory of God omnipotent,
his workes and what they are.
2 The wondrous workes of God appeare,
by euery dayes ſucceſſe:
The nights likewiſe which their race runne,
the ſelfe ſame thing expreſſe.

3 There is no language, tongue or ſpeech,
where their ſound is not heard:
In all the earth and coaſtes thereof,
their knowledge is conſer'd.
4 In them the Lord made for the ſunne,
a place of great renowne:
Who like a bridegroome readie trimd,
doth from his chamber come.
5 And as a valiant champion,
who ſor to get a priſe:
With ioy doth haſte to take in hand,
ſome noble enterpriſe.
6 And all the ſkie from end to end,
he compaſſeth about:
Nothing can hide it from his heate,
but he will finde it out.
7 How perfect is the law of God,
how is his covenant ſure:
Conuerting ſoules and making wiſe
the ſimple and obſcure.
8 Juſt are the Lords commandments,
and glad both heart and minde:
His precepts pure and giueth light
to eyes that be full blind.
9 The feare of God is excellent,
and doth endure for euer:
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be imbrac'd al' ayes,
then ſined gold I ſay:
The hony and the hony combe,
are not ſo ſweete as they.
11 By them thy ſeruant is forwar'd,
to haue God in regard;
And in performance of the ſame,
there ſhalbe great reward.
12 But Lord what earthly man doth know
the errours of this liſe?
Then cleaſe my ſoule from ſecret ſinnes;
which are in me moſt riſe.
13 And keepe me that preſumptuous ſinnes
preuaile not ouer me:
And then ſhall I be innocent
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one:
For my redeemer and my ſtrength,
O Lord thou art alone.

Exaudite Deus. Pfal. xx. T. S.

*The people pray to God to heare their King, and re-
ceiue his ſacrifice, which hee offered before he
went to battell againſt the Ammonites, declar-
ing that the heathen put their truſt in horſes,
but they truſt only in his Name: wherefore the
other ſhall fall, but the King and his people ſhall
ſtand.*

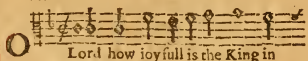
Sing this as the 14. Psalme.

IN trouble and aduerſitie,
the Lord God heare thee ſtill:
The maieltie of Iacobs God,
defend thee from all ill.
2 And ſend thee from his holy place
his helpe at euery need:
And ſo in ſion ſtabliſh thee,
and make thee ſtrong in deed.

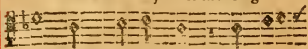
- 3 Remembring well the sacrifice,
that now to him is done,
And to receiue right thankfully
thy burnt offerings each one :
- 4 According to thy hearts desire,
the Lord grant vnto thee :
And all he counsell and denice
full well performe may he.
- 5 We shall reioyce when thou vs sauest,
and our banners display :
Vnto the Lord whi. h. thy requests
fulfilled hath alway.
- 6 The Lord will his annoynted saue,
I know we'll by his grace :
And send him health by his right hand,
out of his holy place.
- 7 In chariots some put confidence,
and some in horses trust :
But we remember God our Lord,
that keepeth promise iust.
- 8 They fall downe flat, but we doe rise,
and stand vp stedfastly :
Now saue and helpe vs Lord and king,
on thee when wee doe crie.

Domine in virtute. Psal. xxj. T.S.

Dauid in the person of the people praised God for the victory given them against the Syrians and Ammonites, Sam. 21 when hee was crowned with the crowne of the king of Ammon, 2 Sam. 12. and indued with the manifold blessings of God.



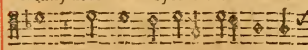
Lord how ioyfull is the King in



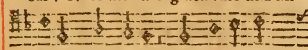
thy strength and thy power : How vehem-



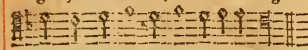
mently doeth he reioyce in thee his Sau-



our : 2. For thou hast giuen vnto him his



godly hearts desire : To him nothing



hast thou denied, of that he did require.

- 3 Thou didst prouent him with thy gifts,
and blessings manifold :
And thou hast set vpon his head,
a crowne of perfect gold.
- 4 And when he asked life of thee,
thereof thou madst him sure,
To haue long life, yea such a life,
as euer should endure.
- 5 Great is his glory by thy helpe,
thy benefits and aide :
Great worship and great honour both,

- thou hast vpon him laid :
- 6 Thou shalt reioyce him flattery,
that neuer shall decay :
And with thy cheerefull countenance,
wilt comfort him alway.
- 7 For why : the king doth strongly trust
in God for to preuaile :
Therefore his goodness and his grace,
will not that he shall quail :
- 8 But let thine enemies feele thy force,
and those that thee withstand :
Finde out thy foes, and let them feele,
the power of thy right hand.
- 9 And like an Ouen burne them Lord
in fiery triue and fume :
Thine anger shall destroy them all,
and fire shall them consume.
- 10 And thou wilt root out of the earth,
their fruit that should encrease,
And from the number of thy folke,
their seeds shall end and cease.
- 12 For why : much mischief they doe muse,
against thy holy name :
Yet did they faile, and had no power,
for to performe the same.
- 12 But as a marke thou shalt them set,
in a most open place :
And charge thy bow strings readily
against thine enemies face.
- 13 Be thou exalted Lord therefore,
in thy strength euerie houre :
So shall we sing right solemnely,
praising thy might and power.

Deus Deus meus. Psal. xxij. T.S.

Dauid complaineth of his desperate extremities, and declareth whereby hee recouereth himselfe from temptation. Vnder his person Christ is figured.

Sing this as the 21 Psalm.

- O God my God wherefore doest thou
forsake me utterly ;
And helpest not when I doe make,
my great complaint and crie.
- 2 To thee my God euen all day long,
I doe both crie and call ;
I cease not all the night and yet
thou hearest not at all.
- 3 Euen thou that in thy sanctuary,
and holy place doest dwell :
Thou art the comfort and the ioy,
and glory of Israel.
- 4 And he in whom our fathers old,
had all their hope for euer.
And when they put their trust in thee,
so didst thou them deliuer.
- 5 They were deliuered euer when
they called on thy name :
And for the faith they had in thee,
they were not put to shame.
- 6 But now I am become a worme,
more like then any man :
An our cast whom the people scorne,
with all the spight they can.
- 7 And me despise, as they beheld
me walking on the way :

They grin, they mow, thy nod their heads,
and in this wise they say :
8 This man did glory in the Lord,
his fauour and his loue :
Let him redeme and help him now,
his power if he will proue,
9 But Lord, one of my mothers wombe
I came by thy behest :
Thou didst preferre me still in hope,
while I did sucke her breast.
10 I was committed from my birth,
with thee to haue aboad :
Since I was in my mothers wombe :
thou hast bene euer my God.

The second part :

11 Then Lord depart not now from mee,
in this my wretched griefe :
Since I haue none to be my helpe,
my succour and reliefe,
12 So many bulls doe compass me,
that be full strong of head :
Yea, bulls so fat, as though they had
in Baſen field bene fed.
13 They gape vpon mee greedily,
as though they would me ſlay :
Much like a lyon roaring out,
and ramping for his prey.
14 But I drop downe as water shed,
my ioynts in ſunder breake :
15 My heart doth in my body melt
like waxe againſt the heate.
16 And like a poſſheard drieth my ſtrength,
my tongue is cleaueth ſalt
Vnto my iawes, and I am brought
to duſt of death at laſt.
17 And many dogs doe compass me,
and wicked counſell eke
Conſpire againſt me curſedly,
they pierce my hands and feete,
18 I was tormented, ſo that I
might all my bones haue told;
Yet ſtill vpon mee did they looke,
and ſtill they mee behold :
19 My garments they diuided eke
in parts among them all :
And for my coat they did caſt lots,
to whom it might befall.

20 Therefore I pray thee be not farre
from me at my great neede :
But rather ſith thou art my ſtrength,
to help mee Lord make ſpeece.
21 And from the ſword Lord ſaue my ſoule
by thy might and thy power :
And keepe my ſoule, thy darling deare
from dogs that would deuoure.
22 And from the Lyons mouth that would
me all in ſunder ſhine :
And from the hornes of Vnicornes
Lord ſaſely mee deliuer.
23 And I ſhall to my brethren all
thy maiesty record.
And in thy Church ſhall praife the name
of thee the liuing Lord.

The third part.

24 All yee that feare him praife the Lord,
thou Jacob honour him :

And all yee houſe of Iſrael,
with reuerence worſhip him :
25 For he deſpiſeth not the poore,
he turneth not away,
His countenance when they doe call,
but graunteth to their crie.
26 Among the ſlocke that feare the Lord,
I will therefore proclaime
Thy praife and keepe thy promiſe made
for ſetting forth thy name.
27 The poore ſhall eare and be ſuffic'd,
and thoſe that doe their deuer
To know the Lord and praife his name,
their hearts ſhall liue for euer.
28 All coaſts of earch ſhall praife the Lord,
and turne to him for grace :
The heathen folke ſhall worſhip him
before his bleſſed face.
29 The kingdom of the heathen folke
the Lord ſhall haue therefore :
And hee ſhall be their gouernour,
and king for euermore.
30 The rich men of his goodly gifts
ſhall ſeede and taſte alſo :
And in his preſence worſhip him,
and bow their knees full low.
31 And all that ſhall goe downe to duſt,
of life by him muſt taſte :
My ſeede ſhall ſerue and praife the Lord,
while any world ſhall laſte.
32 My ſeede ſhall plainly ſhew to them
that ſhall be borne hereafter,
His iuſtice and his righteouſneſſe,
and all his workes of wonder.

Dominus regit. Psal. xxij. W. W.

David hauing tryed Gods manifold mercies, diners times, gathereth assurance that God will continue his goodneſſe for euer.

Sing this as the 21 Psalme.

THe Lord is onely my ſupport,
and he that doth mee feede :
How can I then lacke any thing
whereof I ſtand in neede ;
2 He doth mee fold in coates moſt ſafe :
the tender graſſe ſalt by :
And after driues mee to the ſtreames,
that runne moſt pleaſantly.
3 And when I feele my ſelfe neere loſt,
then doth he mee home take,
Conducting mee in his right paths,
euen for his owne name ſake.
4 And though I were euen at deathes doore,
yet would I feare none ill :
For with thy rod and ſhepheards crooke
I am comforted ſtill.
5 Thou haſt my table richly deckt
in deſpight of my foe :
Thou haſt my head with balme reſreſht,
my cup doth overflow.
6 And finally white breath doth laſt,
Thy grace ſhall me defend :
And in the houſe of God will I
my life for euer ſpend.

Another of the same by Th. Stern.

Sing this as the 21. Psalm.

MY shepheard is the liuing Lord,
nothing therefore I neede :
In pastures faire, with waters calme
he sets me for to feede.

2 He did conuert and glad my soule,
and brought my minde in frame :
To walke in paths of righteousnesse,
for his most holy name.

3 Yea, though I walke in vaile of death,
yet will I feare none ill :
Thy rod thy staffe doth comfort me,
and thou art with me still.

4 And in the presence of my foes,
my table thou shalt spread :
Thou shalt, O Lord, fill full my cup,
and eke anoynt my head.

5 Through all my life thy fauour is
so frankly shewed to me :
That in thy house for euermore
my dwelling place shall be.

Domini est terra. Psal. xxxiiij. I. H.

*The grace of God being now uttered in the temple
more glorious then before in the tabernacle. Da-
uid with exclamation, setteth forth the honour
thereof, mouing the consideration of the eternall
mansions prepared in heauen, whereof this was
a figure.*

Sing this as the 21. Psalm.

THe earth is all the Lords, with all
her store and furniture :
Yea, his is all the world, and all
that therein doth endure.

2 For he hath fastly founded it,
aboue the sea to stand :
And laid alow the liquid fouds,
to flow bencath the land.

3 For who is he, O Lord, that shall
ascend into thy hill ?
And passe into thy holy place,
there to continue still ?

4 Whose hands are harmelesse, and whose
no spot there doth defile : (heart,
His soule not set on vanitie,
who hath not sworne to guile.

5 Him that is such a one, the Lord
shall place in blissefull plight :
And God his God and Sauour,
shall yeeld to him his right.

6 This is the brood of traouellers
in seeking of his grace :
As Iakob did the Israelites,
in that time of his race.

7 Yee Princes open your gates, stand ope
the euerlasting gate :
For there shall enter in thereby
the king of glorious state.

8 What is the king of glorious state ?
the strong and mightie Lord :
The mightie Lord in battell stout,
and tryall of the sword.

9 Yee Princes open your gates, stand ope
the euerlasting gate :
For there shall enter in thereby
the King of glorious state.

10 What is the King of glorious state ?
the Lord of hostis hee is :
The Kingdome and the royaltie
of glorious state is his.

Ad te Domine. Psal. xxv. T. S.

*David grieved at his sinne and malicious enemies,
most seruenly prayeth for forgiveness, especially of
such sinnes as he committed in his youth.*

I Lift mine heart to thee, my God and
guide most iust. Now suffer me to take no
shame, for in thee doe I trust. Let not my
foes reioyce, nor make a scorn of mee :
And let them not be ouerthrowne, that
put their trust in thee.

3 But shame shall them befall,
which harme them wrongfully :
Therefore thy paths and thy right wayes
vnto me Lord descry.

4 Direct me in thy trueth,
and teach me I thee pray :
Thou art my God and Sauour,
on thee I waite alway.

5 Thy mercies manifold
I pray thee Lord remember :
And eke thy pitie plentifull,
for they haue benee for euer.

6 Remember not the faults,
and frailty of my youth :
Remember not how ignorant
I haue benee of thy trueth.

Nor after my deserts
let mee thy mercy finde :
But of thine owne benignitie
Lord haue mee in thy minde.

7 His mercies is full sweet,
his trueth a perfect guide :
Therefore the Lord will sinners teach
and such as goe aside.

8 The humble he will teath
his precepts for to keepe :
He will direct in all his wayes
the lowly and the meeke.

9 For all the wayes of God
are trueth and mercie both,
To them that keep his testament,
the witness of his troth.

The second part.

50 Now for thy holy Name,
O Lord I the inreat:
To grant me pardon for my sinne,
for it is wondrous great.
11 Who so doth feare the Lord,
the Lord doth him direct:
To leade his life in such away:
as he doth best accept.
12 His soule shall euermore,
in goodnesse dwell and stand;
His seede and his posterity,
inherit shall the land.
13 All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his Will and Testament.
14 Mine eyes and eke my heart,
to him I will aduance:
That pluckt my feet out of the snare;
of sinne and ignorance:
15 With mercie me behold,
to thee I make my mone:
For I am poore and desolate,
and comfortlesse alone.
16 The troubles of my heart,
are multiplied indeed:
Bring me out of this miserie,
necessitie and need.
17 Behold my pouertie,
mine anguish and my paine;
Remit my sinne and mine offence,
and make me cleane againe.
18 O Lord, behold my foes,
how they doe still increase:
Pursuing me with deadly hate,
that faue would liue in peace.
19 Preserue and keepe my soule,
and eke deliuer me:
And let me not be overthrowne,
because I trust in thee.

20 Let my simple purenesse,
me from mine enemies shend,
Because I looke as one of thine,
that thou shouldst me defend:
21 Deliuer Lord thy folke,
and send them some reliefe:
3 meane thy chosen Israel,
from all their paine and grieve.

Iudica me Dom. Psal. xxvj. I. H.

David iniuriously oppressed and helpelesse, yet assured of his integrity to Saul, calleth God to defend him causelesse afflicted, then he desireth to be in the company of the faithfull in the congregation of God, when he was banished by Saul, promising godly life, open praises, thanksgiving and sacrifice for his deliuerance.

Sing this as the 14. Psalme.

Lord be my iudge, and thou I shall see,
my pathes be right and plaine;
I trust in God, and hope that he,
will strength me to remaine.
2 Prooue me my God I thee desire,
my wayes to search and trie:
As men doe prooue their gold with fire,
thy reines and heart espie.

3 Thy goodnesse laid before my face,
I durst behold alwayes:
For of thy truth I tread the trace,
and will doe all my dayes.
4 I doe not lust to haue or vse,
with men whose deeds are vaine;
To come in house I doe refuse,
with the deceitfull traine.
5 I much abhorre the wicked sort;
their deeds I doe despise:
I doe not once to them resort,
that hurtfull things deuise.
6 My hands I wash and doe proceed,
in works to walke vpright;
Then to thine altar I make speed,
to offer their in sight.
7 That I may speake and preach the praises,
that doth belong to thee:
And so declare how wondrous wayes,
thou hast beene good to mee.
8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neere,
whereas thy grace doth dwell.
9 O shut not vp, my soule with them,
in sinne that take their fill:
Nor yet my life among those men,
that seeke much blood to spill.
10 Whose hands are heapt with craft and guile
their lips thereof are full,
And their right hand with wretch and wile
for bribes doth pluck and pull.
11 But I in righteousness intend,
my time and dayes to serue:
Haue mercy Lord and me defend,
so that I doe not swaue.
12 My foot is staid for all assayes,
it standeth well and right:
Wherefore to God will I giue prayse,
in all the peoples light.

Domini illumi. Psal. xxvij. I. H.

David deliuered from great perill, giueth thanks, wherein we see his constant faith against the assaults of all enemies, and the end why he desireth to liue, and to be deliuered: Then he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18. Psalme.

The Lord is both my health and light;
shall man make me dismayd?
Sith God doth giue me strength and might,
why should I be afraid?
2 While that my foes with all their strength
begin with me to braule:
And thinke to eate me vp, at length
themselves haue caught the fall.
3 Though they in campe against me lie,
my heart is not afraid;
In battell fight if they will trie,
I trust in God for aid.
4 One thing of God I doe require,
that he will not denie:
For which I pray and will desire,
till he to me apply.
5 That I within his holy place,
my life throughout may dwell;

To see the beauty of his face,
and view his temple well;
6 In time of dread he shall me hide,
within his place most pure,
And keepe me secret by his side,
as on a rocke most sure.
7 At length I know the Lords good grace,
shall make me strong and stout:
My foes to foile and cleane deface,
that compass me about.
8 Therefore within his house will I
giue sacrifice of praise:
With Psalmes and Songs I will apply,
to laud the Lord all wayes.

The second part.

9 Lord heare the voyce of my request,
for which to thee I call:
Haue mercy Lord on me opprest,
and send me helpe withall.
10 My heart doth knowledge vnto thee,
I sue to haue thy grace:
Then seeke my face say I thou to me,
Lord I will seeke thy face.
11 In wrath turne not thy face away,
nor suffer me to slide:
Thou art my helpe still to this day,
be still my God and guide.
12 My parents both their soune forooke,
and cast me off at large:
And then the Lord himselfe yet tooke,
asume the care and charge.
13 Teach me, O Lord, the way to thee,
and lead me on forthright:
For feare of such as watch for me,
to trap me if they might.
14 Doe not betake me to the will,
of them that be my foes:
For they surmise against me still,
false witness to depose.
15 My heart would faint but that in me
this hope is fixed fast:
The Lord Gods good grace shall it see,
in life: that aye shall last.
16 Trust still in God whose whole thou art,
his will abide thou must:
And he shall ease and strength thy heart,
if thou in him doe trust.

Ad te Domine. Psal. xxviii. T.S.

Being in feare and penuriosnesse to see God distonoured by wicked men, hee crieth for vengeance against them, and being assured that God hath heard him, he commendeth all the fruitfull to his tuition.

Sing this as the 21 Psalme.

T HOU art, O Lord, my strength and stay,
the succour which I craue:
Neglect me nor least I be like
to them that goe to grane.
1 The voyce of thy suppliant heare,
that vnto thee doth crie,
When I lift vp my hands vnto
thy holy Arke most hie.
3 Repure me not among the sort
of wicked and peruerse:
That speake right faire vnto their friends,
and thinke full ill in heart,
4 According to their handy worke,

as they deserue indeed:
And after their inuentions,
let them receiue their meed.

5 For they regard nothing Gods word,
his law, ne yet his lore:
Therefore he will them and their seed,
destroy for enemie.
6 To render thanks vnto the Lord,
how great a cause haue I?
My voyce, my prayer and my complaint,
that heard so willingly.
7 He is my shield and fortitude,
my buckler in distresse,
My hope, my health, my hearts reliefe,
my song shall him confesse,
8 He is our strength and our defence,
our enemies to resist:
The health and the saluation,
of his elect by Christ.

9 Thy people and thy heritage,
Lord blese, guide and preserve:
Increase them Lord and rule their hearts,
that they may neuer swerue.

Afferte Domino. Psal. xxix. T.S.

Dauid exhorteth Princes, (who for the most part thinke there is no God) at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And albeit it threatneth sinners; yet it moueth him to praise his name.
Sing this as the 30 Psalme.

G Iue to the Lord ye Porentates,
ye rulers of the world,
Giue ye all praye, honour and strength,
vnto the liuing Lord.
2 Giue honour to his holy name,
and honour him alone:
Worship him in his maiestie,
within his holy throne.
3 His voyce doth rule the waters all,
euen as himselfe doth please.
He doth prepare the thunder-claps,
and gouernes all the seas.
4 The voyce of God is of great force,
And I wondrous excellent:
It is most mightie in effect,
and most magnificent.
5 The voyce of God doth rend and breake,
the Cedar trees so long:
The Cedar trees of Lebanon,
which are most high and strong.
6 And makes them leape like as a calfe,
or els the Vnicorne:
7 Not onely trees but mountaines great,
whereon the trees are borne.
8 His voyce diuides the flames of fire,
and shakes the wilderness:
It makes the desert quake for feare,
that called is Cades.
9 It makes the hinds for feare to calue,
and makes the couert plaine:
Then in his temple euery man,
his glory doth proclaim.
10 The Lord was set above the fouds,
ruling the raging sea:
So shall he reigne as Lord and King,
for euer and for aye.

11 The Lord will giue his people power,
in vertue to encrease:
The Lord will blisse his chosen folke,
with euertlasting peace.
Exaltabo te Domine. Ps. xxx. T. S.

*V*hen David should dedicate his house to the Lord,
he fell extreme sicke, without all hope of life, and
therefore after recovery he thanketh God, exhort-
ing others to doe the like, and to learne by him
that God is rather mercifull then seuer towards
his, also that aduersity is sodaine: Then he pray-
eth and promisseth to prayse God for euer.

A *L* L laud and prayse with heart and

voyce, O Lord, I giue to thee: which didst

not make my foes reioyce, but hast exal-

ted me: 2. O Lord my God to thee I eride,

in all my paine and grieve, Thou gauest an

eare and didst provide to ease me with reliefe.

3 Of thy good will thou hast call'd back
my soule, from hell to saue:
Thou didst reuiue when strength did lacke,
and kept'st me from the graue.

4 Sing prayse ye Saints that prooue and see
the goodnes of the Lord,
In memory of his maiestie,
reioyce with one accord.

5 For why? his anger but a space
doth last and slacke againe:
But in his fauour and his grace,
alwaies doth life remaine.

Though gripes of grieve and pangs full sore
shall lodge with vs all night:
The Lord, to ioy shall vs restore,
before the day be light.

6 When I enioy'd this world at will,
this would I boast and say:
Tush, I am sure to seele none ill,
this wealth shall nor decay.

7 For thou, O Lord, of thy good grace,
hast lent me strength and aid:
But when thou turn'st awy thy face,
my minde was sore dismayd.

8 Wherefore againe yet did I crie,
to thee, O Lord of might:
My God with plaints I did apply,
and prayd both day and night.

9 What gaine is in my blood, sayd I,
if death destroy my daies?
Doth dust declare thy maiestie?
or yet thy truth doth prayse?

10 Wherefore my God some pity take
O Lord, I thee desire:
Doe not this simple soule forsake;
of helpe I thee require.

11 Then didst thou turne my grieve and woe
into a cherefull voice:
The mourning weed thou tookst me fro,
and mad'st me to reioyce.

12 Wherefore my soule vncessantly,
I shall sing vnto thy prayse,
My Lord my God, to thee will I,
giue laud and thanks alwaies.

In te Domine. speraui. Ps. xxxj. T. S.

*D*avid deliuered from great danger, sheweth first
what meditations hee had by the pouer of
faith, when death was before his eyes, and howe
the fauour of God is alwaies ready to those that
fear him. Hee exhorteth the faithfull to trust
in God, because he preserveth them.

Sing this as the 18. Psalme.

O Lord, I put my trust in thee,
let nothing worke me thame,
As thou art iust deliuer me,
and set me quite from blame.

2 Heare me, O Lord, and thar anone,
to helpe me make good speed.
Be thou my rocke and house of stone,
my fence in time of need.

3 For why? as stones thy strength is tride,
thou art my fort and tower:
For thy names sake be thou my guide,
and lead me in thy power.

4 Plucke forth my feet out of the snare,
which they for me haue laid:
Thou art my strength, and all my care
is for thy might and aid.

5 Into thy hands Lord I commit
my spirit which is thy due.
For why? thou hast redeemed ir,
O Lord my God most true.

6 I hate such folke as will not part,
from things to be abhorr:
When they on trifles set their heart,
my trust is in the Lord.

7 For I will in thy mercy ioy,
I see it doth excell:
Thou seest when ought would me annoy,
and knowest my soule full well.

8 Thou hast not left me in their hand,
that would me ouercharge:
But thou hast set me out of band,
to walke abroad at large.

The second part,

9 Great grieve, O Lord, doth me affaile,
some pity on me take:
Mine eyes waxe dimme, my sight doth faile,
my wombe for woe doth ake:

10 My life is worne with grieve and paine,
my yeeres in woe are past:
My strength is gone and through dislaiane,
my bones corrupt and wast.

11 Among my foes I am a scorne,
my friends are all dismayd;
My neighbours and my kinsmen berne,
to see mee are afraid.

12 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my minde did fray:
How they conspir'd, and went about,
to take my life away.

14 But Lord I trust in thee for aide,
not to be ouertrod:
For I confesse and still haue sayd,
thou art my Lord my God.

15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage,
of them that me withstand.

16 To me thy seruant Lord expresse,
and shew thy ioyfull face:
And saue me Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call,
But let the wicked beare their shame,
and in the graue to fall.

18 O how great good hast thou in store,
laid vp full safe for them,
That feare and trust in thee therefore,
before the frownes of men.

19 Thy presence shal them fence and guide
from all proud brags and wrongs:
Within thy place thou shalt them hide,
from all the strife of tongues.

20 Thanks to the Lord that hath declar'd,
on me his grace so farre:
Me to defend with watch and ward,
as in a towne of warre.

21 This did I say both day and night,
when I was sore opprest:
Loe I was cleane cast out of sight,
yet heardst thou my request.

22 Ye Saints loue ye the Lord I say,
the faithfull he doth guide:

And I to the proud he will repay,
according to their pride.

23 Be strong and God shall stay your heart,
behold and haue a luit:
For sure the Lord will take your part,
sith ye in him doe trust.

Beati quorum. Psal. xxxij. T.S.

David punished with grieuous sickness for his sins, counteth them happy to whom God doth not impute their transgressions, and after that he had confessed his finnes and obtained pardon, he exhorteth the wicked men to lue godly, and the good to reioyce.

Sing this as the 30 Psalme.

THe man is blest whome wickednesse,
the Lord hath cleane remitted,
And he whose sinne and wretchednesse,
is hid and also couered.

2 And blest is he, to whom the Lord,
imputeth not his sinne:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whilst that I kept close my sinne,
in silence and contraitor:

My bones did weare and waste awaye
with daily mone and plaint.

4 For night and day thy hand on me,
so grieuous was and smart:
That all my blood and humours moist,
to drinnesse did conuert.

5 I did therefore confesse my fault,
and all my finnes discover:
Then thou O Lord, didst me forgieue,
and all my finnes passe ouer.

6 The humble man shall pray therefore,
and seeke thee in due time:
So that the floods of waters great,
shall haue no power on him.

7 When trouble and aduersitie,
doe compasse me about:
Thou art my refuge and my ioy,
and thou dost rid me out.

8 Come hither and I shall thee teach,
how thou shalt walke aright,
And will thee guide as I my selfe,
haue learn'd by prooffe and fight.

9 Be not so rude and ignorant,
as is the horse and mule:
Whose mouth without a reyne or bit,
from harme thou canst not rule.

10 The wicked man shall manifold
sorowes and grieve sustaine:
But vnto him that trust in God,
his goodnesse shall remaine.

11 Be merrie therefore in the Lord,
ye iust lift vp your voyce:
And ye of pure and perfect hearr,
beglad and eke reioyce.

Exultate iusti. Psal. xxxij. T.S.

Hee exhorteth good men to prayse God for creating and gouerning all things, and his faithfull promiser, for scattering the counsell of the wicked, teaching that no creature preferueth any man, but onely his mercy.

Sing this as the 30 Psalme.

YE righteous in the Lord reioyce,
it is a seeuely sight:

That vpright men with thankfull voyce,
should prayse the Lord of might.

2 Prayse ye the Lord with harpe and song,
in Psalmes and pleasant things:
With Lute and instrument among,
that soundeth with ten strings.

3 Sing to the Lord a song most new,
with courage giue him prayse:
For why? his word is euer true,
his workes and all his waies.

4 To iudgement, equitie and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.

5 For by the word of God alone,
the heauen all were wrought:
Their hostes and powers euery one,
his breath to passe hath brought.

6 The waters great gathered hath he
on heapes within the shore,
7 And bid them in the depth to be,
as in a house of store.

8 All men on earth, both leaſt and moſt,
feare God and keepe his Law :
9 That inhabit in each coaſt,
dread him, and ſtand in awe,
10 What he commanded wrought it was,
at once with preſent ſpeede :
What he doth will is brought to paſſe
with full effect indeede.

10 The counſels of the nations rude
the Lord doth bring to nought :
He doth deſtroy the multitude,
of their deniſe and thought,
11 But his decrees continue ſtill,
they neuer ſlacke nor ſwage :
The motions of his minde and will
take place in every age.

The ſecond part.

12 And bleſt are they to whom the Lord,
as God and guide is knowne :
Whom he doth chuſe of many accord
to take them as his owne.
13 The Lord from heauen caſt his ſight
on men mortall by birth :
14 Conſidering from his ſeat of might
the dwellers on the earth.
15 The Lord I ſay, whoſe hand hath wrought
mans heart, and doth it frame :
For he alone doth know the thought
and working of the ſame.
16 A King that truſteth in his hoſt
ſhall nought preuaile at length :
The man that of his might doth boaſt
ſhall faile for all his ſtrength.
17 The troopes of horſe-men eke ſhall faile,
their ſturdie ſteeds ſhall ſterue :
The ſtrength of horſe ſhall not preuaile
the rider to preferue :
18 But loe the eyes of God intend,
and watch, to aide the iuſt :
With ſuch as feare him to offend,
and on his goodneſſe truſt.

19 That he of death and great diſtreſſe,
may ſet their ſoule from dread :
And if that death their land oppreſſe,
in hunger them to feede.
20 Wherefore our ſoules doe Hill depend
on God our ſtrength and ſtay :
He is our ſhield, vs to defend,
and drive all darts away.

21 Our ſoule in God hath ioy and game,
reioycing in his might :
For why ? in his moſt holy name
we hope and much delight.
22 Therefore let thy goodneſſe, O Lord,
ſtill preſent with vs be :
As we alwaies with one accord,
doe onely truſt in thee.

Benedicam Dom. Pſa. xxxiiij. T. S.

Dauid hauing eſcaped Achis (1. Sam. 21) prayſeth
God for his deliuerance, giueth others example
to truſt in God, to feare and ſerue him, who de-
ſtroyeth the godly with his Angels, and utter-
ly deſtroyeth the wicked in their finnes.

Sing this as the 30. Pſalme,

I Will giue laud and honour both
vnto the Lord alwaies :

And eke my mouth for euermore
ſhall ſpeake vnto his praye.

2 I doe delight to laud the Lord
in ſoule, and eke in voyce :
That humble men and mortified
may heare, and ſo reioyce.

3 Therefore ſee that ye magnifie,
with me the liuing Lord :
And let vs now exalt his name,
together with one accord,
4 For I my ſelfe beſought the Lord,
he answered me againe :
And me deliuered incontinent
from all my feare and paine.

5 Who ſo they be that him behold,
ſhall ſee his light moſt cleare :
Their countenance ſhall not be daikt,
they neede it not to feare.
6 This ſillie wretch for ſome reliefe
vnto the Lord did call :
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitch
his tents in every place :
To ſaue all ſuch as feare the Lord,
that nothing them deſaie.

8 Taſte and conſider well therefore,
that God is good and iuſt :
O happy man that maketh him
his onely ſtay and truſt.

9 Feare ye the Lord ye holy ones,
aboue all earthly thing :
For they that feare the liuing Lord
are ſure to lacke nothing.

10 The Lions ſhalbe hunger-bit,
and pin'd with famine much ?
But as for them that feare the Lord
no lacke ſhall be to ſuch.

The ſecond part.

11 Come neare therefore my children deare,
and to my words giue care :
I ſhall you teach the perfect way
how ye the Lord ſhould feare.

12 Who is the man that would liue long
and lead a bleſſed life ?

13 See thou reſtraine thy tongue and lips
from all deceit and ſtrife.

14 Turne backe thy face from doing ill
and doe the godly deed :
Inquire for peace and righteouſneſſe,
and follow it with ſpeed.

15 For why ? the eyes of God aboue
vpon the iuſt are bent :
His eares likewiſe doe heare the plaint
of the poore innocent.

16 But he doth frowne and bend the browes,
vpon the wicked traine :
And cuts away the memory
that ſhould of them remaine.

17 But when the iuſt doe call and cry,
the Lord doth heare them ſo :
That out of paine and miſerie
forthwith he leaſe them goe.

18 The Lord is kind, and ſtraight at hand,
to ſuch as be contrite :

He saues also the sorrowfull,
the meeke and poore in spirit.
19 Full many be the miseries
that righteous men doe suffer,
But out of all aduersities
the Lord doeth them deliuer.

20 The Lord doth so preferue and keepe
his very bones alway,
That not so much as one of them
doth perishe or decay.

21 The sinne shall slay the wicked man,
which he himselfe hath wrought:
And such as hate the righteous man
shall soone be brought to nought.

22 But they that serue the liuing Lord,
the Lord doth saue them found:
And who that put their trust in him,
nothing shall them confound.

Iudica me Domine. Psa. xxxv. I. H.

*Sauls flatterers persecuted David, who prayeth for
revenge, that his innocency may be declared, and
that such as take his part may reioyce, for which
he promisseth to magnifie Gods name all the dayes
of his life.*

Sing this as the humble suit of a sinner.

Lord, plead my cause against my foes,
confound their force and might:

Eight on my part against all those
that seeke with me to fight.

1 Lay hand vpon the speare and shield,
thy selfe in armour dresse:

Stand vp for me, and fight the field,
to keepe me from distresse.

3 Gird on thy sword, and stop the way,
mine enemies to withstand:

That thou vnto my soule maist say,
loe I thy helpe at hand,

4 Confound them with rebuke and blame,
that seeke my soule to spill:

Let them turne backe, and flee with shame,
that thinke to worke me ill.

5 Let them disperse and flie abroad,
as winde doth drive the dust:

And that the Angell of our God,
their might away may thrust.

6 Let all their waies be void of light,
and slippery like to fall:

And send thine Angell with thy might,
to persecute them all.

7 For why? without my fault they haue
in secret set their gin:

And for no cause haue diggd a caue
to catch my soule therein.

8 When they thinke least, and haue no care,
O Lord, destroy them all.

Let them be trapt in their owne snare,
and in their mischiefe fall.

9 And let my soule, my heart, and voyce,
in God haue ioy and welth:

That is the Lord I may reioyce,
and in his saving health.

10 And then my bones shall speake and say,
my parts shall all agree:

O Lord, though they doe seeme full gay,
what man is like to thee?

The second part.

11 Thou didst defend the weake from them
that are both stout and strong:
And rid the poore from wicked men,
that spoyle and doe them wrong.

12 My cruell foes against me rise,
to witness things vntue:
And to accuse me they deuise,
of that I neuer knew.

13 Where I to them doe owe good will,
they quite me with disdain,
That they should pay my good with ill,
my soule doth sore complain:

14 When they were sicke I mournd therefore
and clad my selfe in sack:
With fasting I did faint full sore,
to pray I was not slack.

15 As they had bene my brethren deare,
I did my selfe behaue:

As one that maketh wofull cheare,
about his mothers grave.

16 But they at my disease did ioy,
and gather on a rout:

Yea abiect slaues at me did toy,
with mockes and checkes full stout.

17 The belly gods and flattering traine,
that all good things deride:

At me doe grin with great disdain,
and pluck their mouths aside.

18 Lord when wilt thou amend this gear,
why dost thou slay and pause?

O rid my soule mine onely deare,
out of these Lyons clauies.

19 And then I will giue thanks to thee,
before thy Church alwaies.

And whereas most of people be,
there will I shew thy praise.

20 Let not my foes preuaile on me,
which hate me for no fault:

Nor yet to winke or turne their eye,
that canlesse me assault.

The third part.

21 Of peace no word they thinke or say,
Their talke is all vntrue:

They still consule, and would betray
all those that peace ensee.

22 With open mouthes they runne at mee,
they gape, they laugh, they sneere:

Well, well, say they, our eye doth see
the thing that wee desire.

23 But Lord thou seest what waies they take
cease not this gear to mend:

Be not farre off nor me forsake,
a men that faile their friend.

24 Awake, arise; and stirre abroad,
defend me in my right:

Reuenge my cause, my Lord, my God,
and aide me with thy might.

25 According to thy righteousness,
my Lord God set me free:

And let them not their pride expresse,
nor triumph ouer mee.

26 Let not their hearts reioyce and drie;
there, there, this gear goes trim:

Nor giue them cause to say on high,
we haue our will on him.

27 Confound them with rebuke and shame,
that ioy when I doe mourne :
And pay them home with spice and blame,
that brag at me with scorne.
28 Let them be glad as I like reioyce,
which loue mine vpright way.
And they all times with heart and voice,
shall praye the Lord and say ;
29 Great is the Lord and doth excell,
for why? he doth delight
To see his seruants prosper well,
that is his pleafure fight.
30 Wherefore my tongue I will apply,
thy righteousness to prayse :
Vnto the Lord my God will I,
sing laud and thanks alwaies.

Dixit iniustus. Psal. xxxvj. I. H.

Dauid vexed by the wicked, complaineth of their malice, but considering Gods great mercy to all creatures, specially towards his children, by faith thereof, he is comforted and assured of his deliuerance.

Sing this as the humble suite of a sinner.

THE wicked with his workes vnjust,
doth thus perwade his heart,
That of the Lord he hath no trust,
his feare is let a part.
2 Yet doth he ioy in his estate,
to walke as he begat :
So long till he deserve the hate,
of God and eke of man.
3 His words are wicked, vile and naught,
his tongue no truth doth tell,
Yet as no hand will be taught,
which way he may doe well.
4 When he should liue then doth he muse
his mischief, to fulfill :
No wicked waies doth he refuse,
nor nothing that is ill.
5 But Lord thy goodness doth ascend,
aboue the heauens high :
So doth thy truth in selfe extend,
vnto the cloudy skie.
6 Much more than hills so high and steepe,
thy iustice is exprest :
Thy iudgements like to seas most deepe,
thou sauest both man and beast.
7 Thy mercy is aboue all things,
O God, it doth excell :
In trust whereof as in thy wings,
the sonnes of men shall dwell.
8 Within thy house they shalbe fed,
with plenty at their will :
Of all delights they shalbe fed,
and take thereof their fill.
9 For why? the well of life so pure,
doth ouerflow from thee :
And in thy light we are full sure,
the lasting light to see.
10 From such as thee desire to know,
let not thy grace depart.
Thy righteousness declare and shew,
to men of vpright heart.
11 Let not the proud on me preuaile
O Lord, of thy good grace :

Nor let the wicked mee assayle,
to throw me out of place.
12 But they in their deuise shall fall,
that wicked workes maintaine :
They shall be ouerthrowne vwithall,
and neuer rise againe.

Noli æmulari. Psal. xxxvij. W. W.

Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all things shalbe granted euen vwith hearts desire to them that loue and feare God : but the wicked albeit they flourish for a time, shall at length perish.

Sing this as the 23. Psalme.

GRudge not to see the wicked men
in wealth to flourish still,
Nor yet enuie such as to ill
haue bent and set their will.
2 For as greene grasle flourishing herbs
are cut and wither away :
So shall their great prosperity,
soone passe fade and decay.
3 Trust thou therefore in God alone,
to doe well giue thy minde :
So shalt thou haue the land as thine,
and there sure food shalt finde.
4 In God set all thy hearts delight,
and looke what thou wouldest haue,
Or else canst wish in all the world,
thou needst it not to craue.
5 Cast both thy selfe and thine affaires,
on God with perfect trust :
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name;
he will cleare as the light :
So that the Sunne euen at noone dayes,
shall not shine halfe so bright.
7 Be still therefore and stedfastly,
on God see thou waite them.
Not shrinking for the prosperous state,
of lewd and wicked men.
8 Shake off despight, enuie and hate,
at least in any wise.
Their wicked steps auoid and flie,
and follow not their guise.
9 For every wicked man will God
destroy both more and lesse :
But such as trust in God are sure,
the land for to possesse.
10 Watch but a while and thou shalt see
no more the wicked traine :
No not so much as house or place,
where once they did remaine.
The second part.
11 But mercifull and humble men,
enjoy shall sea and land :
In rest and peace they shall reioyce,
for nought shall them withstand :
12 The lewd men and malicious,
against the iust conspire :
They gnash their teeth at him as men
Which doe his bane desire.
13 But while that lewd men thus doe thinke,
the Lord laughs them to scorne.
For why? he seeth their terme approach,
when they shall sigh and mourne :

14 The wicked haue their sword out drawne,
their bow eke haue they bent :
To ouerthrowe and kill the poore,
as they the right way went.

15 But the same sword shall pierce their harts
which was to kill the iust :

Likewise the bow shall breake in shiners,
wherein they put their trust.

16 Doublesse the iust mans poore estate,
is better a great deale more,

Then all these lewd and worldly mens,
rich pompe and heaped store.

17 For be their power neuer so strong,
God will it ouerthrow :

Where contrary he doth preferue
the humble men and low :

18 He seeth by his great prouidence;
the good mans trade and way :

And will giue them inheritance,
which neuer shall decay.

19 They shall not be discouraged,
when some are hard bestead :

When others shall be hunger bit,
they shall be clad and fed.

20 For whosoer wicked is,
and enemy to the Lord :

Shall quail, yea melt euen as lambes grease,
or smoake that flies abroad.

The third part.

21 Behold the wicked borrow much,
and neuer payeth againe :

Whereas the iust by liberall gifts,
make many glad and faine,

22 For they whom God doth blesse shall haue
the land for heritage.

And they whom he doth curse likewise,
shall perish in his rage.

23 The Lord the iust mans cause doth giue,
and giues him good successe :

To eueri thing he takes in hand,
he sendeth good address.

24 Though that he fall, yet is he sure,
not vterly to quail,

Because the Lord stretcheth out his hand
at need, and doth not faile.

25 I haue beene young and now am old,
yet did I neuer fee,

The iust man left, nor yet his seede
to beg for misery.

26 But giues alwaies most liberally,
and lends whereas is neede,

His children and posterity,
receiue of God their meede.

27 Elie vice therefore and wickednesse,
and verue doe embrace :

So God shall grant thee long to haue,
on earth a dwelling place :

28 For God so loueth equitie,
and sheweth to his (uch grace)

That he preferueth them enermore,
but stroyes the wicked race.

29 Whereas the good and godly men,
inherit shall the land :

Hauiug as Lords all things therein,
in their owne power and hand.

30 The iust mans mouth doth euer speake,
of matters wise and bie :

His tongue doth take to edifice,
with truth and equitie.

31 For in his heart the law of God
his Lord doth still abide :

So that where euer he goe or walke,
his foot can neuer slide,

32 The wicked like a rauening wolfe,
the iust man doth beset :

By all meanes seeking him to kill,
if he fall in his net.

The fourth part.

33 Though he should fall into his hands,
yet God would succour fend,

Though men against him sentence giue,
God will him yet defend.

34 Waite thou on God and keepe his way,
he shall preferue thee then :

The earth to rule, and thou shalt see
destroy'd these wicked men.

35 The wicked haue I seene most strong,
and plac'd in his degree :

Flourishing in all wealth and store,
as doth the Lawrell tree.

36 But suddenly hee passeth away,
and loe he was quite gone :

Then I him sought but could scarce finde,
the place where dwell such one.

37 Marke and behold the perfect man,
how God doth him increase :

For the iust man shall haue at length,
great ioy with rest and peace.

38 As for transgressours woe to them,
destroy'd they shall all be :

God will cut off their budding race,
and rich posterity.

39 But the saluation of the iust,
doth come from God above :

Who in their trouble sends them aide,
of his meere grace and loue.

40 God doth him helpe, saue and deliuer,
from lewd men and vniust :

And still will saue them while that they
in him doe put their trust.

Domine in furore. Ps. xxxvij. I.H.

Dauid sick of some grievous disease, acknowledgedeth himselfe to be chastised of the Lord for his sin: and therefore prayeth God to turne away his wrath, but in the ende with firme confidence commending his cause to God, hopeth for speedy helpe at his hand.

Sing this as the humble suite of a sinner.

PUt me not to rebuke (O Lord)
in thy prouoked ire:

Ne in thy heauie wrath (O Lord)
correct me I desire.

2 Thine arrowes doe stick fast in me,
thy hand doth presse me sore :

And in my flesh no health at all,
appeareth any more.

3 And all this is by reason of
thy wrath that I am in :

Nor any rest is in my bones;
by reason of my sinne.

4 For loe my wicked doings Lord,
about my head are gone :

A greater load then I can beare,
they lie me sore vpon.

5 My wounds stinke and are fettered fore,
as loathsome for to see:

Which all through mine owne foolishnesse
betideth vnto me.

6 And I in careful wife am brought
in trouble and distresse:

That I goe wayling all the day
in dolefull heauinesse.

7 My ioyes are fill'd with fore disease,
my flesh hath no whole part:

8 I feeble am, and broken fore,
I roare for griefe of heart.

9 Thou know'st Lord my desire, my groanes
are open in thy sight:

10 My heart doth pant, my strength hath faild,
mine eyes haue lost their light.

11 My louers and my wonted friends
stand looking on my woe:

And eke my kindred farre away
are me departed fro.

12 They that did seeke my lifelaid snares,
and they that sought the way

To doe me hurt, spakeliess and thought
on treason all the day.

The second part.

13 But as a deafe man I became,
that cannot heare at all:

14 And as ore dumbe that opens not
his mouth to speake withall.

15 For all my confidence, O Lord,
is wholly set on thee:

16 O Lord, thou Lord that art my God,
thou shalt giue eare to me.

17 This did I craue that they my foes
triumph not ouer me:

For when my foote did slip, then they
did ioy my fall to see,

And truly I poore wretch am set
in place a wofull wight:

And eke my grievous heauinesse
is eue in my sight,

18 For while that I my wickednesse
in humble wise confesse:

And whil'e I for my finfull deedes
my sorrowes doe expresse,

19 My foes doe still remaine aliue,
and mightie are also:

And they that hate me wrongfully
in number hugely grow.

20 They stand against me that my good,
with euill doe repay:

Because that good and honest things
I doe eniue alway.

21 Forsake me not my Lord my God,
be thou not farre away:

Haste me to helpe, my Lord my God,
my safety and my stay.

Dixi custodiam. Psal xxxix. I. H.

David hauing determined silence, yet brast forth
into words that he would not, through his bitter
griefe. For he maketh certaine requests which
taile of many infirmities, yet mixed with many
prayers, and all to shew a minde wonderfully
troubled, that it might appeare how he did strive
mightily against death and desperation.

Sing this as the humble suite of a Sinner.

I Sayd I will looke to my wayes,
for feare I should geue wrong:

I will take heede all times that I
offend not in my tongue:

2 As with a bit I will keepe fast
my mouth with force and might:

Not once to whisper all the while
the wicked are in sight.

3 I held my tongue, and spake no word,
but kept me close and still:

Yea from good talke I did refraine,
but fore against my will.

4 My heart waxt hot within my breast,
with rousing, thought, and doubt:

Which did increase and stirre the fire,
at last these wordes burst out.

5 Lord number out my life and dayes,
which yet I haue not past:

So that I may be certified
how long my life shall last.

6 Lord thou hast pointed out my life
in length much like a span:

Mine age is nothing vnto thee,
so vaine is euery man.

7 Man walketh like a shade, and doth
in vaine himselfe annoy:

In getting goods and cannot tell
who shall the same enioy.

8 Now Lord such things this wise doe frame,
what helpe doe I desire?

Of trueth my helpe doth hang on thee,
I nothing els require.

The second part.

9 From all the finnes that I haue done,
Lord quite mee out of hand:

And make mee not a scorne to fooles,
that nothing vnderstand.

10 I was as dumbe, and to complaine,
no trouble might mee mooue:

Because I knew it was thy worke,
my patience for to proue.

11 Lord take from mee thy scourge & plague
I can them not withstand:

I faint and pine away, for feare,
of thy most heauie hand.

12 When thou for sinne doest man rebuke
he waxeth wo and wan:

As doth a cloath that mothes haue fret,
so vaine a thing is man.

13 Lord heare my suite & giue good heede
regard my teares that fall:

I sojourne like a stranger here,
as did my fathers all.

14 O spare a litle, giue me space,
my strength for to restore:

Before I goe away from hence,
and shall be seene no more.

Expectans expectavi. Psal. xl. I. H.

David deliuered from great danger, death magnifie
God therefore, and commendeth his providence
towards all mankind. Then he promisseth to giue
himselfe wholly to Gods service, and declareth
how God is truly worshipping, afterward he
giueth thanks, and hauing complained of his ene-
mies, he calleth for aid and succour.

Sing this as the 35. Psalme.

I Wayted long and fought the Lord,
and patiently did beare,

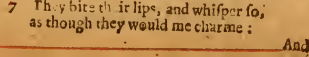
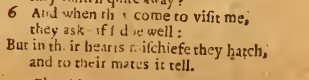
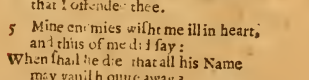
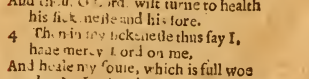
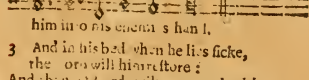
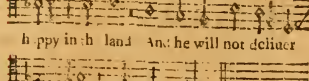
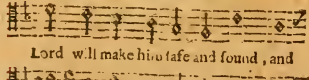
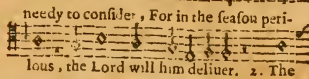
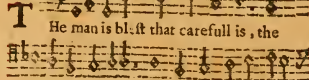
As length to me he did accord,

my voyce and crie to heare;
 2 He pluckt me from the lake so deepe,
 out of the mire and clay:
 And on a rocke did set my feet,
 and he did guide my way.
 3 To me he taught a Psalm of prayse,
 which I mult thew abroad:
 And sing new songs of thanks alwaies,
 vnto the Lord our God.
 4 When all the while these things shall see,
 as people much afraid:
 Then they vnto the Lord will flee,
 and trust vpon his aid.
 5 O blest is he whose hope and heart
 doth in the Lord remaine,
 That with the proud doth take no part,
 nor such as lie and faine.
 6 For Lord my God thy wondrous deedes
 in greatnesse farre doe passe:
 They fauour towards vs exceeds
 all things that euer was.
 7 When I intend, and doe deuise
 thy workes abroad to shew:
 To such a reckoning they doe rise,
 thereof no end I know.
 8 Burnt offerings thou delightst not in,
 I know thy whole desire:
 With sacrifice to purge his sinne,
 thou doest no man require.
 9 Meate offerings and sacrifice,
 thou wouldst not haue at all:
 But thou, O Lord hast open made
 mine eares to heare withall.
 10 But then sayd I, behold and looke,
 I come a meane to be:
 For in the volume of thy Booke,
 thus is it sayd of mee;
 11 That I O God should doe thy minde,
 which thing doth like me well:
 For in my heart thy Law I finde,
 fast placed there to dwell.
 12 Thy iustice and thy righteousnesse
 in great resorts I tell:
 Behold my tongue no time doth cease,
 O Lord, thou knowst full well.
The second part.
 13 I haue not hid within my breast
 th. goodnes: as by stealth:
 But I declare and haue exprest,
 thy truth and fauing health.
 14 I keepe not close thy louing minde,
 that no man should it know:
 The trust that in thy truth I finde,
 to all the Church I shew.
 For I with mischiefes many one
 am sore beset about:
 My sinnes increafe and so come on,
 I cannot spie them out.
 15 For why? in number they exceede
 the haire vpon my head:
 My heart doeth faint for very dread,
 that I am almost dead.
 16 With speede send helpe, and set me free,
 O Lord, I thee require:
 Make hast with aid to succour me,
 O Lord at my desire,

17 Let them sustaine rebuke and shame,
 that seeke my soule to spill:
 Drive backe my foes, and them defame
 that wilh and would me ill.
 18 For their ill feintes doe them descric,
 that would detace my name:
 Alwayes at me they rayle and crie,
 fie on him, fie for shame.
 19 Let them in thee haue ioy and wealth,
 that seeke to thee alwayes:
 That those that loue thy fauing health,
 may say to God be prayse.
 20 But as for me, I am but poore,
 opprest, and brought fullow;
 Yet thou, O Lord, wilt me restore
 to health full well I know:
 21 For why? thou art my hope and trust,
 my refuge, helpe, and stay:
 Wherefore my God, as thou art iust,
 with me no time delay.

Beatus qui intelligit. Psal. xlij. T.S.

David grievously afflicted, blesteth them that pity his case, complaining of faulsh friends, such as Iudas, Ioh. 18. Then he giueth thanks for Gods mercie, in chastising him gently, not suffering his enemies to triumph.



He man is blest that carefull is, the

needy to consider, For in the season peri-

lous, the Lord will him deliuer. 2. The

Lord will make him safe and sound, and

happy in th land And he will not deliuer

him in o his enemies hand,

3 And in his bed when he lies sicke,

the Lord will him restore:

And thou O Lord wilt turne to health

his sicknesse and his sore.

4 Then in thy booke thus say I,

haue mercy Lord on me,

And heale my soule, which is full woe

that I offende thee.

5 Mine enemies wish me ill in heart,

and thus of me do say:

When shall he die that all his Name

may vanish quite away?

6 And when they come to visit me,

they ask if I doe well:

But in th. it bears mischiefes they hatch,

and to their mates it tell.

7 They bite th. ir lipe, and whisper so,

as though they would me charme:

And cast their fetches how to trap
me with some mortall harme.
3 Some grieuous sinne hath brought him to
this tickenise they plaine:
He is so low that without doubt
rise can he not againe.
9 The man also that I did trust
with me did vsē deceiver:
Who at my table eate my bred,
the same for me laid waite.
10 Haue mercy Lord on me therefore,
and let me be preferred:
That I may render vnto them,
the things they haue deserved.
11 By this I know assuredly,
I am beloued of thee:
When that mine enemies haue no cause
to triumph ouer mee.
12 But in my right thou hast me kept,
and maintained alway:
And in thy preface place assign'd,
where I shall dwell for aye.
13 The Lord the God of Israel
be praised euermore:
Euen so be it, Lord will I say,
euen so be it therefore.

Quemadmodum. Psal. xliij. I. H.

David is grieved that through persecution he could
not be present in the congregation, protesting
his presence in heart, albeit in body separate: at
last hee serueth, that notwithstanding these
sorowes and thoughts, yet hee continually praie-
teth his confidence in the Lord.

Sing this as the 35. Psalme.

Like as the Hart doth breath and bray
the wellspring to obtaine:
So doth my soule desire alway
with thee Lord to remaine.
2 My soule doth thirst, and would draw neare
the liuing God of might:
Oh when shall I come and appeare
in presence of his sight?
3 The teares all times are my repast,
which from mine eyes doe slide:
When wicked men crie out so fast,
where now is God thy guide?
4 Alas, what griefe is this to thinke
what freedome once I had?
Therefore my soule as at pits brinke
most heauy is and fad.
When I did march in good aray,
furnished with my traine,
Vnto the temple was our way,
with songs and hearts most faine.
5 My heart why art thou sad alwayes,
and fresh thus in my brest?
Trust still in God, for him to praise
I hold it euer best.
By him I haue succour at need
against all paine and griefe:
He is my God which with all speed
will haste to send reliefe.
6 And thus my soule within me Lord
doth faint to thinke vpon,
The land of Iordan, and record
the little hill Hermon.

7 One grieue another in doth cal,
as clouds burst out their voyce:
The fouds of euill that doe fall,
runne ouer me with noyse.
8 Yet I by day felt thy goodness,
and helpe at all assaies:
Likewise by night I did not cease
the liuing God to praise.
9 I am perswaded thus to say
to him with pure pretence:
O Lord, thou art my guide and stay,
my rocke and my defence.
Why doe I then in penitence
hanging the head thus walke?
While that mine enemies me oppresse
and vex me with their talke.
10 For why? they vex mine inward parts,
with pangs so be abhor'd:
When they cry out with stubborn hearts,
where is thy God thy Lord?
11 So soone why dost thou faint and quail,
my soule, with paine opprest?
With thoughts why dost thy selfe assaile,
so sore within my brest?
12 Trust in the Lord thy God alwayes,
and thou the time shalt see,
To giue him thanks with laud and praise,
for health restored to thee.

Iudica me Dom. Psal. xliij. T. S.

He prayeth to be deliuered from them which con-
spire with Absalon, to the end that he might
loyally praise God in his holy congregation.

Sing this as the 35. Psalme.

Iudge and reuenge my cause, O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer mee.
2 For of my strength thou art the God
why putt thou me thee fro?
And why walke I so heauily
oppressed with my foe.
3 Send out thy light, and eke thy trueth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then shal I to the Altar goe
of God my ioy and cheare:
And on my Harpe giue thanks to thee,
O God, my God most deare.
5 Why art thou then so sad my soule,
and fresh thus in my brest?
Still trust in God for him to praise
I hold it alwayes best.
6 By him I haue deliuerance
against all paine and griefe:
He is my God, which doth alway
at need send me reliefe.

Deus auribus. Psal. xliij. T. S.

A most earnest prayer made in the name of the
faithfull in persecution for sustaining the quarrels
of Gods word, as in Paul, Rom. 8.

O Ur eares haue heard our fathers tell,
C and

3 The people he shall make to be,
vnto our bondage thrall:
And vnderneath our feete he shall,
the nations make to shall,
4 For vs the heritage he chose,
which we possesse alone:
The flourishing worship of Iakob,
his well beloued one.
5 Our God ascendeth vp on hie,
with ioy and pleasant noise:
The Lord goeth vp above theskie,
with trumpets royall voyce.
6 Sing praises to our God, sing praise,
sing praises to our King;
7 For God is king of all the earth,
all skilfull praises sing.
8 God on the heathen raignes, and sits
vpon his holy throne:
9 The Princes of the people haue,
them ioyned euery one:
To Abrahams people, for our God
which is exalted hie:
As with a buckler dorth defend,
the earth continually.

Magnus Dom. xlvij. I. H.

*Thanks are given to God for the notable deli-
rance of Ierusalem from the hands of many kings,
the estate whereof is praised for that God is pre-
sent at all times to defend it: this Psalme see-
meth to be made in the time of Abaz, Iosaphat,
Asa, or Ezekias, for then chiefly was the City by
foraine Princes assaulted.*

Sing this as the 46. Psalme.

Great is the Lord and with great praise,
to be beloved still:
Within the Citie of our God,
vpon his holy hill.
1 Monnt Sion is a pleasant place,
it gladdeth all the land:
The city of the mighty King,
on her Northside doth stand.
2 Within the Pallaces thereof,
God is a refuge knowne:
For loe the kings are gathered, and
together eke are gone.
3 But when they did behold it so,
they wondred and they were
Astonied much, and suddenly,
were driuen backe with feare.
4 Great terrors then on them doe fall,
for very woe they cry:
As doeth a woman when she shall,
goe trauell by and by.
5 As thou with Easterne winde thy ships,
vpon the sea dost breake:
So they were staid, and euen as
we heard our father speake.
6 Loe in the Citie of our God,
we saw as it was told:
Yea in the Citie which our God,
for euer will vphold.
7 O Lord we waite and doe attend,
on thy good help and grace,
For which we doe all times attend
within thy holy place,

9 O Lord according to thy name,
for euer is thy praise:
And thy right hand, O Lord is full
of righteousness alwayes.
10 Let for thy iudgements Sion mount,
be fulfilled be with ioyes:
And eke of Iudah graunt (O Lord)
the daughters to reioyce.
11 Go walke about all Syon hill,
yea round about her go:
And tell the rowres that there vpon
are builded on a roe.
12 And marke you well her bulwarkes all,
behold her rowres there:
That ye may tell thereof to them,
that after shalbe heere.
13 For this God is our God,
for euermore is hee:
Yea and vnto the deeth also,
our guider shall he be.

Audite hæc omnes. Psal. xlix. I. H.

*Gods spirit moueth the consideration of mans life,
shewing that the wealthie are not the happi-
est: but noteth how all things are ruled by Gods
prouidence vho as he iudgeth these worldly mi-
sers to euermlasting torment, so he preferreth his,
and will reward them in the day of the re-
surrection. 1. Thel. 1.*

Sing this as the 46. Psalme.

All people harken and giue care,
to that that I shall tell:
2 Both high and low, both rich and poore,
that in the world doe dwell:
3 For why, my mouth shall make discourse
of many things right wise:
In vnderstanding hath my heart
his studie exercise.
4 I will incline my heart to know
the parable so darke:
And open all the doubtfull speech,
in meerer on my harpe.
5 Why should I feare afflictions,
or any carefull toyle:
Or els my foes which at my heeles,
are prest my life to spoile?
6 For as for such as riches haue,
wherein their trust is most:
And they which of their treasures great,
themselves doe brag and boast.
7 There is not one of them that can,
his brothers death redeeme:
Or that can giue a price to God
sufficient for him.
8 It is to great a price to pay,
none can thereto attaine:
9 Or that he might his life prolonge,
or not in graue remaine.
10 They see wise men as well as foolers,
subiect vnto deaths bands:
And being dead, strangers possesse
their goods, their rents, their landes.
11 Their care is to build houses faire,
and to determine sure,
To make their name right great on earth
for euer to endure.
12 Yet shall no man alwayes enioy,
high honour, wealth and rest:

But shall at length taste of deaths cup,
as well as the brute beaſt.

The second part.

13 And though they try their fooliſhneſſe
to be moſt lewd and vaine :

Their children yet approoue their talke,
and in like ſinne remaine.

14 As ſheepe into the ſoule are brought,
ſo ſhall they into graue :

Death ſhall them eate, and in that day,
the iuſt ſhall Lordſhip haue.

Their Image and their royall port
ſhall fade and quite decay :

When as from houſe to pit they paſſe
with woe and well away.

15 But God ſhall ſurely preſerue me
from death and endleſſe paine :

Becauſe he will of his good grace
my ſoule receiue againe.

16 If any man waxe wondrous rich,
feare not I ſay therefore :

Although the glory of his houſe
encreaſeth more and more.

17 For when he dyeth, of all theſe things
nothing ſhall he receiue :

His glory will not follow him,
his pompe will take her leane.

18 Yet in this life he takes himſelfe
the happieſt vnder ſunne :

And others likewiſe flatter him,
and ſay all is well done.

19 And preſuppoſe he liue as long
as did his fathers old :

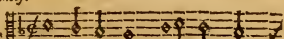
Yet muſt he needs at length giue place,
and be brought to deaths ſould.


20 Thus man to honour God hath call'd,
yet doth he not conſider :

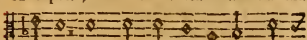
But like brute beaſts ſo doth he liue,
which turne to duſt and powder.

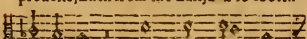
Deus Deorum. Psal. L. W. W.

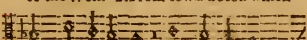
*Eſee prophesied that God w^d call all nations by the
Goſpell, and require no other ſacrifice of his peo-
ple, but conſeſſion of his benefites, and thankgiuing :
and haue he deſereth all ſuch as ſeeme zealous
of ceremonies, and not of the pure word of God
only.*


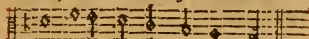
T 
He mighty God th'eternall hath


thus ſpoke, And all the world he will call and


prouoke, Euen from the Eaſt, and ſo forth


to the Weſt. 1. From toward ſion which


place him ſitteth beſt: God will appeare in


beauty moſt excellent. 3. Our God will

come before that long time be ſpent.

Deuouring fire
ſhall goe before his face,

A great tempeſt
ſhall round about him trace.

4 Then ſhall he call
the earth and heauens bright,

To iudge his folke
with equitie and right.

5 Saying, goe to,
and now my Sainſts aſſemble :

My peace they keepe,
their gifts doe not diſſemble,

6 The heauen's ſhall
declare his righteouſneſſe :

For God is iudge
of all things more and leſſe.

7 Heare my people,
For I will now reueale :

Liſt Iſrael,
I will thee nought conceale,

Thy God, thy God
am I and will not blame thee,

8 For giuing not,
all manner offrings to me,

9 I haue no neede
to take of thee at all

Goats of thy ſould,
or Calfe out of thy ſtall :

10 For all the beaſts
are mine within the woods :

On thouſand hills
Cattell are mine owne goods.

11 I know for mine
all birds that are on mountaines,

All beaſts are mine
that haunt the fields and fountaines.

12 Hungry if I were
I would not thee it tell :

For all is mine
That in the world doth dwell.

13 Eate I the ſheſh
of great buls and bullocks?

Or drinke the blood
of Goates and of the ſtockes ?

14 Offer to God
praiſe and hearty thankes giuing

And pay thy vowes
vnto God euerliuing.

15 Call vpon me
when troubled thou ſhalt be,

Then will I helpe,
and thou ſhalt honour me.

16 To the wicked
thus ſaith th'eternall God:

Why doſt thou preach
my lawes and heſts abroad ?

Seeing thou hast
them with thy mouth abused.

17 And hat'st to be
by discipline reformed.

My words I say,
thou dost reiect and hate :

18 If that thou see
a theefe as with thy mate,
Thou runn'st with him
and so your prey doe seeke :

And art all one
with bawds and ruffians eke.

19 Thou giu'st thy selfe
to backbite and to flounder,
And how thy tongue
deceiueh it's a wonder.

20 Thou sittest musing,
thy brother how to blame,
And how to put
thy mothers sonne to shame.

21 These things thou didst,
and whilst I held my tongue

Thou didst me iudge,
because I feid so long,
Like to thy selfe :
yet though I keepe long silence,
Once shalt thou feele
of thy wrongs iust recompence.

22 Consider this
ye that forget the Lord :
And feare not when
hee threatneth with his word;
Least without helpe

I spoyle you as a prey.
23 But hee that thankes
offreth, praiseth me aye,
Saith the Lord God :
and hee that walketh this trace,
I will him teach
Gods sauing health to embrace.

Another of the same by I. H.

THe God of Gods, the Lord,
hath call'd the earth by name:
From where the Sunne doth rise vnto
the setting of the same.

1 From Sion his faire place,
his glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.

3 Our God shall come in haste,
to speake hee shall not doubt:
Before him shall the fire waste,
and tempest round about.

4 The heauens from on his
the earth below likewise :
Hee will call forth to iudge and trie
his folke hee doth deuise.

5 Bring forth my Saints (saith hee)
my faithfull flocke so deare:
Which are in bond and league with me
my law to loue and feare.

6 And when these things are trie
the heauens shall record :
That God is iust, and all must bide
the iudgement of the Lord,

7 My people, O giue heed,
Israel to thee I crie:

I am thy God, thy helpe at neede,
thou canst it not denie.

8 I doe not say to thee,
thy sacrifice is slacke:
Thou offerest dayly vnto me
much more then I doe lacke.

9 Think'st thou that I doe neede
thy cattell young or old ?
Or else desire so much to feede
on Goates out of thy fold?

10 Nay, all the beasts are mine,
in woods that eate their fils.
And thousands more of reate and kind
that runne wilde on the hills.

The second part.

11 The birds that build on high
in hills and out of sight:
And beasts that in the fields doe lye,
are subiect to my might.

12 Then thought I hungred sore,
what neede I ought of thine:
Sith that the earth with her great store,
and all therein is mine?

13 To buls flesh haue I minde,
to eate it, dost thou think?
Or such a sweetnesse doe I finde
the blood of Goats to drinke?

14 Giue to the Lord his prayse,
with thanks to him apply :
And see thou pay thy vowes alwayes
vnto the God most high.

15 Then seeke and call to me,
when ought would worke thee blame:
And I will sure deliuer thee,
that thou maist prayse my name.

16 But to the wicked traine,
which talke of God each day:
And yet their workes are foule and vaine,
to them the Lord will say :

17 With what a face dar'st thou
my word once speake or name?
Why dost thou talke my law allow?
thy deedes denie the same.

18 Whereas for to amend
thy life thou art so slacke:
My word the which thou dost pretend,
is cast behinde thy backe.

The third part.

19 When thou a theefe dost see
by theft to liue in wealth :
With him thou runst, and dost agree
likewise to thriue by stealth :

20 When thou dost them behold,
that wiles and I maids deile:
Thou lik'st it well, and wastest bold,
to lead that life most vile.

21 Thy lips thou dost apply
to flatter and defame :
Thy tongue is taught to craft and lye,
and all doth vsc the same.

1 Thou studiest to reuile,
thy friends to thee so neere
With slander thou would'st needs defile,
thy mothers sonne most deare.

23 Hereat while I doe winke,
as though I did not see:
Thou goest on fill, and fo dost thinke
that I am like to thee:

24 But sure I will not let,
to strike when I begin:
Thy faults in order I will set,
and open all thy sinne.

25 Marke this I you require,
that haue not God in minde:
Least when I plague you in mine iudg,
your helpe be farre to finde.

26 He that doth giue to me,
the sacrifice of praye
Doth please me well, and he shall see,
to walke in godly wayes.

Miserere mei. Psal. Lj. W.W.

David rebuked by the Prophet Nathan for his great offences, acknowledged the same to God, protesting his naturall corruption, wherefore he prayeth God to forgive his sinnes, & renew in him his holy spirit, promising that hee will not be vnmindfull of those great graces. Finally fearing lest God would punish the whole Church for his fault, he requesteth that he would rather increase his grace towards the same.



Lord consider my distresse, and now
with speed some pittie take, My sins deface,
my faults redresse, good Lord for thy great
mercies sake. 1. Wash mee, O Lord, and
make mee cleane, from this vniuit and sinful
act, and purifie yet once againe, my hainous
crime and bloody fact.

3 Remorse and sorow doth constraîne,
me to a knowledge mine excesse:
My sinnes alas doe still remaine,
Before my face without release,
For thee alone I haue offended,
committing euill in thy sight,

And if I were therefore condemned,
yet were thy iudgements iust and right:

5 It is too manifest alas,
that first I was conceived in sinne:
Yea of my mother so borne was,
and yet vile wretch remaine therein:

6 Also behold Lord thou dost loue,
the inward truth of a pure heart:
Therefore thy wisdom from aboue,
thou hast reueal'd me to conuert.

7 If thou with Isop purge this blot,
I shall be cleaner then the glaske,
And if thou wash away my spot,
the snow in whitensse shall I passe.

8 Therefore O Lord, such ioy me fend,
that inwardly I may find grace:
And that my strength may now amend,
which thou hast swag'd for my trespasses.

9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge thy sinnes I thee desire,
which doe in number passe the sand.

10 Make new my heart within my brest,
and frame it to thy holy will:
Thy constant spirit in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not Lord out from thy face,
but speedily my torments end,
Take not from me thy spirit and grace,
which may from dangers me defend.
12 Restore me to those ioyes againe,
which I was wont in thee to finde:
And let me thy free spirit retaine,
which vnto thee may stirre my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low,
by mine example shall sie sinne.
14 O God that of my health art Lord,
forgiue me this my bloody vice:
My heart and tongue shall then accord,
to sing thy mercies and iustice.

15 Touch thou my lips, my tongue vntie,
O Lord, which art the onely key:
And then my mouth shall testifie,
thy wondrous workes and prayse alway:
16 And as for outward sacrifice,
I would haue offered many one:
But thou esteeme'st them of no price,
and therein pleasure take'st none.

17 The heauy heart, the minde oppress,
O Lord thou neuer dost reiect:
And to speake truth it is the best
and of all sacrifice the effect.
18 Lord vnto Sion turne thy face,
pouere out thy mercy on thy hill,
And on Ierusalem thy grace,
build vp the walles and lone it still.

19 Thou shalt accept then our offerings,
of peace and righteousness I say:
Yea caluices and many other things,
vpon thine altar will we lay.

Another of the same by T.S.

Sing this as the Lamentation.

H Ave mercy on me God after,
thy great abundant grace :
After thy mercies multitude,
doe thou my finnes deface.

1 Yea, wash me more from mine offence,
and cleanse me from my sinne,
For I doe know my faults, and still
my finnes are in mine eyne.

3 Against thee, thee alone I haue
offended in this case :
And euill haue I done before
the presence of thy face.

4 That in the things that thou dost say,
vpright thou must be tride :
And eke in iudgement that the dome
may passe vpon thy side.

5 Behold in wickednesse my kinde,
and shape I did receiue :
And loe my sinfull mother eke,
in sinne did me conceiue.

6 But loe the trueth in inward parts,
is pleasant vnto thee :
And secrets of thy wisdom thou,
reuealed hast to me.

7 With Ispoe Lord besprinkle me,
I shall be cleansed so :
Yea, wash thou me, and so shall I,
be whiter then the snow.

8 Of ioy and gladnesse make thou mee,
to heare the pleasant voyce :
That so the bruised bones, which thou
hast broken may reioyce.

9 From the beholding of my finnes,
Lord turne away thy face :
And all my deeds of wickednes,
doe vterly deface :

10 O God create in me a heart,
vnspotted in thy sight :
And eke within my bowels Lord,
renue a stable spirit.

11 Ne cast me from thy sight, nor take
thy holy spirit away :
The comforts of thy sauing helpe,
giue me againe I pray.

12 With thy free spirit establish me,
and I will teach therefore
Sinners thy wayes, and wicked shall,
be turn'd vnto thy lore.

The second part.

13 O God, that art my God of health,
from blood deliver me :

That praises of thy righteousness,
my tongue may sing to thee.

14 My lips that yet fast closed be,
doe thou O Lord vnloose :

The praises of thy maiestie,
my mouth shall so disclose.

15 I would haue offered sacrifice,
if that had pleased thee :

But pleased with burnt offerings
I know thou wilt not be :

16 A troubled spirit is sacrifice,
delightfull in Gods eyes,

A broken and an humble heart,
God thou wilt not despise.

17 In thy good will deale gently Lord,
to Sion, and withall :
Grant that of thy Ierusalem,
vpreard may be the wall.

18 Burnt offerings, gifts, and sacrifice,
of iustice in that day :
Thou shalt accept, and Calues they shall
vpon thine altar lay.

Quid gloriaris ? Psal. Lij. I.H.

David describeth the arrogant tyrannie of Doeg, Sauls chiefe shepheard, who by false surmises caused Abimelech and the Priests to be slaine, he propheseth his destruction, encourageth the faithfull to trust in God, who most sharply reuengeth his, and rendereth thanks for his deliuerance. Herein is lively set forth the kingdom of Antichrist.

W Hy dost thou tyrant boast abroad

thy wicked works to prayse? Dost thou not

know there is a God, whose mercies last al-

wayes? 2. Why doeth thy minde yet still de-

nise such wicked wiles to warpe? Thy tongue

vntrue in forging lies, is like a rasor sharpe,

3 On mischief why settst thou thy minde,
and wilt not walke vpright?
Thou hast more lust false tales to fiede,
then bring the trueth to light.

4 Thou dost delight in fraud and guile,
in mischief, blood and wrong,
Thy lips haue learn'd the flattering stile,
O false deceitfull tongue.

5 Therefore shall God for euer confound
and pluckt thee from thy place :
Thy seed root out from off the ground,
and so shall thee deface.

6 The iust when they behold thy fall,
with feare will prayse the Lord.
And in reproach of thee withall,
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence :
But of his goods his God did make,
and trust his corrupt sense.

8 But I an Oliue fresh and greene,
will spring and spread abroad :

For why? my trust all times hath bene
vpon the liuing God.

9 For this therefore will I giue prayse,
to thee with heart and voyce:
I will set forth thy name alwayes,
wherein thy Saints reioyce.

Dixit insipiens. Psal. Lij. T.S.

*Dauid describeth the crooked nature, cruelty and
punishment of the wicked, when they looke not
for it, and desireth the deliuerance of the godly,
that they may reioyce together.*

Sing this as the 46 Psalme.

THe foolish man in that which he,
within his heart hath sayd,
That there is any God at all,
he utterly denaid.

2 They are corrupt and they also,
a haynous worke haue wrought:
Among them all there is not one
of good that worketh ought.

3 The Lord lookt downe on sons of men,
from heauen all abroad,
To see if any were that would
be wise, and seeke for God.

4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe feede vpon,
My people as they feed on bread,
the Lord they call nor on.

6 Even there they were afraid, and stood,
with trembling all dismayd:
Whereas there was no cause at all,
why they should be afraid.

7 For God his bones, that thee besieg'd,
hath scattered all abroad:
Thou hast confounded them, for they
reiected are of God.

8 O Lord, giue thou thy people health,
and thou, O Lord fulfill:
Thy promise made to Israell,
from out of Sion hill.

9 When God his people shall restore,
that earst was captiue lad:
Then Iacob shall therein reioyce,
and Israel shalbe glad.

Deus in nomine. Psal. Lijj. I.H.

*Dauid in great danger through Ziphims, calleth
vpon God to destroy his enemies, promising sacri-
fice for his deliuerance.*

Sing this as the 46 Psalme.

God saue mee for thy holy name,
and for thy goodnesse sake:
Vnto the strength Lord of the same,
I doe my cause betake.

2 Regard, O Lord, and giue an eare
to me when I doe pray.
Bow downe thy selfe to me and heare,
the words that I doe say.

3 For strangers vp against mee rise,
and tyrants vex me still,

Which haue not God before their eyes,
they seeke my soule to spill.

4 But loe, my God doth giue me aide,
the Lord is straight at hand:
Which doeth by whom my soule is staid,
the Lord doth euer stand.

5 With plagues repay againe all those,
for me that lie in waite:
And in thy truth destroy my foes,
with thine owne snare and baite.

6 And offring of free heart and will,
then I to thee shall make:
And prayse thy name, for therein still
great comfort I doe take.

7 O Lord, at length doe set me free,
from them that craft conspire:
And now mine eyes with ioy doe see,
on them my hearts desire.

Exaudi Deus. Psal. Lv. I.H.

*Dauid in great distresse, complaineth of Sauls cru-
elty, and sorrow of his familiar acquaintance,
effectualle mouing the Lord to pittie him. Then
assured of deliuerance, he setteth forth the grace
of God as if he had already obtained his request.*

Sing this as the 46 Psalme.

O God giue eare and doe apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy face away.

2 Take heed to mee, grant my request,
and answere mee againe:
With plaints I pray, full fore opprest,
great griefe doth me constraîne.

3 Because my foes with threats and cries,
oppresse me through despight:
And so the wicked sort likewise,
to vex me haue delight.

4 For they in counsell doe conspire,
to charge me with some ill:
So with their hasty wrath and ire,
they doe pursue me still.

5 My heart doth faint for want of breath,
it panteth in my brest:
The terrors and the dread of Death,
doth worke me much vnrest.

6 Such dreadfull feare on me doth fall,
that I therewith doe quake:
Such horrour whelmeth me withall,
that I no shift can make.

7 But I doe say, who will giue me
the swift and pleasant wings
Of some faire doue that I may see,
and rest me from these things.

8 Loe then I would goe farre away,
roffie I would not cease:
And I would hide my selfe and stay
in some great wilderness.

9 I would be gone in all the hast,
and not abide behind:
That I were quite and ouerpast
these blasies of boystrous winde.

10 Deuide them Lord, and from them pull:
their diuclish double tongue:
For I haue spied their Citie full,
of rapine, strife and wrong.

- 11 Which things both night & day through-
did close her as a wall. (out,
In midst of her is mischief stout,
and sorrow eke withall.
12 Her private parts are wicked plaine,
her deeds are much too vile :
And in her streets there doo remaine,
all craftie fraude and guile.

The second part.

- 13 If that my foes did seeke my shame,
I might it well abide :
From open enemies checke and blame,
some where I could mee hide :
14 But thou it was my fellow deare,
which friendship did pretend :
And didst my secret counsell heare,
as my familiar friend.
15 With whom I had delight to talke,
in secret and abroad :
And wee together oft did walke,
within the house of God.
16 Let death in hatte vpon them fall,
and send them quicke to hell :
For mischief reigneth in their hall,
and parlour where they dwell.
17 But I vnto my God doe crie,
to him for helpe I flee :
The Lord doth heare mee by and by,
and he doth succour me.
18 At morning, noone, and euening tide :
vnto the Lord I pray :
When I so instantly haue cride,
he doth not say me nay.
19 To peace he shall restore me yet,
though warres be nere at hand :
Although the number be full great,
that would I against me stand.
20 The Lord that first and last doth reigne,
both now and euermore,
Will heare when I to him complaine,
and punish them full sore.
21 For sure there is no hope that they
to turne will once accord :
For why ? they will not God obey,
nor doe nor feare the Lord.
22 Upon their friends they laid their hands,
which were in covenant knit :
Of friendship to neglect the bands,
they passe or care no whit.
23 While they haue war within their hearts,
as butter are their words :
Although their words were smooth as oyle,
they cut as sharpe as swords.
24 Calt thou thy care vpon the Lord,
and he shall nourish thee :
For in no wife will he accord
the iust in thrall to see.
But God shall cast them deepe in pit,
that thirst for blood alwaies :
He will no guilefull man permit,
to liue out halfe his dayes.
26 Though such be quite destroy'd and gone,
in thee O Lord, I trust :
I shall depend thy grace vpon,
with all my heart and lust,

Miserere mei. Plal. Lvj. I.H.

*David being brought to Achis the King of Gath,
1. Sam. 21. 12. complaineth of his enemies, de-
mandeth succour, trusteth in God, and promiseth
to performe his vow, which was to prayse God
in his Church.*

Sing this as the Lamentation.

- H** Aue mercy Lord on mee I pray,
for man would me deuoure :
He fighteth with me day by day,
and troubleth me eash houre.
2 Mine enemies dayly enterprise,
to swallow mee outright :
To fight against mee many rise,
O thou most high of might.
3 When they would make me most afraid
with boasts and brags of pride :
I trust in thee alone for aide,
By thee will I abide :
4 Gods promise I doe minde and prayse,
O Lord, I sticke to thee :
I doe not care at all affaies,
what man can doe to mee.
5 What things I either did or spake,
they wrest them at their will :
And all the counsell that they take,
is how to worke me ill.
6 They all consent themselves to hide,
close watch for me to lay :
They spie my pathes, and snares haue layd,
to take my life away.
7 Shall they thus scape on mischief set ?
thou God on them wilt frowne :
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou seest how oft they make me flee,
and on my teares dost looke :
Rescue them in a glasse by thee,
and write them in thy booke.
9 When I doe call vpon thy name,
my foes away doe start :
I well perceiue it by the same,
that God doth take my part.
10 I glory in the word of God,
to prayse it I accord :
With ioy I will declare abroad,
the promise of the Lord.
11 I trust in God and yet I say,
as I before began :
The Lord he is my helpe and stay,
I doe not care for man.
12 I will performe with heart so free,
to God my vowes alwaies :
And I (O Lord) all times to thee,
will offer thanks and prayse.
13 My soule from death thou dost defend,
and keepst my feet vp right :
That I before thee may ascend,
with such as liue in light.

Miserere mei. Plal. Lvij. I.H.

*David in the desert of Ziph, betrayed by the in-
habitants, and in the same case with Saul, callet
to God, with full confidence that hee will per-
forme his promise, and shew his glory in heauen,
and in earth against his cruell enemies, therefore
he reuereth laud and prayse,*

Sing this as the 44. Psalme.

- T**Ake pity for thy promise sake,
haue mercy Lord on me:
For why my soule doth her betake
vnto the helpe of thee.
- 2 Within the shadow of thy wings
I set my selfe full fast:
Till mischiefe, malice, and like things,
be gone and ouerpast.
- 3 I call vpon the God most high,
to whom I sticke and stand:
I meane the God that will stand by
the cause I haue in hand.
- 4 From heauen he hath sent his aide,
to saue me from their sight:
That to deuoure me haue assaid,
his mercy, trueth, and right.
- 5 I lead my life with lyons fell,
all set on wrath and ire:
And with such wicked men I dwell,
that fret like flames of fire.
- 6 Their teeth are speares and arrowes long,
as sharpe as I haue seene:
They wound and cut with their quicke tongue
like swords and weapons keene.
- 7 Set vp and shew thy selfe, O God,
about the heauens bright:
Exalt thy praye in earth abroad,
thy maiesty and might.
- 8 They lay their nets, and doe prepare
a priuie caue and pit:
Wherein they thinke my soule to snare,
but they are fallen in it.
- 9 My heart is set to laud the Lord,
in him to ioy alwayes:
My heart I say doth well accord
to sing his laud and praye.
- 10 Awake my ioy, awake I say,
my lute, my harpe, and string:
For I my selfe before the day
will rise, reioyce, and sing.
- 11 Among the people I will tell
The goodnesse of my God:
And shew his praye that doth excell,
in heauen lands abroad.
- 12 His mercy doth extend as farre
as heauens all are hie,
His truth as high as any starre,
that shineth in the skie.
- 13 Set forth and shew thy selfe, O God,
about the heauens light:
Extoll thy praye on earth abroad,
thy maiesty and might.

Si vere utique. Psal. Lviij. I.H.

He describeth his malicious enemies, Sauls flatterers, who secretly and openly sought his destruction, from whom he appealed to Gods iudgement, swearing that the iust shall reioyce at the punishment of the wicked, to Gods glorie.

Sing this as the 48. Psalme.

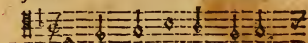
- Y**E rulers which are put in trust
to iudge of wrong and right:
Be all your iudgements true and iust,
not knowing neede or might:
- 2 Nay in your hears ye marke and muse
in mischiefe to consent;

And where ye should true iustice vse,
your hands to bribes are bent.

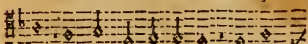
- 3 The wicked sort from their birth-day
haue erred on this wise:
And from the mothers wombe alway
haue vsed craft and lies.
- 4 In them the poison and the breath
of serpents doe appeare:
Yea, like the Adder that is deafe
and salt doth stop her eare.
- 5 Because he will not heare the voyce,
of one that charmeth well:
No though hee were the chiefe of choyce,
and therein doth excell.
- 6 O God, breake thou their teeth at once,
within their mouths throughout.
The tuskes that in their great iawbones,
like Lyons whelpes hang out.
- 7 Let them consume away and waste,
as water runns soorth right.
The shafts that they doe shoote in hast,
let them be broke in flight.
- 8 As Snailles doe waste within the shell,
and vnto slime doe turne:
As one before his time that fell,
and neuer saw the Sunne.
- 9 Before the thornes that now are yong
to bushes big shall grow:
The stormes of anger waxing strong,
shall take them ere they know.
- 10 The iust shall ioy it doth them good,
that God doth vengeance take:
And they shall wash their feete in blood,
of them that him forsake.
- 11 Then shall the world shew forth and tell
that good men haue reward:
And that a God on earth doth dwell,
that iustice doth regard.

Eripe me. Psal. Lix. I.H.

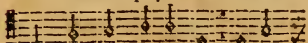
David in great danger of Saul, who sent to slay him in his bed, declareth his innocencie, and their fury, praying God to destroy all malicious sinners, who live for a time to vex his people: but in the ende consume in his wrath, to Gods glorie. For this he singeth prayse to God, assured of his mercies.



S Endaide and saue mee from my



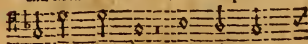
foes, O Lord, I pray to thee: Defend



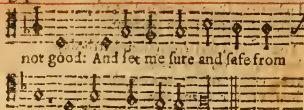
and keepe mee from all those that rise



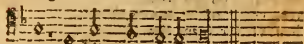
and strue with mee. 2. O Lord, preserve



me from those men, whose doings are



not good: And let me sure and safe from



them that still thirst after blood.

- 3 For loe they waite my soule to take,
they rage against me still:
Yea, for no fault that I did make:
I neuer did them ill.
- 4 They runne, and I doe them selfs prepare,
when I no whit offend:
Arise, and saue me from their snare,
and see what they intend.
- 5 O Lord, of hostis of Israel
arise and strike all lands:
And pittie none that doe rebel,
and in their mischief stands.
- 6 At night they stirre and seeke about,
as hounds they howle and grin:
And all the Citie cleane thoroughout
from place to place they runne.
- 7 They speake of me with mouth alway,
but in their lips are swords:
They greed my death, and then would say,
what? none doth heare our words:
- 8 But Lord thou hast their wayes espide,
and laught thereat aspeide,
The heathen folke thou shalt deride,
and mocke them to their face.
- 9 The strength that doth my foes withstand,
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to mee.
- 10 The Lord to me doth shew his grace
in great abundance still:
That I may see my foes in case
such as my heart doth will.

The second part.

- 11 Destroy them not at once, O God,
least it from minde doe fall:
But with thy strength driue them abroad,
and so consume them all.
- 12 For their ill words and truthlesse tongues,
confound them in their pride:
Their wicked oaths, with lyes and wrong,
let all the world deride.
- 13 Consume them in thy wrath, O Lord,
that nought of them remaine:
That men may know throughout the world
that Jacobs God doth raigne.
- 14 At evening they returne apace,
as dogs they grin and crie:
Throughout the streets in euery place,
they runne about and spie.
- 15 They seeke about for meate I say,
but let them not be fed:
Nor finde a house wherein they may
behold to put their head.
- 16 For I will shew thy strength abroad,
thy goodnesse I will prayle:
For thou art my defence and God,
at neede in all affaies.

17 Thou art my strength, thou hast me raised,
O Lord, I sing to thee:
Thou art my fort, my fence, and aid,
a louing God to mee.

Deus repulisti. Psal. Lx. I. H.

*David now king ouer Iudah, after many victories
shewred by euident signes, that God elected him
King, assuring the people, that God wvill prosper
them if they approue the same. After he prayeth
vnto God to finish that hee had begun.*

Sing this as the 59. Psalm.

- O Lord, thou diddest vs cleane for sake,
and scatteredst vs abroad:
Such great displeasure thou didst take,
returne to vs, O God.
- 2 Thy might did moue the land so sore,
that it in funder brake:
The hurt thereof, O Lord, restore;
for it doth bow and quake.
- 3 With heauy chance thou plaguest thus
the people that are thine:
And thou hast giuen vnto vs
a drinke of deadly wine.
- 4 But yet to such as feare thy name
a token shall ensue:
That they might triumph in the same,
because thy word is true.
- 5 So that thy might may keepe and saue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord, grant this to mee.
- 6 The Lord did speake from his owne place,
this was his ioyfull tale:
I will diuide Sichem by pace,
and mete our Succoths vale.
- 7 Gilead is giuen to my hand,
Maassiss mine beside:
Ephraim the strength of all my land,
my Law doth Iuda guide.
- 8 In Moab I will wash my feete,
ouer Edom throw my shooe:
And thou Palestine oughtst to seeke,
for fauour me vnto.
- 9 But who will bring me at this tide,
vnto the City strong?
Or who to Edom will me guide,
so that I goe not wrong?
- 10 Wilt thou O God, which didst forsake,
thy flocke, their land and coasts?
Our warres in hand thou wouldst not take,
nor walke among our hoasts.
- 11 Giue aide O Lord, and vs relieue,
from them that vs disdaine:
The helpe that hoasts of men can giue,
it is but all in vaine.
- 12 But through our God we shall haue might
to take great things in hand:
He will tread downe, and put to flight
all those that vs withstand.

Exaudi Deus. Psal. Lxj. I. H.

*Whether hee were in danger of the Ammonites or
pursued of Absolon, here hee cryeth to be deliue-
red, and confirmed with his kingdom, promising
perpetuall prayse.*

Sing this as the 39. Psalme.

Regard, O Lord, for I complaine,
and make my suite to thee,
Let not my wordes returne in vaine,
but giue an eare to me.
2 From of the coasts and vnmort parts,
of all the earth abroad
In griepe and anguish of my heart,
I crie to thee, O God,
3 Vpon the rocke of thy great power,
my wofull minde repose:
Thou art my hope, my fort, and tower;
my fence against my foes.
4 Within thy tents I lust to dwell,
for euer to endure:
Vnder thy wings I know right well,
I shall be safe and sure.
5 The Lord doth my desire regard,
and doth fulfill the same:
With goodly gifts doth he reward,
all them that feare his name.
6 The King shall he in health maintaine;
and so prolong his dayes,
That he from age to age shall raigne,
for euermore allwayes.
7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, truth and grace,
defend him from decay.
8 Then shall I sing for euer still,
with praye vnto thy name:
That all my vowes I may fulfill,
and dayly pay the same.

Nonne Deo. Psal. Lxij. I.H.

David declareth by this example and the nature of God, that he and all people must trust in God alone, seeing that all without God goes to nought, who only is euer to saue, and that he rewardeth man according to his workes.

Sing this as the 59 Psalme.

My soule to God shall giue good head,
and him alone attend:
For why my health and hope to speed,
doth whole on him depend.
2 For he alone is my defence,
my rocke, my health and aide:
He is my stay, that no pretence,
shall make me much dismayd.
3 O wicked folke how long will ye
vie craft? sure you must fall,
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue, ye seeke allwayes
to put him to the worfe.
Ye loue to lie, with mouth ye praye,
and yet your heart doth curse.
5 Yet still my soule doth whole depend,
on God my chiefe desire:
From all ill feates me to defend,
none but him I require.
6 He is my rocke, my strength and tower,
my health is of his grace:
He doth support me, that no power
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my stay, my wealth,
God is mine onely trust.
8 Oh haue your hope in him alway,
ye folke with one accord:
Powre out your hearts to him and say,
our trust is in the Lord.
9 The sonnes of men deceitfull are,
on ballance but a light,
With things most vile doe them compare,
for they can keepe no weight.
10 Trust not in wrong robbery or stealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
fet not your hearts thereon.
11 The Lord long sith one thing did tell,
which heare to minde I call:
He spake it oft I heard it well:
that God alone doth all.
12 And that thou Lord art good and kinde;
thy mercy doth exceed:
So that all forts with thee shall finde,
according to their meede.

Deus Deus meus. Psal. Lxij. I.H.

David after his danger of Ziph, giueth God thanks for his wonderfull deliuerance, in whose mercies hee trusteth euen in the midst of miserie, prophesying the destruction of Gods enemies, and contrariwise happinesse to all them that trust in the Lord. 1.Sam. 3.

Sing this as the 44 Psalme.

O God, my God, I watch betime,
to come to the in haft:
For why? my soule and bodie both,
doe thirst of thee to tast.
2 And in this barren wilderness,
where waters there are none:
My flesh is parcht for thought of thee:
for thee I wish alone.
3 That I might see yet once againe,
thy glory strength and might,
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies farre surmount,
this life and wretched dayes:
My lips therefore shall giue to thee,
due honour, laud and praye.
5 And whilst I liue I will not faile,
to worship thee alway:
And in thy name I shall lift vp,
my hands when I doe pray.
6 My soules is fill'd as with marrow,
which is both fat and sweet,
My mouth therefore shall sing such songs
as are for thee most meete.
7 When as in bed I thinke on thee,
are eke all the night tide:
For vnder couert of thy wings,
thou art my ioyfull guide.
8 My soule doth surely ricke to thee;
thy right hand is my power.
9 And those that seeke my life to stroy,
them death shall soone deuoure.

10 The sword shall them deuoure each one
their carcases shall feede

The hangry foxes which doe runne,
their prey to seeke at neede.

11 The King and all men shall reioyce;
that doe professe Gods word:
For liars mouths shall then be stoppt,
which haue the truth disturb'd.

Exaudi Deus, Psal. Lxiiij. I. H.

David prayeth against the false reporters and slanderers, bee declared their punishment and destruction, to the comfort of the iust, and the glory of God.

Sing this as the 18. Psalme.

O Lord, vnto my voice giue eare,
with plaints when I doe pray:
And rid my life and soule from dread,
of foes that threaten to slay.

2 Defend me from that sort of men,
which in deceits doe lurke?

And from the frowning face of them,
that all ill feates doe worke.

3 Who whet their tongues as wee haue seene
men whet and sharpe their swords:
They shoot abroad their arrowes keene,
I meane most bitter words.

4 With priue sleights shoote they their shafts
the vpright man to hit:
The iust vnto hit by craft,
they care or feare no whit.

5 A wicked worke they haue decreed,
in counsell thus they crie:
To vse deceit let vs not dread,
what? who can it espie?

6 What waies to hurt they talke and muse,
all times within their heart:
They all consult what feates to vse,
each doth inuent his part.

7 But yet all this shall not anaille,
when they thinke least vpon:
God with his dart shall sure assault,
and wound them euery one.

8 Their crafts and their ill tongues withall,
shall worke themselues such blame:
That they which then behold their fall,
shall wonder at the same.

9 Then all that see shall know right well,
that God the thing hath wrought:
And prayse his wittie workes, and tell
what he to passe hath brought.

10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioy with minde and voyce,
whose heart is pure and right.

Te decet hymnus. Psal. Lxv. I. H.

A thanksgiving vnto God by the faithfull, who are signified by Sion and Ierusalem, for the chusing, preservation, and gouernance of them, and for the plentifull blessings poured forth vpon all the earth.

Sing this as the 30. Psalme.

Thy prayse alone (O Lord) doth raigne,
in Sion thine owne hill,
Their vowes to thee they doe maintaine,
and their benefits fulfill.

3 For that thou dost their prayers heare,
and dost thereto agree,

Thy people all both farre and nere;
with trust shall come to thee.

3 Our wicked life so farre exceeds,
that wee should fall therein:
But Lord forgine our great misdeeds,
and purge vs from our sinne.

4 The man is blest whome thou dost chuse,
within thy courts to dwell:
Thy house and temple he shall vse,
with pleasures that excell.

5 Of thy great iustice heare vs God;
our heart of thee doth rise:
The hope of all the earth abroad,
and the sea coastes likewise.

6 With strength thou art beset about,
and compass with thy power:
Thou makest the mountaines strong and stout,
to stand in euery thowre.

7 The swelling seas thou dost asswage,
and make their streames full still:
Thou dost retrain the peoples rage,
and rule them at thy will.

8 The folke that dwell full farre on earth,
shall dread thy signes to see:
Which morne and euening in great mirth,
doe passe with prayse to thee.

9 When that the earth is chopt and dry,
and thirsteth more and more:
Then with thy drops thou dost apply
and much increase her store.

The foud of God doth overflow,
and so doth cause to spring:
The feede and corne which men doe sow,
for he doth guide the thing.

10 With wet thou dost her furrowes fill,
whereby her clods doe fall:
Thy drops on her thou dost distill,
and blesse her fruite withall.

11 Thou deckst the earth of thy good grace,
with faire and pleasant crop:
Thy clouds distill their dew apace,
great plenty they doe drop.

12 Whereby the desert shall beginne,
full great increase to bring:
The little hills shall ioy therein,
much fruite in them shall spring.

13 In places plaine the flocke shall feed,
and couer all the earth:
The vales with corne shall so exceed,
that men shall sing for mirth.

Iubilare Deo. Psal. Lxvj. T. S.

Hee exhorteth to prayse the Lord in his wonderfull workes, he setteth forth the power of God to affray rebels, and sheweth Gods mercy to Israel, to proue all men to heare and prayse his name.

Sing this as the 18. Psalme.

Ye men on earth in God reioyce,
with prayse set forth his name:

2 Extoll his might with heart and voyce,
giue glory to the same.

3 How wonderfull (O Lord) say ye,
in all thy works thou art?

Thy foes for feare doe seeke to thee,
full sore against their heart.

4 All men that dwell the earth throughout,
doe prayse the name of God,

The laud thereof the world about
is shew'd and set abroad :

5 All folke come forth, behold and see
what things the Lord hath wrought :
Marke well the wondrous workes that he
for man to passe hath brought.

6 He layd the sea like heapes on hie,
therein a way they had :

On foot to passe both faire and drie;
whereof their hearts were glad.

7 His might doth rule the world alway,
his eyes all things behold :
And such as would him disobey,
by him shall be controul'd.

8 Ye people giue vnto our God
duelaud and thanks alwayes :
With ioyfull voyce declare abroad,
and sing vnto him prayse.

9 Which doth endue our soules with life,
and it preserve withall :
Hee staileth our feet, so that no strife
can make vs slip or fall.

10 The Lord doth prooue our deeds with fire,
if that they will abide :
As workemen doe when they desire
to haue their metalls tri'de.

11 Although thou suffer vs so long
in prison to be cast :
And there with chaines and fetters strong
to lye in bondage fast.

The second part.

12 Although I say thou suffer men
on vs to ride and raigne :
Though wee through fire and water runne
of very griefe and paine,
Yet sure thou dost of thy good grace
dispose it to the best :

And bring 't vs our into a place
to liue in wealth and rest.

13 Vnto thy house resort will I,
to offer and to pray :
And there I will my selfe apply
my vowes to thee to pay.

14 The vowes that with my mouth I spake
in all my griefe and smart :
The vowes I say which I did make
in dolour of my heart.

15 Burnt offerings I will giue to thee
of oxen fat and Rams :
None other sacrifice shall be,
of bullockes, Goates and lambs.

16 Come forth and harken here full soone,
all ye that feare the Lord :
What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth crie :
And thou my tongue make speede apace,
to prayse him by and by.

18 But if I feele my heart within,
in wicked workes reioyce,
Or if I haue delight to sinne
God will not heare my voyce.

19 But surely God my voyce hath heard,
and whar I doe require :
My prayer he doth well regard,
and granteth my desire.

20 All praye to him that hath not pur,
nor cast me out of minde :
Nor yet his mercy from me shut;
which I did ener finde.

Deus misereatur. Psal. Lxvij.

*A sweet prayer for all the faithfull to obtaine the
fauour of God, and to be lightned with his coun-
tenance, to the end that his voyces and iudge-
ments may be knowne throughout the earth: a
reioicing that God is the gouernour of all nations.*

Sing this as the 30. Psalme.

H Aue mercy on vs Lord,
and grant vs thy grace :
To shew to vs doe thou accord
the brightnesse of thy face.

2 That all the earth may know
the way to godly wealth,
And all the nations on a row
may see thy sauing health.

3 Let all the world, O God,
giue prayse vnto thy name :
O let the people all abroad,
extoll and laud the same.

4 Throughout the world fo wide,
let all reioyce with mirth :
For thou with truth and right dost guide
the nations of the earth.

5 Let all the world, O God,
giue prayse vnto thy name :
O let the people all abroad,
extoll and laud the same :

6 Then shall the earth increas,
great store of fruite shall fall :
And then our God the God of peace,
shall blesse vs eke with all.

7 God shall vs blesse I say,
And then both farre and neere ;
The folke throughout the earth alway,
of him shall stand in feare.

Exurgat Deus. Psal. Lxvij. T.S.

*David expresth the wonderful mercies of God
towards his people, who by all meanes and most
strange sort, declareth himselfe vnto them. Gods
Church therefore by reason of his promises, grace
and victories, doth excell and worldly things :
wherefore all men are moued to prayse God for
auer.*

L Et God arise, and then his foes

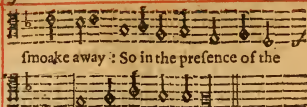
will turne themselves to flight : His

enemies then will runne abroad, and

scatter out of sight. 2. And as the fire

doth melt the waxe, and winde blowes

smoke



- Lord, the wicked shall decay.
- 3 But righteous men before the Lord,
shall heartily reioyce :
- They shall be glad, and merry all,
and chearefull in their ioyce.
- 4 Sing prayse, sing prayse vnto the Lord,
who rideth on the skie :
- Extoll the name of Iah our God,
and him doe magnifie.
- 5 The same is hee that is about
within his holy place :
- That father is of fatherlesse,
and iudge of widowes case,
- 6 Houses he giues, and issue both,
vnto the comfortlesse :
- He bringeth bond men out of thrall :
and rebels to distresse.
- 7 When thou diddest march before thy folke
the Egyptians from among :
- And brought'st them through the wildernes,
which was both wide and long.
- 8 The earth did quake, the rain pour'd downe,
heard were great claps of thunder :
- The mount Sinai shooke in such fort,
as it would cleaue in sunder.
- 9 Thide heritage with drops of rain
abundantly was waite :
- And ifso be it barren waxt,
by thee it was refresht.
- 10 Thy chosen flocke doth there remaine,
thou hast prepar'd that place :
- And for the poore thou dost prouide
of thine especiall grace.

The second part.

- 11 God will giue women causes iust
to magnifie his name :
- When as his people triumphs make,
and purchase bruite and fame.
- 12 And puissant Kings for all their power,
shall sic, and take the foyle :
- And women which remaine at home,
shall helpe to part the spoyle.
- 13 And though yee were as blacke as pots,
your hew shall passe the Doue :
- Whose wings and feathers seeme to haue
siluer and gold about.
- 14 When in this land God shall triumph
ouer Kings both hie and low :
- Then shall it be like Salmon hill,
as white as any fnow.
- 15 Though Basan be a fruitfull hill,
and in height others passe :
- Yet Syon Gods most holy hill
doth farre excell in grace.
- 16 Why bragge thou, ye hills most hie,
and leape for pride together ?
- The hill of Syon Gods doth loue,
and therewill dwell for euer.
- 17 Gods armie is two millions
of warriours good and strong :

The Lord also in Sinai
is present them among.

18 Thou diddest, O Lord, ascend on high,
and captiue led them all.

Which in time past thy chosen flocke
in prison kept and thrall.

Thou mad'st them tribute for to pay,
and such as did repine,

Thou diddest subdue that they might dwell
in thy temple diuine.

19 Now prayed be the Lord for that
he poures on vs such grace :

From day to day he is the God
of our health and solace.

The third part.

- 20 He is the God from whom alone,
saluation commeth plaine :
- He is the God, by whom I scape
all dangers deare, and paine.
- 21 Thus God will wound his enemies head,
and breake the hayrie scalpe
- Of those that in their wickednesse
continually doe walke.
- 22 From Basan will I bring sayd he
my people and my sheepe :
- And all mine owne, as I haue done
from danger of the deepe.
- 23 And make them dip their feet in blood
of those that heate thy name :
- And dogs shall haue their tongues imbrude
with licking of the same,
- 24 All men haue seene how thou, O God,
thine enemies dost deface :
- And how thou goest as God and King,
into thy holy place :
- 25 The fingers goe before with ioy,
the minstrels follow after :
- And in the midst the damfels play,
with timbrell and with taber.
- 26 Now in the congregation,
(O Israel) prayse the Lord :
- And Isakobs whole posteritie,
giue thanks with one accord,
- 27 Their chiefe was little Benjamin,
but Iuda made their boast :
- With Zabulon and Nephthaliim,
which dwell about their coast.
- 28 As God hath giuen power to thee,
so Lord make firme and sure
- The thing that thou hast wrought in vs,
for euer to endure.
- 29 And in thy temple gifts will wee
giue vnto thee, O Lord,
- For shine vnto Ierusalem
sure promise made by word.

The fourth part.

- Yea and strange Kings to vs subduce,
shall doe like in those dayes :
- I meane to thee they shall present
their gifts of laud and prayse.
- 30 Hee I shall destroy the spearemens macks,
their calues and buls of might :
- And cause them tribute pay, and daunt
all such as loue to fight.
- 31 Then shall the Lords of Egypt come,
and present with them bring :

The Mores most blacke shall stretch their
vnto their Lord and King. (hands)

33 Therefore ye kingdomes of the earth
giue prayse vnto the Lord :

Sing Psalmes to God with one consent,
shereto let all accord.

34 Who though hee rille, and euer hath,
about the heauens bright :

Yet by the fearefull thunder claps
men may well know his might.

35 Therefore the strength of Israel
ascribe to God on hie :

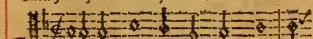
Whose might and power doth farre extend
about the cloudy skie.

36 O God, thy holinesse and power
is dread for euermore :

The God of Israel giues vs strength,
praised be God therefore.

Salum me fac. Psal. Lxix. I. H.

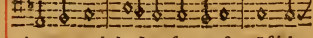
Christ and his elect are figured in Davids gale and
anguish, the malicious cruelty of whose enemies
and their punishment, Iudas and such traitors
noteth, who are accursed: then gathereth hie
courage in afflictions, and offereth prayes to
God, which are more acceptable then all sacri-
fices. Finally, hee doth prouoke all creatures to
prayes, prophesying of the kingdom of Christ
and building of Iuda, where all the faithfull and
their seede shall dwell for ever.



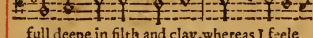
S Ave me, O God, and ther with speed the



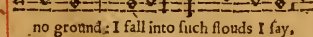
waters flow full fast: So nigh my soule doe



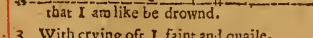
they proceed, that I am fore agast. 2. I sticke



full deepe in filth and clay, whereas I feele



no ground, I fall into such floods I say,



that I am like be drown'd.

3 With crying oft I faint and quail,

my throat is hoarse and drie :

With looking vp my sight doth faile,
for helpe of God on hie.

4 My foes that guiltlesse doe oppresse
my soule, with hate are led :

In number sure they are no lesse
then hayres are on my head.

5 Though for no cause they vex'd me sore,
they prosper and are glad,
They doe compell me to restore
the things I neuer had.

6 What I haue done for went of wile,
thou Lord all times canst tell :

And all the faults that I commit
to thee are knowne full well.

7 O God of hostes, defend and stay
all those that trust in thee:

Let no man doubt or shrink away,
for ought that chaunceth mee.

8 It is for thee and for thy sake,
that I doe beare this blame :

In sight of thee they would mee make,
to hide my face for shame.

9 My mothers sonnes my brethren all
forlake mee on a row :

And as a stranger they mee call,
my face they will not know.

10 Vnto thy house such zeale I beare,
that it doth pine mee much:

Their checkes and taunts at thee to heat,
my very heart doth grutch.

The second part.

11 Though I doe fast my flesh to chafe,
yea, if I weepe and mone:

Yet in my teeth this gear is cast,
they passe not thereupon.

12 If I for grise and paine of heart,
in sackcloth vs to walke:

Then they anon would it peruert,
therof they leste and talke.

13 Both hie and low, and all the throng,
that sit within the gate :

They haue mee euer in their tongue,
of mee they talke and prate.

14 The drunkards which in wine delight,
it is their chiefe pastime,

To seeke which wayes to worke mee spight,
of mee they ling and rime.

15 But thee the while, O Lord I pray,
that when it pleaseth thee,

For thy great truth thou wilt alway
send downe thine aide to mee,

16 Plucke thou my feete out of the mire,
from drowning doe me keepe :

From such as owe me wrath and ire,
and from the waters deepe.

17 Least with the wanes I should be drown'd
and depth my soule deuoure :

And that the pir should me confound,
and shut mee in her power,

18 O Lord of hostes, to mee giue eare,
as thou art good and kinde :

And as thy mercy is most deare,
Lord haue me in thy minde.

19 And doe not from thy seruant hide,
nor turne thy face away :

I am oppress on euery side,
with haste giue eare I say.

20 O Lord vnto my soule draw nie,
the same with aide repose :

Because of their great tyranny,
acquire me from my foes.

The third part.

21 That I abide rebuke and shame,
thou knowest and thou canst tell :

For those that seeke and worke the same
thou seest them all full well.

22 When they with brags doe break my hart,
I seeke for helpe anon :

But finde no friends to ease my smart,
to comfort me not one.

21 But in my meate they gaue me gall,
too cruell for to thinke :

And gaue me in my thirst withall
strong vineger to drinke.

22 Lord turne their table to a snare;
to take themselues therein :
And when they thinke full well to fare;
then trap them in the gin.

23 And let their eyes be darke and blinde;
that they may nothing see :
Bow downe their necke, and doe them binde
in thraldome for to bee.

24 Powre out thy wrath as hot as fire,
that it on them may fall :
Let thy displeasure in thine ire,
take hold vpon them all.

25 As desert dry their house disgrace;
their off-spring ke expell:
That none thereof possesse their place,
nor in their tents doe cwell.

26 If thou dost strike the man to tame,
on him they lye full sore :
And if that thou dost wound the same,
they seeke to hurt him more.

27 Then let them heape vp mischiefe still,
sith they are all peruert :
That of thy fauour and good will
they neuer haue no part.

28 And dash them cleane out of the booke
of life, of hope, of trust :
That for their names they neuer looke,
in number of the iust.

The fourth part.

30 Though I (O Lord) with woe and grieft
haue bene full sore opprest;
Thy helpe shall giue me such reliefe,
that all shall be redrest.

31 That I may gine thy name the prayse,
and shew it with a song :
I will extoll the same alwayes,
with hearty thanks among.

32 Which is more pleasant vnto thee;
such minde thy grace hath borne :
Then either Oxe or Calf can be
that hath both hoofe and horne.

33 When simple folke doe this behold,
it shall reioyce them sure,
All ye that seeke the Lord behold,
your life for aye shall dure.

34 For why the Lord of hostes doth heare;
the poore when they complaine :
His prisoners are to him full deare,
he doth them not disdain.

35 Wherefore the skie and earth below,
the sea with flood and streame.
His prayse thy shall declare and shew,
with all that liue in them.

36 For sure our God will Sion saue,
and in his Cries build:
Much folke possession there shall haue,
her streetes shall all be fill :

37 His seruants seedes shall keepe the same
all ages out of minde :

And there all they that feare his name
a dwelling place shall finde.

Deus in adiuto. Psal. Lxx.I.H.

He prayeth to be right speedily deliuered. his enemies to be ashamed, and all that seeke the Lord to be comforted.

Sing this as the 72 Psalme.

O God to me take heede,
of helpe I thee require :

O Lord of hostes with haste make speed;
help, help, I thee desire.

2 With shame confound them all
that seeke my soule to spill:

Rebuke them backe with blame to fall;
that thinke and wish me ill.

3 Confound them that apply,
and seeke to worke me shame :

And at my harme doe laugh and cry,
so, so, there goeth the game.

4 But let them ioyfull be
in thee with ioy and wealth :

Which onely trust and seeke to thee;
and to thy sauing health.

5 That they may say alwayes,
in mirth and one accord :

All glory, honour, laud, and prayse
be giuen to thee, O Lord.

6 But I am weake and poore,
come Lord thine aide I lacke:

Thou art my stay and helpe, therefore
make speed and be not slacke.

In te Domine. Psal. Lxxj.I.H.

He prayeth in faith, established by promise, and confirmed by the word of God from his youth, to be deliuered from his wicked and cruell sonne Absalon, with his confederacie, promising to be thankesfull therefore.

Sing this as the 69. Psalme.

M V Lord my God in all distresse,
my hope is whole in thee :

Then let no shame my soule oppresse,
nor once take hold on me.

2 As thou art iust, defend me Lord;
and rid me out of dread :

Giue eare, and to my suite accord,
and send me helpe at neede.

3 Bethou my rocke, to whom I may
for aide all time resort :

Thy promise is to helpe alway,
thou art my fence and fort.

4 Saue me my God from wicked men;
and from their strength and power :

From folke vnjust, and eke from them,
that cruelly deuoure.

5 Thou art the stay wherein I trust,
thou Lord of hostes art hee :

Yea, from my youth I had a lust,
still to depend on thee.

6 Thou hast me kept euen from my birth;
and I through thee was borne :

Wherefore I will thee praye with mirth,
both euening and at morne.

7 As to a monster seldom seene,
much folke about me throng :

But thou art now, and still hast bene

my fence and aid so strong.
8 Wherefore my mouth no time shall lack,
thy glory and thy praye:
And eke my tongue shall not be slacke;
to honour thee alwayes.

9 Refuse me not, O Lord, I say,
when age my limbs doth take:
And when my strength doth waste away,
doe not my soule forsake.

10 Among the meane: my foes enquire,
to take me through deceit:
And they against me doe conspire,
that for my soule laide waite,

The second part.

11 Lay hand and take him now they said,
for God from him is gone:
Dispatch him quire, for to his aide,
I wis there commeth none.

12 Doe not absent thy selfe away,
O Lord, when needs shall be:
But that in time of griefe thou mayst
in hast giue helpe to me.

13 With shame confound and overthrow,
all those that seeke my life:
Oppresse them with rebuke also,
that faine would worke me strife.

14 But I will patiently abide,
thy helpe at all assaies,
Still more and more each time and tide,
I will set forth thy praye.

15 My mouth thy iustice shall record,
that dayly helpe doth fend:
But of thy benefits O Lord,
I know no count nor end.

16 Yet I will goe and seeke forth one,
with thy good helpe O God:
The sauing health of thee alone,
to shew and set abroad.

17 For of my youth thou tookst the care,
and dost instruct me still,
Therefore thy wonders to declare,
I haue great minde and will.

18 And as in youth from wanton rage,
thou didst me keepe and stay,
Forsake me not vnto mine age,
and till my head be gray.

The third part.

19 That I thy strength and might may shew
to them that now be heere:
And that our seede thy power may know,
hereafter many a yeere.

20 O Lord, thy iustice doth exceed,
thy doings all may see:
Thy works are wonderfull indeed,
oh who is like to thee?

21 Thou mad'st me feeble affliction fore,
and yet thou didst me saue:
Yea, thou didst helpe and me restore,
and took'st me from the graue.

22 And thou mine honour dost increafe,
my dignity maintaine:
Yea thou dost make all strife to cease,
and comfort'st me againe.

23 Therefore thy faithfulness to prayse,
I will both lute and sing:
My harpe shall sound thy laud alwayes,
O Israels holy king.

24 My mouth shall ioi with pleasant voyce,
when I shall all sing to thee:
And eke my soule shall much reioyce,
for thou hast made me free.

25 My tongue thy vprightnesse shall sound,
and speake it dayly still:
For griefe and shame doe them confound,
that sought to worke me ill.

Deus iudicium. Psal. Lxxij. I.H.

*Gods kingdom by Christ is represented by Salomon,
vnder whom shall be righteousness, peace and
felicity, vnto whom all kings and nations shall
doe homage, whose name and power shall endure
for euer.*

Lord giue thy iudgements to the King

therein instruct him well: And with his son

that princely thing, Lord let thy iustice dwell.

2. That he may gouerne vprightly, and rule

thy folke aright. And so defend through

equitie, the poore that haue no might.

3 And let the mournaies that are high,
vnto their folke giue peace,
And eke the little hills apply,
in iustice to increafe.

4 That he may helpe the weake and poore
with aide, and make them strong:
And eke destroy for euermore,
all those that doe them wrong.

5 And then from age to age shall they
regard and feare thy might:
So long as Sunne shall shine by day,
or else the Moone by night.

6 Lord make the King vnto the iust,
like raine to fields new mowne:
And like to drops that lay the dust
and fresh the land new sowne.

7 The iust shall flourish in his time,
and all shall be at peace:
Vntill the moone shall leaue to prime,
waste, change, and to increafe.

8 He shall be Lord of Sea and land,
from shore to shore throughout,
And from the floods within the land,
through all the earth about.

9 The people that in desert dwell,
shall kneele to him full thicke:

And all his enemies that rebell,
the earth and dust shall lick.
10 The Lords of all the Iles thereby,
great gifts to him shall bring:
The kings of Saba and Araby,
giue many a costly thing.

The second part.

11 All kings shall seeke with one accord;
in his good grace to stand:
And all the people of the world,
shall serue him at his hand.
12 For he the needy sort doth saue,
that vnto him doth call:
And eke the simple folke that haue
no helpe of man at all.
13 He taketh piete on the poore,
that are with neede oppress:
He doth preserue them euermore,
and brings their soule to rest.
14 Hes hall redeeme their life from dread,
from fraud, from wrong, from might.
And eke the blood that they shall bleed,
is precious in his sight.
15 But he shall liue, and they shall bring
to him of Sabas gold:
Hes halbe honored as a King,
and dayly be extoll.
16 The mightie mountaine of his land,
of corse shall beare such throng:
That it like Cedar trees shall stand,
in Libanus full long.
17 Their cities eke full well shall speed;
the fruites thereof shall passe:
In plentie it shall farre exceede,
and spring as greene as grasse.
18 For euer they shall prayse his name,
while that the sunne is light:
And thinke them happy through the same,
all folke that shall blede his might.
19 Prayse ye the Lord of hostes and sing,
to Israels God each one:
For he doth euery wondrous thing,
yea, he him selfe alone.
20 And blessed be his holy Name,
all times eternally,
That all the earth may prayse the same,
Amen, Amen say I.

Qua bonus Deus. Psal. Lxxij. T. S.

*David teacheth that wither the prosperity of the
vngodly, nor the affliction of the good ought to dis-
courage Gods children, but rather moue them
to consider Gods prouidence, and to reuerence his
iudgements, for that the wicked vanishest away
like smoke, and the godly enter into life euert-
lasting, in hope whereof hee reioiceth himselfe so
Gods hands.*

Sing this as the 44 Psalme.
How euer it be, yet God is goods,
and kinde to Israel:

And to all such as safely keepe
their conscience pure and well,
2 Yet like a foole I almost slip,
my feete began to slide:
And ere I wist enen at a pinch,
my steps away gan glide.
3 For when I saw such foolish men,
I grudg'd and did disdain:

That wicked men all things should haue,
without turmoile or paine.

4 They neuer suffer pangs nor grieft,
as if death should them smite:
Their bodies are both stout and strong,
and euer in good plight.

5 And free from all aduersity,
when other men be shent:
And with the rest they take no part
of plague or punishment.
6 Therefore presumption doth embrace
their necks as doth a chaine:
And are euen wrapt as in a robe,
with rapine and disdain.

7 They are so fed that euen for fat,
their eyes oft times out start:
And as for worldly goods they haue,
more then can with their heart.
8 Their life is most licentious,
boasting much of the wrong
Which they haue done to simple men,
and euer pride among.

9 The heavens and the liuing Lord,
they spare not to blaspheme:
And prate they doe of worldly things;
no wight they doe esteeme.
10 The people of God oft times turne backe,
ro see their prosperous state:
And almost drinke the selfe same cup,
and follow the same rate.

The second part.

11 How can it be that God say they
should know or vnderstand
These worldly things, since wicked men,
be Lords of Sea and land?

12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly goods,
and liue in rest and peace.

13 Then why doe I from wickednesse,
my fantasie reframe?
And wash my bands with innocents,
and cleanse my heart in vaine?

14 And suffer scourges euery day,
as subiect to all blame:
And euery morning from my youth,
sustaine rebuke and shame?

15 And I had almost said as they,
mistaking mine estate:
But that I should thy children iudge,
as folke vnfortunate.

16 Then I bethought me how I might,
this matter vnderstand:
But yet the labour was too great
for me to take in hand.

17 Vntill the time I went vnto
thy holy place and then,
I vnderstood right perfectly,
the end of all these men.

18 And namely, how thou settest them,
vpon a slippery place:
And at thy pleasure and thy will,
Thou dost them all deface.

19 Then shall men muse at that strange sight,
to see how sodainly,
They are destroy'd, dispatcht, consumde,
and dead so horribly.

20 Much like a dreame when one awakes,
so shall their wealth decay:
Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieved then,
my minde was much opprest:

22 So fond was I and ignorant,
and in this point a beast.

23 Yet neuertheless by thy right hand,
thou hold'st me euer fast.

24 And with thy counsell dost me guide
to glory at the last.

25 What thing is there that I can wish,
but thee in heauen above?

And in the earth there is no thing
like thee that I can loue.

26 My flesh and eke my heart doth faile,
but God doth faile me neuer:
For of my heart God is my strength,
my portion eke for euer.

27 And loe, all such as thee forsake,
thou shalt destroy each one:
And those that trust in any thing,
sauiug in thee alone.

28 Therefore will I draw neare to God,
and euer with him dwell:

In God alone I put my trust,
his wonders I will tell.

Vt quid Deus? Psal. Lxxiiij. I. H.

A complaint of the destruction of the Church and true Religion, vnder the name of Sion, and the Altars destroyed. But trusting in the might and free mercies of God by his couenant, he requirerh helpe and succour to the glory of his name, the saluation of his poore afflicted seruants, and the confusion of his proud enemies.

Sing this as the 72. Psalme.

Why art thou Lord so long from vs,
in all this danger deepe?

Why doth thine anger kindle thus
at thine owne pasture sheepe;

3 Lord call the people to thy thought
whi. h haue bene thine so long:

The which thou hast redeem'd and brought
From bondage fore and strong.

Haue minde I say, and thinke vpon,
remember it full well:

Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.

3 Lift vp thy foote, and come in haste,
and all thy foes deface:

Which now at pleasure rob and wast
within thy holy place.

4 Amid the Congregations all
thy enemies roare O God:

They set as signes on euery wall
their banners spai'd abroad.

5 As men with axes hew downe trees,
that on the hills doe grow:

So shine the bills and swords of these,
within thy temple now.

6 The feeling swa'd the carued boards,
the goodly grauen stones,

With axes hammers, bills, and swords,
they beate them downe at once.

7 Thy places they consume with flame,
and eke in all this toile

The house appointed to thy name,
they raze downe to the soile.

8 And thus they sayd within their heart;
dispatch them out of hand:

Then burnt they vp in euery place,
Gods houses through the land.

9 Yet thou no signe of helpe dost send,
our Prophets all are gone:

To tell when this our plague shall end
among vs there is none.

10 When wilt thou Lord once end this shamg
and cease thine enemies strong?

Shall they alway blasphem thy name,
and raile on thee so long?

11 Why dost withdraw thy hand a backe,
And hide it in thy lap?

O plucke it out and be not slacke
to giue thy foes a rap.

The second part.

12 O God thou art my king and Lord,
and euermore hast bene:

Yea thy good grace throughout the world,
for our good helpe hath seene.

13 The seas that are so deepe and dead:
thy might did make them dry.

And thou didst breake the serpents head;
that he therein did die.

14 Ye thou didst breake the heade so great
of Whales that are so fell:

And gaue it them to thy folke to eate,
that in the deserts dwell.

15 Thou mad'st a spring with streames to rise
from rocks both hard and hie:

And eke thy hand hath make likewise
deepe riuers to be drie.

16 Both day and eke the thenight are thine,
by thee they were begun:

Thou set'st to serue vs with their shine
the light and eke the Sunne.

17 Thou dost appoint the ends and coasts
of all the earth about:

Both summer heats and winter frosts,
thy hand hath found them out.

18 Thinke on, O Lord, no time forget
thy foes that thee defame:

And how the foolish folk are set
to raile vpon thy name,

19 O let no cruell beast denoure
the Turtle that is true:

Forget not alwayes in thy power,
the poore that much doe rue.

20 Regard thy couenant, and behold
thy foes possesse the land:

All sad and darke, forworne and old,
our realme as now doth stand.

21 Let not the simple goe away
with disappointed flame:

But let the poore and needy aye,
giue praise vnto thy name.

22 Rise Lord, let be by thee maintain'd
the cause that is thine owne:

Remember how that thou blasphem'd
art by the foolish one:

23 The voyce forget not of thy foes,
for the presuming hie.

Is more an i more increast of those,
that hate thee spighfully.

Confitebimur tibi. Psal. Lxxv. N.

The faithfull prayse the Lord, who shall come to iudge at his time, when the wicked shall drinke the cup of his wrath, But the righteous shalbe exalted to honour.

Sing this at the 45 Psalme.

Vnto thee God will wee giue thanks,
wee will giue thanks to thee:

Sith thy name is so neere, declare
thy wondrous works will we.

2 I will vprightly iudge, when get
conuenient time I may:

The earth is weake, and all therein,
but I her pillars stay.

3 I did to the mad people say,
deale not so furiously:

And vnto the vngodly ones
set not your hornes on high,

4 I said vnto them, Set not vp
your raised hornes one hie:

And see that you doe with stiffe necke,
not speake presumptuously.

5 For neither from the Easterne parts,
nor from the Westerne side:

Nor from forsaken wildernesses,
protection doth procede,

6 For why? the Lord our God he is
the righteous Iudge alone;

He putteth downe the one, and sets
another in the throne.

7 For why? a cup of mighty wine
is in the hand of God:

And all the mighty wine therein
himselfe doth powre abroad.

8 As for the lees and filthy dregs;
that do remaine of it:

The wicked of the earth shall drinke,
and suck them enery whit.

9 But I will talke of God, I say,
of Iacobs God therefore:

And will not cease to celebrate
his prayse for euermore.

10 In funder breake the hornes of all
vngodly men will I:

But then the hornes of righteous men
shall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghost,
all glory be therefore:

As in beginning was, is now,
and shall be euermore.

In Iudea. Psal. Lxxvj. I. H.

Here is described the powver of God, and care for the defence of his people, by the destruction of Sennacheribs army, for which the faithfull are exhorted to be thankfull.

Sing this at the 66. Psalme.

T Oall that now in Iurie dwell
the Lord is clearly knowne:

His name is great in Israel
a people of his owne.

2 At Salem he his tents hath pight,
to tarry there a space:

In Zion eke he hath delight,
to make his dwelling place.

3 And there he brake both shaft and bow,
the sword, the speare and shield:

And brake the ray to ouerthrow,
in battell on the field.

4 Thou art more worth thy honour Lord,
more might in thee doth lie,

Then in the strongest of the world,
that rob on mountaines hie.

5 But now the proud are spoild through thee
and they are fallen on sleepe:

Through men of vyarre no helpe can bee,
themselues they could not keepe.

6 At thy rebuke, O Iacobs God,
vwhen thou didst them reprove:

As halfe a sleepe their chariots stood,
no horsemen once did moue.

7 For thou art dreadfull Lord indeede,
vwhat maas the courage hath

To bide thy sight, and doth not dread
vwhen thou art in thy vwrath?

8 When thou dost make thy iudgements heard
from heauen through the ground:

Then all the earth full sore afraid,
in silence shall be found.

9 And that vwhen thou, O God dost stand,
in iudgement for to speake:

To saue the afflicted of the land,
on earth that are full vweake.

10 The fury that in man doth raig ne
shall turne vnto thy praise:

Hereafter Lord, doe thou restrain
their vwrath and threats alwayes.

11 Make vowes and pay them to your God;
ye folke that nigh him be:

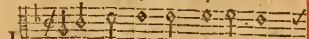
Bring gifts all ye that dwell abroad,
for dreadfull sure is he.

12 For he doth take both life and might
from Princes great of birth:

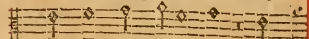
And full of terrour is his sight,
to all the Kings on earth.

Voce mea ad. Psal. Lxxvj. I. H.

Dauid rehearseth his great afflictions and grievous temptations, whereby hee is driuen to consider his former conuersation, and the course of Gods worke in the preservation of his seruants, and so he confirmeth his faith against these temptations.



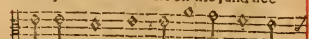
I With my voyce to God doe crie



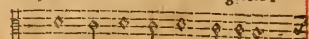
vwith heart and heartie cheare, My



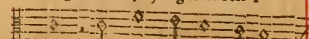
voyce to God I lit on hie, and hee



my suite doth heare. In time of grieffe I

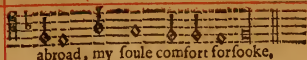


fought to God, by night no rest I



ooke: But stretch my hands to him

abroad



abroad, my soule comfort forooke,
 3 When I to thinke on God intend,
 my trouble then is more :
 I spake, but could not make an end,
 my breath was stop't so fore.
 4 Thou holdst mine eyes always from rest,
 that I alwayes awake :
 With feare an I for ore oppress't,
 my speech doth me forsake.
 5 The dayes of olde in minde I cast,
 and oft did thinke vpon.
 The times and ages that are past,
 full many yeeres agone,
 6 By night my songs I call to minde;
 once made thy praye to shew :
 And with my heart much talke I finde,
 my spirits doe search to know.

7 Will God said I, at once for all,
 cast off his people thus :
 So that henceforth no time he shall
 be friendly vnto vs ?
 8 What? is his goodnesse cleane decayd,
 for ever and a day ?
 Or is his promise now delayd,
 and doth his truth decay ?
 9 And will the Lord our God forget
 his mercies manifold ?
 Or shall his wrath increase so hot,
 his mercies to withhold ?
 10 At last I sayd, my weakenesse is
 the cause of this mistrust :
 Gods mightie hand can helpe all this
 and change it when he lust.

The second part.

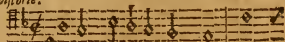
11 I will regard and thinke vpon
 the working of the Lord;
 Of all his wonders past and gone,
 I gladly will record.
 12 Yea all his workes I will declare,
 and what he did deuise :
 To tell his facts I will not spare,
 and eke his counsell wise.
 13 Thy workes, O Lord, are all vpright,
 and holy all abroad :
 What one hath strength to match the might
 of thee, O Lord our God ?
 14 Thou art a God that oft didst shew
 thy wonders every houre.
 And so dost make thy people know,
 thy vertue and thy power.
 15 And thine owne folke thou dost defend
 with strength and stretched arme;
 The sonnes of Iacob that descend,
 and Iosephs seed from harme.
 16 The waters Lord, perceined thee,
 the waters saw thee well :
 And they for feare aside did flee,
 the depths on trembling fell.
 The cloudes that were both thicke and blacke
 did raine full plenteously;
 The thunder in the aire did cracke,
 thy shafts abroad did flie.
 17 The thunder in the aire was heard,
 the lightnings from aboue :

18 With flashes great made them afraid,
 the earth did quake and moue.

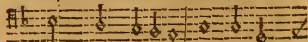
19 Thy wayes within the seas doe lie,
 thy paths in waters deepe :
 Yet none can there thy steps espie,
 nor know thy pathes to keepe.
 20 Thou ledest thy folke vpon the land,
 as sheepe on euery side;
 Through Moses and through Aarons hand,
 thou didst them safely guide.

Attendite populi. Psal. Lxxviij. T. S

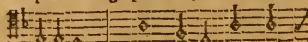
Hee sleweth haue God of his mercy chose his Church of the posteritie of Abraham, casting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, and be ashamed of their perverser ancestors. The holy Ghost hath comprehended as it were the summe of all Gods benefites, that the grosse people might see in few words the effect of the whole historie.



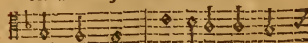
A Trend my people to my Law, and
 to my words incline. 2. My mouth shall



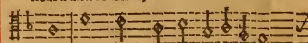
speake strange parables, and senten-



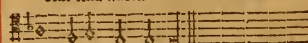
ces diuine. 3. Which we our selues haue



heard and learn'd, euen of our Fathers



old: And which for our instruction



our Fathers haue vs told.

4 Because we should not keepe it close,
 from them that should come after :
 Who should Gods power to their race praise,
 and all his workes of wonder.
 5 To Iacob he commandement gaue,
 how Israel should liue :
 Willing our Fathers should the same
 vnto their children giue.
 6 That they and their posteritie,
 which were not sprung vnto :
 Should haue the knowledge of the law,
 and teach their feede also.
 7 That they may haue the better hope
 in God that is aboue,
 And not forget to keepe his lawes
 and his precepts in loue.
 8 Not being as our Fathers were,
 rebelling in Gods sight,
 And would not frame their wicked hearts
 to know their God aright.

9 How went the people of Ephraim
their neighbours for to spoyle:
Shooting their darts the day of warre,
and yet they tooke the spoyle?

10 For why? they did not keepe with God,
the couenant that was made:

Nor yet would walke or leade their lines,
according to his trade,

11 But put into obliuion,
his counsell and his will.

And all his works most magnifque,
Which he declared still.

The second part.

12 What wonders to our forefathers,
did he himselfe disclose:

In Egypt land within the field,
that called is Thaneos:

13 He did diuide and cut the sea,
that they might passe at once:
And made the water stand as still,
as doth an heape of stones.

14 He led them secret in a cloud
by day, when it was bright:
And in the night when darke it was,
with fire he gaue them light.

15 He brake the rocke in wildernesse,
and gaue the people drinke,
As plentifull as when the deepes
doe flow vp to the brinke.

16 He drew out riuers out of rocks,
that were both dry and hard:
Of such abundance that no floods,
to them might be comparde,

17 Yet for all this against the Lord,
their sinne they did increase:
And stirred him that is most hie,
to wrath in wildernesse.

18 They tempted him within their hearts,
like people of mistrust:
Requering such a kinde of meate,
as serued to their lust.

19 Saying with murmuration,
in their vnfaithfulnesse,
What can this God prepare for vs,
a feast in wildernesse?

20 Behold hee brake the stonie rocke,
and floods forth with did flow:
But can hee now giue to his folke,
both bread and flesh also?

21 When God heard this he waxed wrath,
with Iacob and his seed,
So did his indignation
on Israel proceed.

The third part.

22 Because they did not faithfully
beleue and hope that hee
Could alwayes helpe and succour them
in their necessity.

23 Wherefore he did command the clouds,
forth with they brake in sunler:

24 And raide downe Manna for them to eat,
a food of mickle wonder.

25 When earthly men with Angels food,
were fed at their request:

26 He bal the East with le blow away,
and brought in the South-west.

27 And rain'd downe flesh as thick as dust,

and fowle as thicke as sand:

18 Which he did cast amidst the place,
Where all the tents did stand.

29 Then did they eat exceedingly,
and all men had their fils,

Yet more and more they did desire,
to serue their lusts and wils.

30 But as the meate was in their mouthes,
his wrath vpon them fell:

31 And flew the flower of all their youth,
and choise of Israel.

32 Yet fell they to their wonted sinne,
and still they did him grieue,

For all the wonders that he wrought,
they would him not beleue,

33 Their dayes therefore hee thorned,
and made their honour vaine:

Their yeeres did waste and passe away,
with terour and with paine,

34 But euer when hee plagued them,
they sought him by and by:

35 Remembring then he was their strength,
their helpe and God most hie.

36 Though in their mouthes they did but
and flatter with the Lord: (glofe)
And with their tongues and in their hearts,
dissembled euery word.

The fourth part.

37 For why? their hearts were nothing bene
to him, nor to his trade:

Nor yet so keepe, nor to performe,
the couenant that was made,

38 Yet was he still fo mercifull,
vwhen they deferred to die:

That he forgane them their misdeeds,
and would not them destroy.

Yea many a time he turn'd his vvrath,
and did himselfe adufe:

And would not suffer all his vvhole
displeasure to arise.

39 Considering that they vvere but flesh,
and euen as a vvinde,

That passeth away and cannot vvell
retourne by his owne kinde,

40 How oftentimes in wildernesse,
did they the Lord pronoke?

How did they moue and stirre the Lord,
to plague them with his stroke?

41 Yet did they turne againe to sinne,
and tempted God oft-soone:

Prescribing to the holy Lord,
what things they would haue done.

42 Not thinking of his hand and power,
nor of the day when he

Delivered them out of the hands,
of the fierce enemy,

43 Nor how he wrought his miracles,
as they themselves beheld

In Egypt and the wonders that
he did in Zoan field.

44 Nor how he turned by his power,
their waters into blood,

That no man might receiue his drinke
at riuer nor at flood,

45 Nor how he sent them swarmes of flies,
which did them sore annoy.

And sild their country full of frogs;
which did their land destroy.

The fifth part.

46 Nor how he did commit their fruits
vnto the Caterpillar :

And all the labour of their hands,
he gaue to the Grasshopper.

47 With hailestones he destroyd their vines,
so that they were all lost :

And not so much as wilde figge trees,
but he confumde with frost.

48 And yet with hailestones once againe;
The Lord their cartell smote,

And all their flocks and heards likewise,
vvith thunder-bolts full hot.

49 He cast vpon them in his ire,
and in his fury strong :

Displeasure, vvyrath, and euill spirits:
to trouble them among.

50 Then to his vvraht he made a vvay,
and spared not the least :

But gaue vnto the pestilence,
the man and eke the beast,

51 He strake also the first borne all,
that vp in Egypt came :

And all the chiefe of men and beasts,
vvithin the tents of Ham.

52 But as for all his owne deare folke,
he did preferre and keepe,

And cartied them through vvildernesse,
euen like a focke of sheepe.

53 Without all feare, both safe and sound,
he brought them out of thrall:

Whereas their foes vvith rage of seas,
were ouer vvhelmed all.

54 And brought them out into the coasts,
of his owne holy land :

Euen to the mount vvich he had got,
by his strong arme and hand.

55 And there cast out the heathen folke,
and did the land diuide :

And in their tents he set the tribes
of Israel to abide.

56 Yet for all this their God most hie,
they stirr'd and tempted still :

And vvould not keepe his testament
nor yet obey his vvill.

57 But as their fathers turned backe,
euen to they went astray :

Much like a bowe that vvill not bend :
but slip and start away.

The sixth part.

58 And grieved him vvith their bill altars,
vvith offerings and vvith fire :

And vvith their idoles vehemently
prouoked him to ire.

59 Therewith his vvraht began againe :
to kindle in his breast :

The naughtinesse of Israel,
he did so much detest.

60 Then he forooke the tabernacle
of Silo, vvhere he was

Right conuerfant vvith earthly men,
euen as his dvelling place.

61 Then suffered he his might and pover,
in bondage for to stand :

And gaue the honour of his Arke,
into his enemies hand,

61 And did commit them to the sword,
vvroth vvith his heritage :

62 The young men vvere deuoured vvith fire,
maydes had no marriage.

64 And vvith the sword the Priests also,
did perish enery one :

And not a vvildovv left aliue,
their death for to bemone.

65 And then the Lord began to vvake,
like one that slept a time :

And as a valiant man of warre,
refreshed after wine.

66 With Emrods in their hinder parts,
he strake his enemies all :

And put them then vnto a shame,
that was perpetuall.

67 Then he the tent and Tabernacle,
of Ioseph did refuse :

As for the tribe of Ephraim,
he would in no wise chuse.

68 But chose the tribe of Iehuda,
whereas he thought to dwell :

Euen the noble mount Sion,
which he did loue so well.

69 Whereas he did his temple build,
both sumptuously and sure :

Like as the earth, which he hath made
for euer to endure.

70 Then chose he David him to serue,
his people for to keepe :

Whom he tooke vp and brought away,
euen from the folds of sheepe.

71 As he did follow the Ewes with yong,
the Lord did him aduance :

To feede his people Israel,
and his inheritance.

72 Then David with a faithfull heart,
his focke and charge did feede :

And prudently vvith all his power,
did gouerne them indeed.

Deus venerunt. Psal. Lxxix. I. H.

The Israelites complaine to God for the calamities that they suffered, when Antiochus destroyed their Temple and Citie, desiring ayde against his tyranny, least God and religion should be contemned by the heathen, who should see them forsaken and perishe.

Sing this as the 77. Psalm.

○ Lord, the Gentiles doe inuade,
thine heritage to spoyle,

Ierusalem an heape is made,
thy Temple they desile.

2 The bodies of thy Saints most deare
abroad to birds they cast :

The flesh of such as doe thee feare,
the beasts deuoure and waste.

3 Their blood throughout Ierusalem,
as water spilt they haue.

So that there is not one of them,
to lay their dead in graue.

4 Thus are we made a laughing stocke,
almost the world throughout :

The enemies at vs left and mocke;
which dwell our coast about.

5 Wilt thou, O Lord, thus in thine ire,
against vs euer fume ?

And shew thy wrath as hot as fire,
thy folke for to consume :
6 Vpon those people powre the same,
which did thee neuer know :
All realmes which call not on thy name,
consume and ouerthrow.

7 For they haue got the vpper hand,
and Jacobs seede destroyd :
His habitation and his land,
they haue left waste and void.
8 Beate not in minde our former faults,
with speede some pitie shew :
And aide vs Lord in all assaults,
for we are weake and low.

The second part.

9 O God that giu'st all health and grace,
on vs declare the same :
Weigh not our works, our sinnes deface,
for honour of thy name.
10 why shall the wicked still alway,
to vs as people dumbe :
In thy reproach ioyoyce and say,
where is their God become ?

11 Require O Lord, as thou see'st good,
before our eyes in fight :
Of all these folke thy seruants blood,
which they spilt in despite.
12 Receiue into thy sight in hast,
the clamours, grieve and wrong.
Of such as are in prison cast,
sustaining yrons strong.

Thy force and strength to celebrate,
Lord set them out of band,
Which vnto death are destinate,
and in their enemies hand.

13 The nations which haue beene so bold,
as to blaspheme thy name :
Into their laps with euell fold,
repay againe the same.

14 So weethy folke and pasture sheepe,
will prayle thee euermore :
And teach all ages for to keepe,
for thee like prayle in store.

Qui regis Israel. Psal. Lxxx. I.H.

*A lamentable prayer to God to helpe the miseries of
the Church, desiring him to consider the first estat,
when his fauour turned toward them, that hee
might finish that worke which he had begun.*

Sing this as the 67 Psalme.

THOU Heard that Israel do'st keepe,
giue eare and take good heed :
Which lead'st Ioseph like a sheepe,
and dost him watch and feed.

2 Thou Lord, I say, whose feat is set,
on Cherubins so bright :
Shew forth thy selfe, and doe not let,
send downe thy beames of light.

3 Before Ephraim and Benjamin,
Manasses eke likewise :
To shew thy power doe thou begin,
come helps vs Lord arise.

4 Direct our hearts vnto thy grace,
conuert vs Lord to thee :
Shew vs the brightnesse of thy face,
and then full safe are we.

5 Lord God of hostes of Israel,

how long wilt thou, I say
Against thy folke in anger swell,
and wilt not heare them pray :
6 Thou dost them feede with sorrowes deepe,
their bread with teares they eate,
And drinke the teares that they doe weepe,
in measure full and great.

7 Thou hast vs made a very strife
to those that dwell about :
And that our foes doe loue alife,
they laugh and iest it out.

8 O take vs Lord vnto thy grace,
conuert our mindes to thee :
Shew forth to vs thy ioyfull face,
and we full safe shall be.

9 From Egypt where it grew not well,
thou brought'st a vine full deare :
The heathen folke thou didst expell,
and thou didst plant it there.
10 Thou didst prepare for it a place,
and set her rootes full fast :
That it did grow and spring apace,
and fill'd the land at last.

The second part.

11 The hills were couered round about,
with shade that from it came,
And eke the Cedars high and stout,
with branches of the same.

12 Why then didst thou her wall destroye ?
her hedge pluckt vp thou hast :
That all the folke that passe thereby,
thy vine may spoyle and wast.

13 The Bore out of the wood so wild,
dost dig and root it out :
The furiions beast out of the field
denoure it all about.

14 O Lord of hostes returne againe,
from heauen looke betime :
Behold, and with thy helpe sustaine,
this poore vineyard of thine.

15 Thy plant I say, thine Israel,
whom thy right hand hath set :
The same which thou didst loue so well,
O Lord, do not forget.

16 They lop and cut it downe apace,
they burne it eke with fire :
And through the frowning of thy face,
we perish in thine ire.

17 Let thy right hand be with them now,
whom thou hast kept so long :
And with the sonne of man, whom thou
to thee hast made so strong.

18 And so when thou hast set vs free,
and saued vs from shame,
Then will wee neuer fall from thee,
but call vpon thy name.

19 O Lord of hostes, through thy good grace,
conuert vs vnto thee :
Behold vs with a pleasant face,
and then full safe are wee.

Exultate Deo. Psal. Lxxxj. I.H.

*An exhortation to prayse God for his benefits, con-
demning their ingratitude.*

Bright and glad in God ioyoyce,
which



- 3 Blou as it were in the new moone,
vvhich Trumpets of the best :
As it is vsed to be done
at any solemne feast.
- 4 For this is vnto Israel
a statute and a trade :
A law that must be kept full vvell
vvhich Iacobs God hath made,
- 5 This clause vvhich Ioseph vs decreed,
vvhhen he from Egypt came :
That as a vvitnesse all his seede
should still obserue the same.
- 6 When God, I say, had thus prepar'd
to bring him from that land :
Whereas the speech vvhich he had heard
he did not vnderstand.
- 7 I from his shoulders rooke, saith he,
the burthen cleane avay :
And from the furnace quit him free,
from burning brick of clay.
- 8 When thou in grieft didst cry and call
I holpe thee by and by :
And I did answer thee vvvithall
in thunder secretly.
- 9 Yea, at the vvaters of discord,
I did thee tempt and prouee :
Whereas the goodnes of the Lord
vvhith muttering thou didst moue.
- 10 Heare O my folke, O Israel,
and I assure it thee :
Regard and marke my vvords full vvell,
if thou wilt cleane to me.

The second part.

- 11 Thou shalt no god in thee reuerse
of any land abroad :
Nor in no vile to bow or serue
a strange and foraine god.
- 12 I am the Lord thy God, and I
from Egypt set thee free :
Then aske of me abundantly,
and I will giue it thee.
- 13 And yet my people vvould not heare
my voyce, vvhhen that I spake :
Nor Israel vvould not obey,
but did me quite forsake.
- 14 Then did I leaue them to their vvill,
in hardnesse of their heart :

To vvalke in their ovvne counsell still,
themselves they might peruert.

- 15 O that my people vvould haue heard
the vvords that I did say?
And eke that Israel vvould regard
to vvalke vvvithin my vway.
- 16 How soone would I confound their foes
and bring them downe full low :
And turne my hand vpon all those
that would them ouerthrow :
- 17 And they that at the Lord doe rage,
as slaues should seeke him till :
But of his folke the time and age
should flourish euer still.
- 18 I would haue fed them with the crop
and finest of the wheat :
And made the rocke with hony drop
that they their fils should eate.

Deus stetit. Psal. Lxxxij. I. H.

Dauid declaring God to be present vvith Iudges and Magistrates, reprovveth their partialitie and vvrighteousnesse, and exhorteth them to doe iustice, but seeing no amehndment, he desireth God to execute iustice himselfe.

Sing this as the 77. Psalme.

- A** Mid the praise with men of might,
the Lord himselfe did stand,
To plead the cause of truth and right,
with Iudges of the land.
- 2 How long, said he, will you proceede,
false iudgement to award?
And haue respect for lone of meede,
the wicked to regard?
- 3 Whereas of due you should defend
the fatherlesse and weake :
And when the poore man doth contend
in iudgement iustly speake.
- 4 If ye be wise, defend the cause
of poore men in their right :
And rid the needy from the clawes
of tyrants force and might.
- 5 But nothing will they know or learne,
in vaine to them I talke :
They will not see, or ought desire
but will in darkenesse walke.
- For loe, euen now the time is come
that all things fall to nought,
And likewise lawes both all and some,
for gaine are sold and bought.
- 6 I had decreed it in my sight,
as Gods to take you all:
And children to the most of might
for loue I did you call.
- 7 But notwithstanding ye shall die
as men, and so decay :
O tyrants, I shall you destroy,
and plucke you quite avay.
- 8 Vp Lord, and let thy strength be knownne
and iudge the vvorld vvith might :
For vvhy : all nations are thine ovvne,
to take them as thy right.

Deus quis similis? Psal. Lxxxij. I. H.

The Israelites pray the Lord to deliuer them from their enemies, both at home and far off: also that all such wicked people be stricken vvith his stormy tempests, that they may know his power.

Sing this as the 77 Psalme.

DOe not, O Lord, refrain thy tongue,
in silence doe not stay;
With-hold not Lord thy selfe to long,
nor make no more delay:
2 For why? behold thy foes, and see
how they doe rage and cry;
And those that beare an hate to thee
hold vp their heads on hie.

3 Against thy folke they vse deceit,
and craftily enquire:
For thine elect to lie in waite
their counsell doth conspire.
4 Come on say they, let vs expell,
and plucke these folke away:
So that the name of Israel
may vterly decay.

5 They all conspire within their hearts,
how they may thee withstand:
Against the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Hasmaleites also:
The Haggarens and Moabites,
with diuers other moe.

7 Geball with Ammon, and likewise
doth Amalecke conspire:
The Philistims against thee rise,
with them that dwell at Tirc,
8 And Assur eke is well apaid,
with them in league to be:
And doth become a fence and aid
to Lots posteritie.

9 As thou didst to the Midianites,
so serue them Lord each one:
As to Siser, and to Iabin,
beside the brooke Kison.
10 Whom thou in Eddor didst destroy,
and waste them through thy might:
That they like dung on earth did lie,
and that in open sight.

The second part.

11 Make them now and their Lords appeare
like Zeb and Oreb than:
As Zeba and Zalmana were,
the Kings of Midian.
12 Which sayd, let vs throughout the land
in all the coasts abroad,
Possesse and take into our hand
the faire houses of God.
13 Thine them, O God, with stormes as fast
as wheelles that haue no stay:
Or like the chaffe which men doe cast
with windes to flie away.
14 Like as the fire with rage and fume,
the mighty Forrests spils:
And as the flame doth quite consume
the mountaines and the hills.
15 So let the tempest of thy wrath
vpon their necks be laid:
And of thy stormy wrath and shower
Lord make them all afraid.
16 Lord bring them all I thee desire
to such rebuke and shame:
That it may cause them to enquire,
and learne to seek thy name.

17 And let them euermore daily
to shame and slander fall:
And in rebuke and obloquie
to perishe eke withall.
18 That they may know and feeble full well,
that thou art called Lord:
And that alone thou dost excell
and raigne throughout the world.

Quam dilecta? Psal. Lxxxiiij. I.H.

*David exiled his country, disireth ardently to re-
turne to Gods Tabernacle, and assembly of the
Saints, to prayse God: then hee praysthe the cou-
rage of the people that passe the wilderness, to
assemble themselves in Sion.*

Sing this as the 67 Psalme.

How pleasant is thy dwelling place,
O Lord of hostes to mee?

The Tabernacles of thy grace,
how pleasant Lord they be:

2 My soule doth long full fore to goe
into thy Courts abroad:

My heart doth lust, my flesh also
in thee the liuing Lord.

3 The sparrows finde a roome to rest,
and saue themselves from vrrong;

And eke the fwallovv hath a nest
vwherein to keepe her yong.

4 These birds full nigh thine Altar may
haue place to sit and sing;

O Lord of hostes, thou art I say,
my God and eke my king.

5 O they be blessed that may drvell
vwithin thy house alvvayes;

For they all times thy facts doe tell,
and euer giue thee prayse.

6 Yea, happy sure like vwife are they,
whose stay and strength thou art;

Which to thy house doe minde the vvay,
and seeke it in their heart.

7 As they goe through the vale of teares
they digge vp fountaines still;

That as a spring it all appeares,
and thou their pits dost fill.

8 From strength to strength they vvake full
no faintesse there shall be;

And so the God of Gods at last
in Sion they doe see.

9 O Lord of hostes to me giue heede,
and heare vvhen I doe pray;

And let it through thine eares proceede,
O Iakobs God I say.

10 O Lord our shield of thy good grace
regard and so draw neare:

Regard I say, behold the face
of thine anoynted deare.

11 For vvhy? vwithin thy Courts on day
is better to abide;

Then other vvhere to keepe or stay
a thousand dayes beside.

12 Much rather vvould I keepe a doore
vwithin the house of God,

Then in the tents of vickednesse
to settle mine aboad.

13 For God the Lord light and defence,
vvill grace and vvorship giue;

And no good thing vvill he vvith-hold
from them that purely liue.

84 O Lord, of hostes that man is blest,
and happy sure is hee:
That is perswaded in his brest,
to trust all times in thee.

Benedixisti Dom. Psal. Lxxxv. I. H.

Because God *vvithdrew* not his rod from his Church after the returne from Babylon, first they put him in minde, that he should not leave the worke of his grace vnperfect, and complaine of their long affliction, Then they reioyce in hope of promised deliuerance, *v* which was a figure of Christ's kingdome, vnder v which should be perfect felicity.

Sing this as the 81. Psalme.

- T**hou hast bene mercifull indeed,
O Lord, vnto thy land:
For thou restoredst Jacobs seed,
from thraldome out of hand.
- 2 The wicked wayes that they were in,
thou didst them cleane remit:
And thou didst hide thy peoples sinne,
full close thou coueredst it.
- 3 Thine anger eke thou didst assuage,
that all thy wrath was gone:
And so didst turne thee from thy rage,
with them to be at one.
- 4 O God of health, doe now conuert
thy people vnto thee:
Put all thy wrath from vs apart,
and angry cease to be.
- 5 Why? shall thine anger neuer end,
but still proceed on vs,
And shall thy wrath it selfe extend,
vpon all ages thus?
- 6 Wilt thou not rather turne therefore,
and quicken vs, that wee
And all thy folke may euermore,
be glad and ioy in thee?
- 7 O Lord, on vs doe thou declare,
thy goodnesse to our wealth:
Shew forth to vs and doe not spare,
thine aide and sauing health.
- 8 I will hearken what God saith, for he
speakes to his people peace:
And to his Saints that neuer they,
returne to foolishnesse.
- 9 For why? his helpe is still at hand;
to such as doe him feare:
Whereby great glory in the land
shall dwell and flourish there.
- 10 For truth and mercy there shall meete;
in one to take their place:
And peace shall iustice with kisse greet;
and there they shall embrace.
- 11 As truth from earth shall spring apace,
and flourish pleasantly:
So righteousness shall shew her face,
and looke from heauen hie.
- 12 Yea, God himselfe doth take in hand,
to giue vs each good thing:
And through the coasts of all the land,
the earth her fruits shall bring.
- 13 Before his face shall iustice goe,
much like a guide or stay:
He shall direct his steps also,
and keepe them in the way;

Inclina Dom. Psal. Lxxxvj. I. H.

David sore afflicted, prayeth seruenly for deliuerance, sometimes rehearsing his miseries and mercies received, desiring also to be instructed of the Lord, that hee may feare and glorifie his name. He complaineth also of his aduersaries, and requesteth to be deliuered from them.

Sing this as the 81. Psalme.

- I** Ord bow thine eare to my request,
and heare me by and by:
With grievous paine and griefe oppress;
full poore and weakes am I.
- 2 Preferre my soule, because my wayes,
and doings holy be,
And saue thy seruant, O my Lord,
that puts his trust in thee.
- 3 Thy mercy Lord on me expresse;
defend me eke withall:
For through the day I doe not cease,
on thee to cry and call.
- 4 Comfort O Lord, thy seruants soules,
that now with paine is pinde:
For vnto thee Lord I extoll,
and lift my soule and minde.
- 5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercie plentifull,
to all that call on thee.
- 6 O Lord, likewise when I doe pray,
regard and giue an care:
Marke well the words that I doe say,
and all my prayers heare.
- 7 In time when trouble doth me moone,
to thee I doe complaine:
For why? I know and doe prooue,
thou answerest me againe.
- 8 Among the Gods (O Lord) is none,
with thee to be compare:
And none can doe as thou alone,
the like hath not bene heard.
- The second part.*
- 9 The Gentiles and the people all,
which thou didst make and frame:
Before thy face on knees will fall,
and glorifie thy name.
- 10 For why? thou art so much of might,
all power is thine owne,
Thou workest wonders still in sight,
for thou art God alone.
- 11 O teach me Lord the way, and I
shall in thy truth proceed:
O ioyne my heart to thee so nic,
that I thy name may dread.
- 12 To thee my God will I giue prayes,
with all my heart, O Lord:
And glorifie thy name alwayes,
for euer through the world.
- 13 For why? thy mercie shewed to mee
is great, and doth excell:
Thou fect my soule at liberty,
out from the lower hell.
- 14 O Lord the proud against me rise;
and heapes of men of might,
That seeke my soule, and in no wise,
will haue thee in their sight.
- 15 Thou Lord art mercifull and meeke;
full slacke and slow to wrath:

*many
Robins
her brood
steal
knot the
brood
fear of
shame
for hea
A loo
is the
one*

Thy goodnesse is full great, and eke
thy truth no measure hath.

16 O turne to me, and mercy grant;
thy strength to me apply:
O helpe and saue thine owne seruants,
thy handmaids sonnie am I.

17 On me some signe of fauour show,
that all my foes may see:
And be asham'd, because Lord thou
doest helpe and comfort me.

Fundamentum ejus. Psal. Lxxxvij.

*The holy Ghost promisseth that the Church as yet in
miserie after the Captiuitie of Babylon, should be
restored to great excellencie, so that nothing
should be more comfortable then to be numbered
among the members thereof.*

Sing this as the 81. Psalm.

THe Citie shall full well endure,
her ground-worke still doth stay;

Vpon the holy hill full sure,
it can no time decay.

2 God lowes the gates of Sion best;
his grace doth there abide,
He lowes them more then all the rest;
of Iacobs tents beside.

3 Full glorious things reported be;
in Sion and abroad:

Great things I say are sayd of thee,
thou Citie of our God.

4 On Rahab I will cast an eye,
and beare in minde the same;

And Babylon shall eke apply,
and learne to know my name;

5 Loe Palestine and Tyre also,
with Ethiope likewise,

A people old full long agoe,
were borne and there did rise;

6 Of Sion they shall say abroad,
that diuers men of fame.

Hence there sprung vp, and the high God
hath founded fast the same.

7 In their records to them it shall,
through Gods deuise appeare:

Of Sion that the chiefe of all
had his beginning there.

8 Their trumpeters with such as sing;
therein great plenty be;

My fountaines and my pleasant springs,
are compact all in thee.

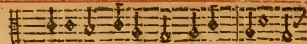
Domine Deus. Psal. Lxxxvij. I.H.

*The faithfull sore afflicted by sicknesse, persecution,
aduersity, and as it were left of God without any
consolation: yet call on God by faith, and strive
against desperation.*

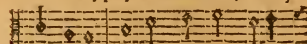
Lord God of healthe hope and stay

thou art alone to me, I call and cry through-

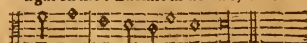
out the day, and all the night to thee,



2. O let my prayers soone ascend, vnto thy



sight on him: Encline thine eare, O Lord



entend, and harken to my crie.

3 For why? my soule with woe is fill'd;
and doth in trouble dwell:

My life and breath almost doth yeeld,
and draweth nie to hell.

4 I am esteem'd as one of them;
that in the pit doe fall:

And made as one among those men,
that haue no strength at all.

5 As one among the dead and free
from things that here remaine:

It were more ease for me to bee,
with them the which were slaine;

As those that lie in graue I say,
whom thou hast cleane forgot:

The which thy hand hath cut away,
and thou regardst them not.

6 Ye like to one shut vp full sure;
within the lower pit,

In places darke and all obscure,
and in the depth of it.

7 Thine anger and thy wrath likewise,
full fore on me doth lie:

And all thy stormes against me rise,
my soule to vex and trie.

8 Thou pust my friends farre off from me;
and makest them hate me sore;

I am shut vp in prison fast,
and can come forth no more.

9 My sight doth faile through griefe and woe,
I call to thee O God,

Throughout the day, my hands also
to thee I stretch abroad.

The second part.

10. Doeest thou vnto the dead declare;
thy wondrous workes of fame?

Shall dead to life againe repaire,
and praye thee for the same?

11 Or shall thy louing kindnesse Lord;
be preached in the graue?

Or shall with them that are destroy'd,
thy truth her honour haue?

12 Shall they that lie in darke full low;
of all thy wonders woe?

Or there shall they thy iustice know,
where all things are forgot?

13 But I, O Lord, to thee alway,
doe cry and call apace:

My prayer eke ere it be day,
shall come before thy face.

14 Why dost thou Lord abhorre my soule;
in griefe that seeketh thee?

And now O Lord, why dost thou hide
thy face away from me?

15 I am afflict as dying still,
from youth this many a yeere;

Thy terrours that doe vex me ill
with troubled minde I beare.

16 The furies of thy wrathfull rage
full sore vpon mee fall :

Thy terrours eke doe nor affwage,
but mee oppresse withall.

17 All day they compasse mee about
as water at the tide :

And all at once with streames full stout
beset me on each side.

18 Thou sett'st farre from me my friends,
and louers euery one :

Yea, and mine old acquaintance all
out of my sight are gone.

Misericordias. Psal. Lxxxix. I. H.

*David prayeth God for his couenant made be-
tweene him and his elect by Iesus Christ: then hee
complaineth of the d-solation of his kingdome, so
that the promise seemed to be broken. Finally, hee
prayeth to be deliue'd from afflictions, mentio-
ning the shortnesse of mans life, and confirming
himselfe by Gods promise.*

Sing this as the 67 Psalme.

T O sing the mercies of the Lord,
my tongue shall neuer spare:
And with my mouth from age to age,
thy truth I will declare.

2 For I haue sayd, that mercy shall
for euermore remaine,

In that thou dost the heauens stay
thy truth appeareth plaine.

3 To mine elect, sayth God, I made
a couenant and behest :

My seruant Dauid to perswade,
I sware and did proteſt.

4 Thy seede for euer will I stay,
and stablish it full fast :

And still vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy and mirth,
thy wondrous workes. O Lord :

Thy Saints within thy Church on earth,
thy faith and truth record.

6 Who with the Lord is euall then
in all the clouds abroad :

Among the sonnes of all the Gods
what one is like our God?

7 God in assembly of the Saints
is greatly to be dread :

And ouer all that dwell about,
in terrour to be had.

8 Lord God of hostis in all the world,
what one is like to thee;

On euery side most mighty Lord
thy truth is seene to be.

9 The raging sea by thine aduise;
thou wilt it at thy will :

And when the waues thereof arise,
thou mak'st them calme and still.

10 And Egypt thou Lord hast subdu'd;
and thou hast it desiro'd.

Yea, thou thy selfes with mighty arme,
hast scatter'd all abroad.

The second part.

11 The heauens are thin and still haue bene,
like with the earth and land :

The world with all that is therein,

thou foundest with thy hand.

12 Both North and South, with East & West,
thy selfe didst make and frame :

Both Tabor mount and eke Hermon,
reioyce and prayse thy name.

13 Thine arme is strong and full of power,
all might therein doth lie :

The strength of thy right hand each howre,
thou liest vp on hie.

14 In righteouſnesse and equity,
thou hast thy seate and place :

Mercy and truth are still with thee
and goe before thy face.

15 That folke is bleſt that knoweth aright;
thy present power O God :

For in the fauour of thy sight,
they walke full safe abroad,

16 For in thy name throughout the day,
they ioy and much reioyce :

And through thy righteouſnesse haue they
a pleasant fame and noyse.

17 For why : their glory, strength, and aide
in thee alone doth lie :

Thy goodnesse eke that hath vs staid,
shall lift our horne on hie.

18 Our strength that doth defend vs well,
the Lord to vs doth bring :

The holy one of Israel
he is our guide and King.

19 Sometimes thy will vnto thy Saints;
in visions thou didst shew :

And thus then didst thou say to them,
thy minde to make them know.

A man of might I haue erect
your King and guide to be :

And set him vp whom I elect,
among the folke to me.

The third part.

20 My seruant Dauid I appoint;
whom I haue search'd out:

And with my holy oyle annoynt,
him King of all the rout.

21 For why : my hand is readie still,
with him for to remaine,

And with mine arme also I will,
him strengthen and sustaine.

22 The enemies shall him not oppresse,
they shall him not deuoure :

Ne yet the sonnes of wickednesse,
on him shall haue no power.

23 His foes likewise I will destroy,
before his face in fight :

And those that hate him I will plague,
and strike them with my might.

24 My truth and mercy eke withall,
shall still vpon him lie :

And in my name his horne eke shall
be lifted vp on hie.

25 His kingdome will I set to be
vpon the sea and land :

And eke the running foulds shall he
embrace with his right hand.

26 He shall depend with all his heart,
on me and thus shall say :

27 My Father and my God thou art,
My rocke of health and stay,

28 As my first borne I will him take,
of all on earth that springs :
His might and honour I shall make
above all worldly Kings.
29 My mercy shall be with him still,
as I my selfe haue told :
My faithfull couenant to fulfill
my mercy I will hold.
30 And eke his seede I will sustaine
for euer strong and sure :
So that his fear shall still remaine,
while heauen and earth endure.

The fourth part.

31 If that his sonnes forsake my Law,
and so beginne to swerue :
And of my iudgements haue none awe,
nor will not them obserue :
32 Or if they doe not vse aright,
my statutes to them made :
And set all my commandements light,
and will not keepe my trade :
33 Then with the rod will I beginne
their doings to amend :
And so with scourging for their sinne,
when that they doe offend.
34 My mercy yet and my goodnesse,
I will not take him fro :
Nor handle him with crueltiesse,
and so my truth forgoe.
35 But sure my couenant I will hold,
with all that I haue spoke :
No word the which my lips haue told
shall alter or be broke.
36 Once swore I by my holinesse,
and that performe will I :
With Dauid I will keepe promise
to him I will not lie.
37 His seede for euermore shall raigne,
and eke his throne of might,
As doth the Sunne it shall remaine
for euer in my sight.
38 And as the moone within the skie
for euer standeth fast :
A faithfull winnesse from on hie,
so shall his Kingdome last.
39 But now, O Lord, thou dost reject,
and now thou changeft cheare :
Yea thou art wroth with thine elect,
thine owne annoynted deare.
40 The couenant with thy seruant made
Lord thou hast quite vndone :
And downe vpon the ground also
hath cast his royall Crowne.

The fifth part.

41 Thou pluck'st his hedges vp with might,
his wals thou dost confound :
Thou beatest eke his bulwarkes downe,
and break'st them to the ground.
42 That he is sore destitute and torne
of commers by thorough,
And so is made a mocke and scorn
to all that dwell about.
43 Thou their right hand hast lifted vp,
that him so fore annoy :
And all his foes that him deuoure,
loe thou hast made to ioy.
44 His swordes edge thou didst take away,

that should his foes withstand :
To him in warre no victorie
thou giu'st, nor vpper hand.

45 His glory thou dost also waste,
his throne, his ioy, and rich,
By thee is ouerthrowne, and cast
full low vpon the earth.
46 Thou hast cut off, and made full short
his youth and lustie dayes :
And rais'd of him an ill report,
with shame and great dispraise.
47 How long away from mee, O Lord,
for euer wilt thou turne :
And shall thine anger still alway,
as fire consume and burne :
48 O call to minde, remember then,
my time consumeth fast,
Why hast thou made the sonnes of men,
as things in yaine to waste :
49 What man is he that liueth here,
and death shall neuer see ;
Or from the hand of hell his soule
shall he deliuer free ?
50 Where is O Lord, thine old goodnesse,
so oft declar'd before :
Which by thy truth and vprightnesse
to Dauid thou hast sworne :

51 The great rebukes to minde I call,
that on thy seruants lye :
The railing of the people all
borne in my breast haue I.
52 Wherewith O Lord, thine enemies
blasphem'd haue thine name :
The steps of thine annoynted one
they cease not to defame.
53 All praye to thee O Lord, of hoastes,
both now and eke for aye ;
Through skie, and earth, and all the coasts :
Amen, Amen, I say.

Domine refugium. Psal. xc. I. H.

*Moses seeing the people neither admonished by the
breuitie of their life, nor by plagues to be thankfull,
prayeth God to turne their hearts, and continue
his mercy towards them and their posterity for
euer.*

Sing this as the 78 Psalme.

Thou Lord hast bene our sure defence,
our place of ease and rest :
In all times past, yea, so long since,
as cannot be exprest,
2 Ere there was made mountaine or hill,
the earth and all abroad :
From age to age, and alwayes still,
for euer thou art God.
3 Thou grindest man through griefe & paine,
to dust, or clay, and then,
And then thou saist againe, reutne
againe, ye sonnes of men.
4 The lasting of a thousand yeare
what is it in thy sight :
As yesterday it doth appeare
or as a watch by night.
5 So soone as thou dost scatter them,
then is their life and trade,
All as a sleepe, and like the grasse,
whose beauty soone doth fade,

6 Which in the morning shines full bright,
but fadeth by and by;
And is cut down ere it be night,
all withered, dead and drie.

7 For through thine anger we consume
our might is much decayd:
And of thy feruent wrath and fume
we are full forso affraid.

8 The wicked workes that we haue wrought
thou testst b:fo:re thine eye:
Our priuie faults, yea, eke our thoughts
thy countenance doth spy.

9 For through thy wrath our dayes doe waste,
there of doth nought remaine:
Our yeares consume as words or blasts,
and are not cold againe.

10 Our time is threescore yeeres and ten,
that we doe liue on mould:
If one see fourescore, surely then
we count him wondrous olde.

The second part.

11 Yet of this time the strength and chiefe
the which wee count vpon:
Is nothings els but painefull grieffe,
and wee like blasts are gone.

12 Who once doth know what strength is
what might thine anger hath? (there
Or in his heart who doth these feare
according to thy wrath?

13 Instruct vs Lord to know and try,
how long our dayes remaine:
That then we may our hearts apply
true wisdomed to attaine.

14 Returne, O Lord, how long wilt thou
foorth on in wrath proceed?
Shew fauour to thy seruants now,
and helpe them at their need.

15 Refresh vs with thy mercy soone,
and then our ioy shall be:
All times so long as life shall last
in heart reioyce shall we.

16 As thou hast plagued vs before:
now also make vs glad:
And for the yeeres wherein full sore
affliction we haue had.

17 O let thy worke and power appeare,
and on thy seruants light:
And shew vnto thy children deare,
thy glory and thy might.

18 Lord let thy grace and mercy stand
on vs thy seruants thus:
Confirm the workes we take in hand,
Lord prosper them to vs.

Qui habitat. Psal. XCI. I.H.

*Here is described the assurance he liueth in, that
commiteth himselfe wholly to Gods protection in
all temptation, a promise of God to those that loue
him, know him, and trust in him, to deliuer them,
and giue them immortal glory.*

Sing this at the 99. Psalme.

HE that within the fecer place,
of God most high doth dwell:
In shadow of the mightiest grace
at rest shall keepe him well.

Thou art my hope and my strong hold,
I to the Lord will say:
My God he is in him will I
my whole affiance lay.

3 He shall defend thee from the snare
the which the hunter layd:
And from the deadly plague and care
whereof thou art afraid.

4 And with his wings shall couer thee,
and keepe thee safely there,
His faith and truth thy fence shall be
as sure as shield and speare.

5 So that thou shalt not neede I say,
to feare, or be affright
Of all the shafts that flie by day,
nor terrours of the night.

6 Nor of the plague that priuily
doth walke in darke so fast:
Nor yet of that which doth destroy,
and at noone dayes doth waste.

7 Yea, at thy side as thou dost stand
a thousand dead shall bee:
Ten thousand eke at thy right hand,
and yet thou shalt be free.

8 But thou shalt see it for thy part,
thine eyes shall well regard:
That euen like to their desert
the wicked haue reward.

9 For why? O Lord, I onely lust,
to stay my hope on thee:
And in the highest I put my trust,
my sure defence is hee.

10 Thou shalt not neede noone ill to feare,
with thee it shall not mell:
Nor yet the plague shall once come neare
the house where thou doest dwell.

11 For why? vnto his Angels all
with charge commanded hee,
That still in all thy wayes they shall
preferue and prosper thee.

12 And in their hands shall beare thee
still waiting thee vpon:
So that thy foote shal neuer chance
to spurne at any stone.

13 Vpon the Lyon thou shalt goe,
the Adder fell and long:
And tread vpon the Lyons yong
with Dragons stout and strong.

14 For he that trusteth vnto me,
I will dispatch him quite:
And him defend because that he
doth know my name aright.

15 When hee for helpe to me doth cry,
an answer I will giue:
And from his griefe take him will I,
in glory for to liue.

16 With length of yeeres, and dayes of wealth
I will fulfill his time:
The goodnesse of my sauing health,
I will declare to him.

Bonum est. Psal. XCII. I.H.

*A Psalme for the Sabbath, to stirre up the people to
acknowledge & praise God in his workers, David
reioyceth therein, but the wicked consider not
that the vngodly when he is the most flourishing,
shall most speedily perish. In the end is described
the felicitie of the iust, planted in the house of God,
in praise of the Lord.*

Sing this at the 88. Psalme.

IT is a thing both good and meet
to praise the highest Lord:

And in thy name, O thou most high,
to sing with one accord.

2 To shew the kindnesse of the Lord
betime ere day be light :

And eke declare his truth abroad,
when it doth draw to night.

3 Vpon ten strenged instruments,
on Lute and Harpe so sweet :

With all the mirth you can inuent,
of instruments most meete.

4 For thou hast made mee to reioyce
in things so wrought by thee :

And I haue ioy in heart a voyce
thy handy works to see.

5 O Lord, how glorious and how great
are all thy works so stout ?

So deeply are thy counsels set
that none can trie them out.

6 The man vnwise hath not the wit
this gear to passe to bring :

And all such fooles are nothing fit
to vnderstand this thing.

7 When so the wicked at their will,
as grasse doe spring full fast :

They when they flourish in their ill
for euer shall be waste.

8 But thou art mighty Lord most hie,
yea, thou dost raigne therefore :

In euerie time eternally,
both now and euermore.

9 For why : O Lord behold and see,
behold thy foes I say :

How all that worke iniquity,
shall perish and decay.

10 But thou like as an Vnicorne,
shalt list my horne on hie :

With fresh and new prepared Oyle,
thine oynted king art I.

11 And of my foes before mine eyes,
shall see the fall and shame :

Of all that vp against me rise,
mine eare shall heare the same.

12 The iust shall flourish vp on hie,
as Date trees bud and blow :

And as the Cedars multiplie,
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our God :

Within his courtes they spring apace,
and flourish all abroad.

14 And in their age much fruite shall bring,
both fat and well besene :

And pleasantly both bud and spring,
with boughes and branches greene.

15 To shew that God is good and iust,
and vpright in his will :

He is my rocke, my hope, my trust,
in him there is none ill.

Dominus regnauit. Psal. xciiij. I.H.

He praiseth the power of God, in the creation of the world, and beatech downe all people which lift themselves against his Majesty, and prouoketh to consider his promises.

Sing this as the 77. Psalm.
T He Lord as King aloft doth raigne,
in glory goodly dight :

And he to shew his strength and maine
hath girt himselfe with might.

2 The Lord likewise the earth hath made,
and shaped it so sure :

No might can moue or make it fade,
at stay it doth endure.

3 Ere that the world was made or wrought,
thy seate was set before :

Beyond all time that can be thought,
thou hast bene euermore.

4 The floods, O Lord, the floods doe rise,
they roare and make a noyse :

The floods (I say) did enterprife,
and lifted vp their voyce.

5 Yea, though the storme arise in sight,
though seas doe rage and swell :

The Lord is strong and more of might,
for hee on high doth dwell.

6 And looke what promise hee doth make
his houl hold to defend.

For iust and true they shall it take
all times without an end.

Deus ultionum. Psal. xciiij. I.H.

Hee prayeth God against the violence of tyrants, and comforteth the afflicted, by the good issue of their afflictions, and by the tyme of the wicked.

Sing this as the 78. Psalm.

O Lord, thou dost revenge all wrong,
that office longs to thee :

Sith vengeance doth to thee belong,
declare that all may see.

2 Set forth thy selfe, for thou of right
the earth dost iudge and guide :

Reward the proud and men of might
according to their pride.

3 How long shall wicked men beare sway,
with lifting vp their voyce :

How long shall wicked men I say,
thus triumph and reioyce ?

4 How long shall they with brags burst out,
and proudly prate their fill ?

Shall they reioyce which be so stout,
whose works are euer ill ?

5 Thy rocke O Lord, thine heritage,
they spoyle and vex full fore :

Against thy people they doe rage
still dayly more and more.

6 Thy widowes which are comfortlesse,
and strangers they destroy :

They slay the children fatherlesse,
and none doth put them by.

7 And when they take these things in hand
this talke they haue of thee :

Can Jacobs God this vnderstand ?
tush no, he cannot see.

8 O folke vnwise and people rude,
some knowledge now discern.

Ye fooles among the multitude,
at length begin to learne.

9 The Lord which made the eare of man,
he needes of right must heare :

He made the eyne all things must than
before his sight appeare.

10 The Lord doth all the world correct,
and make them vnderstand :

Shall he not then your deeds detect ?
how can you scape his hand ?

The second part.

- 11 The Lord doth know the thoughts of man
his heart hee seeth full plaine:
The Lord I say, mens thoughts doe scan,
and findeth them but vaine.
- 12 But Lord that man is happy sure,
whom thou dost keepe in awe:
And through correction dost procure,
to teach him in thy law.
- 13 Whereby hee shall in quiet rest,
in time of trouble sit:
When wicked men shall be suppress,
and fall into the pit.
- 14 For sure the Lord will not refuse,
his people for to take:
His heritage whom he did chuse,
hee will no time forsake.
- 15 Vntill that iudgement be decreed,
to iustice to conuert:
That all may follow her with speed:
that are of vpright heart.
- 16 But who vpon my part shall stand,
against the cursed traine?
Or who shall rid mee from their hand,
that wicked works maintaine?
- 17 Except the Lord had bene mine aide,
mine enemies to expell:
My soule and life had now bene laid
almost as low as hell.
- 18 When I did say my foote did slide,
and I am like to fall:
Thy goodnesse Lord did so prouide,
to stay mee vp withall.
- 19 When with my selfe I mused much,
and could no comfort finde:
Then Lord thy goodnesse did me touch,
and that did ease my minde:
- 20 Wilt thou inhaunt thy selfe and draw
with wicked men to sit:
Which with pretence in stead of law,
much mischief doe commit?
- 21 For they consult against the life
of righteous men and good:
And in their counsels they are rise,
to shed the guiltlesse blood.
- 22 But yet the Lord hee is to mee
a strong defence or rocke:
Hee is my God, to whom I flee,
hee is my strength and rocke.
- 23 And hee shall cause their mischiefs all
themselues for to annoy:
And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. xcvi. I.H.

An earnest exhortation to praise God for the gouernment of the world & election to his Church, to eschew the rebellion of the old fathers, who tempted God in the wilderness, and therefore entered not the land of promise.

Sing this as the 77 Psalme.

- Come let vs lift vp our voyce,
and sing vnto the Lord:
In him our rocke of health reioyce
let vs with one accord.
- 2 Yea, let vs come before his face,
to giue him thanks and praise:

In singing Psalmes vnto his grace,
let vs be glad alwayes.

- 3 For why? the Lord hee is no doubt,
a great and mighty God,
Aking aboue all Gods throughout,
in all the world abroad.
- 4 The secrets of the earth so deepe,
and corners of the land;
The tops of hills that are so sleepe,
hee hath them in his hand.
- 5 The sea and waters all are his,
for he the same hath wrought;
The earth and all that therein is,
his hand hath made of nought.
- 6 Come let vs bow and praise the Lord,
before him let vs fall;
And kneele to him with one accord,
the which hath made vs all.
- 7 For why? he is the Lord our God,
for vs he doth prouide:
We are his flocke, he doth vs feede,
his sheepe and he our guide.
- 8 To day if ye his voyce will heare,
then harden not your heart:
As ye with grutching many a yeere
prouoke me in desert.
- 9 Whereas your fathers tempted me,
my power for to proue:
My wondrous works when they did see,
yet still they would mee moue.
- 10 Twice twenty yeeres they did mee grieve,
and I to them did say:
They erre in heart, and not beleue,
they haue not knowne my way.
- 11 Wherefore I sware that when my wrath
was kindled in my breast:
That they should neuer tread the path,
to enter in my rest.

Cantate Dom. Psal. xcvi. I.H.

An exhortation both to the Iewes and Gentiles to praise God for his merite: and this specially ought to be referred to the kingdome of Christ.

Sing this as the 77 Psalme.

- Sing ye with praise vnto the Lord
new songs of ioy and mirth:
Sing vnto him with one accord,
all people on the earth.
- 2 Yea, sing vnto the Lord, I say,
praise ye his holy name:
Declare and shew from day to day,
saluation by the same.
- 3 Among the heathen eke declare
his honour round about:
To shew his wonders doe not spare,
in all the world throughout.
- 4 For why? the Lord is much of might,
and worthy praise alway:
And hee is to be dread of right,
aboue all Gods I say.
- 5 For all the Gods of heathen folke,
are Idols that will fade:
But yet our God hee is the Lord,
that hath the heauens made.
- 6 All praise and honour eke doth dwell,
for aye before his face:

Both power and might likewise excell
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world,
All might and worship eke, I say,
ascribe vnto the Lord.

8 Ascribe vnto the Lord also,
the glory of his name :
And eke into his courts doe goe,
with gifts vnto the same.

The second part.

9 Fall downe and worship yethe Lord,
within his temple bright :
Let all the people of the world,
be fearefull at his sight.

10 Tell all the world, be not agast,
the Lord doth raigne aboute :
Yea, he hath set the earth so fast,
that it can neuer moue.

11 And that it is the Lord alone,
that rules with princely might,
To iudge the nations euery one,
with equity and right.

12 The heauens shall great ioy begin,
the earth eke shall reioyce :
The sea with all that is therein
shall shoute and make a noise.

13 The field shall ioy, and euery thing
that springeth on the earth :
The wood and euery tree shall sing,
with gladnesse and with mirth.

14 Before the pefence of the Lord,
and comming of his might,
When he shall iustly iudge the world,
and rule his folke with right.

Dominus reg. Psal.xcviij. I.H.

Dauid exhorteth all to reioyce for the comming of the kingdome of Christ, dreadfull to the rebels and Idolaters, and ioyfull to the iust, whom he exhorteth to innocency, to reioicing and thanksgiuing.

Sing this as the 95. Psalm.

THe Lord doth raigne, where at the earth
may ioy with pleasant voyce :
And eke the fles with ioyfull mirth,
may triumph and reioyce.

2 Both clouds and darkenesse eke doe swell,
and round about him beare :
Yea, right and iustice euere dwell,
and bide about his seat.

3 Yea, fire and heate at once doe ruine,
and goe before his face :
Which shall his foes and enemies burne;
abroad in euery place.

4 His lightnings eke full bright did blaze,
and to the world appeare :
Whereat the earth did looke and gaze,
with dread and deadly feare.

5 The hills like waxe did melt in sight,
and pefence of the Lord :
They fled before that rulers might,
which guideth all the world.

6 The heauens eke declare and shew
his iustice all abroad :
That all the world may see and know
the glory of our God.

7 Confusion sure shall come to such,

as worship idoles vaine :

And eke to those that glory much,
dumbe pictures to maintaine.

8 For all the idoles of the world,
which they as Gods doe call :
Shall feeble the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heare this thing,
and Iuda shall reioyce :
For at thy iudgement they shall sing,
and make a pleasant noise.

10 That thou, O Lord, art set on high,
in all the earth abroad,
And art exalted wondrously,
about each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill :
For hee doth keepe the soules of his
from such as would them spill.

12 And light doth spring vp to the iust,
with pleasure for his part :
Great ioy with gladnesse, mirth, and lust,
to them of vpriht heart.

13 Ye righteous in the Lord reioyce,
his hoinesse proclaime :
Be thankfull eke with heart and voyce,
and mindfull of the same.

Cantate Dom. Psal.xcviij. I.H.

An earnest exhortation to all creatures to praye the Lord for his pouer, mercy and fidelity in his promise by Christ, by whom he hath communicated his saluation to all nations.

Sing this as the 95 Psalm.

O Sing ye now vnto the Lord
a new and pleasant song :

For he hath wrought throughout the world,
his wonders great and strong.

2 With his right hand full worthily,
he doth his foes deuoure :
And gets himselfe the victory :
with his owne arme and power.

3 The Lord doth make the people know
his sauing health and might,
The Lord doth eke his iustice show,
in all the heathens sight.

4 His grace and truth to Israel,
in minde he doth record :
That all the earth hath seene right well,
the goodnesse of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth :
Giue thanks to God, sing and reioyce
to him with ioy and mirth.

6 Vpon the harpe vnto him sing,
giue thanks to him with Psalmes :
Reioyce before the Lord our King :
with trumpets and with shalmes.

7 Yea, let the sea with all therein,
for ioy both roare and swell :
The earth likewise let it begin,
with all that therein dwell.

8 And let the founts reioyce their fil,
and clap their hands apace,
And eke the mountaines and the hills,
before the Lord his face.

9 For he shall come to iudge and try
the world and euery wight :
And rule the people mightily
with iustice and with right.

Dominus regnauit. Psal. xcix. I. H.

*Hee commendeth the poore, equitie, and excellency
of the kingdome of God by Christ, ouer the Iewes
and Gentiles, prouoking them to magnifie the
same, and to feare the Lord as the ancient Fa-
thers, Moses, Aaron, and Samuel, who calling
upon God, were heard in their prayers.*

Sing this as the 65. psalme.

THe Lord doth raigne, although at it
the people rage full fore :

Yea, he on Cherubims doth sit
though all the worlde doe roare.

2 The Lord that doth in Sion dwell,
is high and wonderous great :

Above all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mightie name,
for it is fearefull sure :

And let them magnifie the same,
that holy is and pure.

4 The Princely power of our king
doth loue indgement and right :

Thou rightly rulest euery thing
in Iacob through thy might.

5 To praise the Lord our God deuise,
all honour to him doe :

His foot-stoole worship him before,
for he is holy too.

6 Moses, Aaron and Samuel,
as Priests on him did call :

When they did pray, he heard them well,
and gaue them answer all.

7 Within the cloud to them he spake,
then did they labour still :

To keepe such lawes as he did make
and pointed them vntill.

8 O Lord our God thou didst them heare,
and answerest them againe :

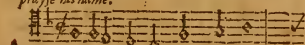
Thy mercy did on them appeare,
their deeds didst not maintaine.

9 O laud and praise our Lord and God,
within his holy hill :

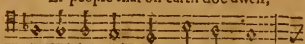
For why ? our God throughout the world
is holy euer still.

Iubilate Deo omnes. Psal. C.

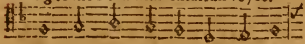
*Hee exhorteth all men to serue the Lord, who hath
made vs to enter into his courts and assemblies, to
praise his name.*



A Ll people that on earth doe dwell,



sing to the Lord with chearfull voyce:



2. Him serue with feare his praise forth tell,



Come ye before him and reioyce,

3 The Lord ye know is God in deed,
without our aid he did vs make :
We are his Rocke he doth vs feede,
and for his sheepe he doth vs take.

4 O enter then his gates with praise,
approach with ioy his courts vnto,
Praise, laud and blesse his name alwayes,
for it is seemely so to doe,

5 For why ? the Lord our God is good,
his mercy is for euer sure :

His trueth at all times firmly stood,
and shall from age to age endure.

Another of the same.

Sing this as the 68. psalme.

IN God the Lord be glad and light,
praise him throughout the earth :

Serue him and come before his sight,
with singing and with mirth.

2 Know that the Lord our God he is,
he did vs make and keepe :

Not vve our selues, for vvee are his
ovvne stocke and pasture sheepe.

3 O goe into his gates alwayes,
giue thanks vwithin the same :

Within his courts set forth his praise,
and laud his holy name.

4 For vvhy ? the goodnesse of the Lord
for euermore doth raigne :

From age to age throughout the vvorld
his trueth doth still remaine.

Misericordiam. Psal. Cj. N.

*Dauid describeth vvhat gouernment he vvill obserue
in his house and Kingdome, by rooting out the
vicked, and cherishing the godly persons.*

Sing this as the 81. psalme.

I Mercy vvill an iudgement sing,
O Lord God vnto thee :

2 And vviseely doe in perfect vvay,
vntill thou come to me.

3 And in the midst of my house vvalketh,
in purenesse of my spirit :

And I no kinde of vicked thing
vvill set before my sight.

4 I hate their vvorkes that fall away,
it shall not cleaue to me,

From me shall part the frowvard heart,
none euill vvill I see.

5 Him vvill I stroy that flaundereth
his neighbour priuily :

The loslie heart I cannot beare,
nor him that looketh hie,

6 Mine eyes shall be on them, vvithin
the land, that faithfull be;

In perfect vvay vvho vvalketh shall
be seruant vnto me.

7 I vvill no guiltfull person haue
vvithin my house to dwell;

And in my prefence he shall not
remaine that lyes doth tell.

8 Betimes vvill I destroy euen all
the vicked of the land;

That I might from Gods chie cut
the wicked vvorkers hand.

Domine exaudi. Psal. Cij. I.H.

It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. A consolation for the building of the Church, whereof followeth the praise of God to be published vnto all posterities. The conversion of the Gentiles, and stabilitie of the Church.

Sing this as the 67 Psalme.

- Heare my prayer Lord, and let
my cry come vnto thee;
1 In time of trouble doe not hide
thy face away from mee,
3 Incline thine eares to mee, make haste
to heare me when I call:
For as the smoke doth fade, so doe
my dayes consume and fall.
4 And as a hart my bones are burnt,
my heart is smitten dead:
And withers as the grasse, that I
forget to eate my bread.
5 By reason of my groaning voyce,
my bones cleaue to my skin:
6 As pelican in wildeerneffe,
such case now am I in.
7 And as an Owle in desert is,
loe I am such a one:
I watch, and as a Sparrow on
the house top am alone.
8 Loe daily in reproachfull wise
mine enemies doe me scorne:
And thy that doe against me rage,
against me they haue sworne,
9 Surely with ashes as with bread,
my hunger I haue filld:
And mingled haue my drinke with teares,
that from my eyes haue filld.
10 Because of thy displeasure Lord,
thy wrath, and thy disdain;
For thou hast lifted me aloft,
and cast me downe againe.

- 11 The dayes wherein I passe my life,
are like the fleeting shade;
And I am withered like the grasse,
that soone away doth fade.
12 But thou, O Lord, for euer dost
remaine in steady place;
And thy remembrance euer doth
abide from race to race.

The second part.

- 13 Thou wilt arise, and mercy thou
to Sion wilt extend,
The time of mercy, now the time
foretold, is come to end.
14 For euen in the fones thereof
thy seruants doe delight;
And on the dust thereof they haue
compassion in their spirit.
15 Then shall the heathen people feere,
the Lords most holy name;
And all the kings on earth shall dread
thy glory and thy fame.
16 Then when the Lord the mighty God
againe shall Sion reare:
And then when he most nobly in
his glory shall appeare.
17 To prayer of the desolare,
when he himselfe I shall bend;

When he shall not disdain vnto
their prayers to attend.

- 18 This shall be writtten for the age
that after shall succede;
The people yet vncreated
the Lords renoune shall spread.
19 For he from his high Sanctuarie
hath looked downe below;
And out of heauen hath the Lord
beheld the earth also.
20 That of the morning captiue he
might heare the wofull cry:
And that he might deliuer those
that damned are to dye.
21 That they in Sion might declare
the Lords most holy name:
And in Ierusalem set forth
the praises of the same.
22 Then when the people of the land,
and kingdomes with accord,
shall be assembled for to doe
their seruice to the Lord.

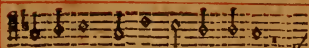
The third part.

- 23 My former force and strength he hath
abated in the way:
And shorter he did cut my dayes,
thus I therefore did say;
24 My God in midst of all my dayes
now take me not away:
Thy yeeres endure eternally,
from age to age for eue.
25 Thou the foundation of the earth
before all times hast laid:
And Lord the heauens are the worke,
which thine owne hands haue made,
26 Yea, they shall perishe and decay,
but thou shalt tarry still:
And they shall all in time waxe old,
euen as a garment will.
27 Thou as a garment shalt them change,
and changed shall they be;
But thou dost still abide the same,
thy yeeres doe neuer see.
28 The children of thy seruants shall
continually endure:
And in thy sight their happy seede
for euer shall stand sure.

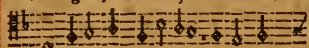
Benedic anima. Psal. Cij. T.S.

¶ The Prophet prouoketh men and Angels, and all creatures, to praise the Lord for his fatherly mercies, in deliuerance of his people from euils, in his providence ouer all things, and in preseruatiō of the faithfull.

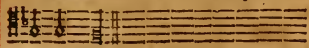
M Y soule giue laud vnto the Lord,
my spirit shall doe the same; And all
the secrets of my heart, praise ye his
holy name, Give thanks to God for



all his gifts, shew not thy selfe vnkinde,



And suffer not his benefits to slip out



of thy minde.

3 That gaue thee pardon for thy faults,
and thee restor'd againe :

For all thy weake and fraile discafe,
and heald thee of thy paine.

4 That did redeeme thy life from death,
from which thou couldst not flee,

His mercy and compassion both,
he did extend to thee,

5 That fill'd with goodnesse thy desire,
and did prolong thy youth :

Like as the eagle casts her bill,
whereby her age reneweth :

6 The Lord with iustice doth repay
all such as be oppress'd :

So that their sufferings and their wrongs,
are turned to the best.

7 His wayes and his commandments,
to Moses he did shew,

His counsels and his valiant acts,
the Israelites did know,

8 The Lord is kind and mercifull,
when sinners doe him grieve,

The slowest to conceiue a wrath,
and readiest to forgieue.

9 He chides not vs continually,
though we be full of strife :

Nor keeps our faults in memory,
for all our sinfull life.

10 Nor yet according to our sinnes
the Lord doth vs regard :

Nor after our iniquities,
he doth not vs reward.

11 But as the space is wondrous great,
twixt earth and heauen above :

So is his goodnes much more large,
to them that doe him loue,

12 God doth remooue our sinnes from vs,
and our offences all :

As farre as is the sunne rising,
full distant from his fall.

The second part.

13 And looke what pitie parents deare
vnto their children beare :

Like pitie beareth God to such
as worship him in feare,

14 The Lord that made vs knowes our shape
our moulde and fashion iust :

How weake and fraile our nature is,
and how we be but dust.

15 And how the time of mortall men,
is like the withering hay :

Or like the flower right faire in field,
that fades full soone away.

16 Whose glosse and beauty stormy winde,
doe viterly disgrace,

And make that after their affants,
such blossomes haue no place.

17 But yet the goodnesse of the Lord,
with h's shall eu' stand :

Their childrens children doe receiue,
his righteousnesse at hand,

18 I meane which keepe his couenant,
with all their whole desire :

And not forget to doe the thing,
that he doth them require.

19 The heauens hie are made the seate,
and footstool of the Lord;

And by his power imperiall,
he gouernes all the world,

20 Ye Angels which are great in power,
praise ye and blesse the Lord :

Which to obey and doe his will,
immediately accord,

21 Ye noble hoasts and ministers,
cease not to laud him still :

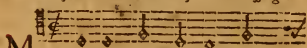
Which ready are to execute,
his pleasure and his will;

22 Ye all his wvorkes to euery place,
praise ye his holy name :

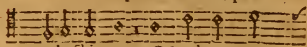
My heart, my minde, and eke my soule,
praise ye also the same.

Benedic anima. Psal. Ciiij. W.K.

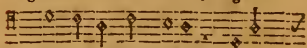
*A thanksgiving for the creation of the world, and
gouernance of the same, by his marvelous pro-
vidence: also a prayer against the wicked, vvhoe
are occasions that God diminisheth his blessing.*



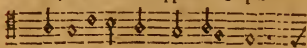
M Y soule praise the Lord, speake



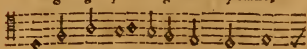
good of his name : O Lord, our great



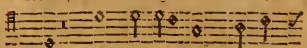
God, how dost thou appeare : So pas-



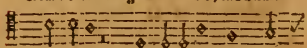
sing in glory : that great is thy fame,



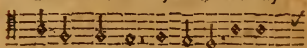
Honour and maiestie in thee shine most



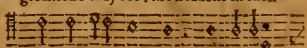
cleare : With light as a robe, thou hast



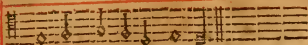
thee beclad, whereby all the earth thy



greatesse may see, the heauens in such



fort thou also hast spread, That is to a



curtaine compared may be.

3 His chamber beames lie,
in the cloudes full sure:

Which as his chariots,
are made him to beare.

And there with much swiftnes
his course doth endure:

Vpon the wings riding,
of winde in the ayre.

4 He maketh his spirits
as heralds to goe:

And lightnings to serue,
we see also prest,

His will to accomplish,
they runne to and fro,

To saue or consume things
as seemeth to him best.

5 He grounded the earth
so firmly and fast,

That it once to moue,
none shall haue such power:

6 The deepe a faire covering,
for it made thou hast:

Which by his owne nature
the hills would denoure.

7 But at thy rebuke,
the waters doe flie,

And so giue due place,
thy word to obey:

At thy voyce of thunder
so fearefull they be,

That in their great raging,
they hast soone away.

8 The mountaines full high,
they then vp ascend:

If thou doe but speake
thy word they fulfill

So likewise the waues
most quick-ly descend.

Where thou them appointest,
remaine they doe still.

9 Their bounds thou hast set,
how farre they shall runne,

So as in their rage,
not that passe they can.

For God hath appointed,
they shall not returne.

The earth to destroy more,
which was made for man.

The second part.

10 He sendeth the springs
to strong streames and lakes:

Which runne doe full swift
among the huge hills.

11 Where both the wilde asses
their thirst oft-times slacke;

And beastes of the mountaines,
thereof drinke their fill.

12 By these pleasant springs,
or fountaines full faire:

The fowls of the aire
abide shall and dwell.

13 Who moued by nature,
to hop here and there:

Among the Greene branches
their songs shall excell.

14 The mountaines moyst
the cloudes he doth vse:

The earth with his workes,
are wholly replete.

15 So as the brute cattell
he doth not refuse:

But grasse doth prouide them;
and herbe for mans meate.

Yea bread, Wine and Oyle,
he made for mans sake,

His face to refresh
and heart to make strong.

16 The Cedars of Liban,
this great God did make:

Which trees he doth nourish,
that grow vp so long.

17 In those may birds build
and make there their nest:

In fire trees the Storkes
remaine and abide.

18 The high hills are succours
for wilde Goates to rest;

And eke the rocks stonie,
for Conies to hide.

19 The Moone then is set,
her selfe to runne;

The dayes from the nights,
thereby to discern.

And by the descending
also of the Sunne,

The cold from heate alway
therby we doe learne.

20 When darknesse doth come,
by Gods will and power,

Then creepe forth doe all
the beastes of the wood.

21 The Lions range roaring,
their prey to denoure;

But yet it is thou (Lord)
which giuest them food.

22 As soone as the Sunne
is vp, they retire:

To couch in their dens
then are they full faire:

23 That man to his worke may
as right doth require,

Till night come and call him,
to take rest againe.

The third part.

24 How sundry (O Lord)
are all thy vvorks found?

With vvisedome full great,
they are indeed vvrought,

So that the vvhole vvorld
of thy praise doth sound,

And as for thy riches
they passe all mens thought.

25 So as the great Sea,
vvhich large is and broad,

Where things that creepe liuorme,
and beastes of each sort,

26 There both mightie ships saile,
and some lie at road:

The Whale huge and monstrous,
there also doth sport.

27 All things on thee vvaite,
thou dost them relieue,

And thou in due time
full well dost them feede.

28 Now when it doth please thee,
the same so to giue.

They gather full gladly
those things which they need;

Thou openest thy hand,
and they finde such grace:

That they with good things
are filled wth wele.

29 But sore are they troubled,
if thou turne thy face:

For if thou their breath take,
vile dust then they be.

30 Again, when thy spirit
from them hath proceed:

All things to appoint
and what shall ensue.

31 Then are they created,
as thou hast decreed:

And do't by thy goodnesse
the dry earth renewe.

32 The prayse of the Lord
for euer shall last.

Who may in his works
by right well reioyce.

His louke can the earth make
to tremble full fast:

And likewise the mountaines
to smooke at his voyce.

33 To this Lord and God,
sing vvvill laiuvaies,

So long as I liue
my God prayse vvvill I.

34 Then am I most certaine,
my vvords shall him please:

I vvill reioyce in him,
to him vvvill I cry.

35 The finners, O Lord,
consume in thine ire,

And eke the puerile
them roote out vvith shame:

But as for my soule novv,
let it still desire,

And say vvith the faithfull,
praise ye the Lords name.

Confitemini Dom. Psal. Cv. N.

Hee prayseth the singular goodnesse of God, for chusing a peculiar people to himselfe, neuer ceasing to doe them good, euen for his promise sake.

Sing this at the 59. Psalme.

G Iue prayse vnto God the Lord,
and call vpon his name;

Among the people eke declare
his works to spread his fame.

2 Sing ye vnto the Lord I say,
and sing vnto him prayse,

And talke of all the wondrous works;
that he hath wrought alwaies.

3 In honour of his holy name,
reioyce with one accord:

And let the hea'r also reioyce,
of them that seeke the Lord.

4 Seeke ye the Lord, and seeke the strength
of his eternall might:

And seeke his face continually,
and presence of his light.

5 The wondrous works that he hath done,
keepe still in mindfull heart.

Ne let the iudgements of his mouth,

out of your mindes depart.

6 Ye that of faithfull Abraham
his seruant are the seed:

Ye his elect the children that
of Iacob doe proceed.

7 For hee, he onely is, I say,
the mighty Lord our God:

And his most rightfull iudgements are
through all the earth abroad.

8 His promise and his covenant,
which he hath made to his:

He hath remembered euermore,
to thousands of degrees.

The second part.

9 The covenant which he hath made;
with Abraham long agoe:

And faithfull oath which he hath sworne;
to Isaac also:

10 And did confirme the same for law,
that Iacob should obey:

And for eternall covenant,
to Israel for aye.

11 When thus he said I to you,
all Canaan land will giue:

The lot of your inheritance,
wherein your seede shall liue.

12 Although the number at that time;
did very small appeare:

Yet very small, and in the land,
they then but strangers were.

13 While yet they walke from land to land
without a sure aboad,

And while from sundry kingdomes they
did wander all abroad.

14 And wrong at no oppressors hand,
he suffred them to take:

But euen the great and mighty Kings,
reprooded for their sake.

15 And thus he sayd touch ye not those;
that mine anoynted be:

Ne doe the Prophets any harme,
that doe per aine to me.

16 He call'd a dearth vpon the land,
of bread he stroyed the store:

But he against the time of neede
had sent a man before:

The third part.

17 Euen Ioseph which had once beene sold
to liue a slave in woe:

18 Whose feete they hurt in rockes, whose
the iron pierc'd also. (soule)

19 Vntill the time came, when his case
was knowne apparantly;

The mighty word of God the Lord,
his faultlesse truth did trie.

20 The King sent and deliuered him;
from prison where he was:

The ruler of the people then
did freely let him passe.

21 And ouer all his house he made
him Lord, to beare the sway:

And of his sub'tiue made him haue
the rule and all the Ray.

22 That he might to his will instruct
the Princes of the land:

And wisedomes lore his ancient men
might teach to vnderstand.

- 23 Then into the Egyptian land,
came Iſrael alſo :
And Iacob in the land of Ham
did liue a ſtranger rho.
- 24 His people he exceedingly
in number made to flow :
And ouer all their enemies,
in ſtrength he made them grow.
- 25 Whole hearts he turn'd, that they with hate
his people did intreat :
And did his ſeruants wrongfully,
abufe with falſe deceit.

The fourth part.

- 26 His faithfull ſeruant Moſes then,
and Aaron whom he choſe,
He did command to goe to them,
his meſſage to diſcloſe.
- 27 The wondrous meſſage of his ſignes
among them they did ſhow :
And wonders in the land of Ham
then they did worke alſo.
- 28 Darkneſſe he ſent and made it darke,
in ſtead of brighter day :
And vnto his commiſſion
they did not diſobey.
- 29 He turn'd their waters into blood,
he did their fiſhes ſlay :
30 Their land brought frogs, euen in the
where their King Pharaoh lay. (place
- 31 He ſpake and at his voyce there came
great ſwarms of noyſome flies :
And all the quarters of their land
were ſid with crawling lice.
- 32 He gaue them cold and ſtony haile
in ſtead of milder raine :
And fiery flames within their land
he ſent vnto their paine.
- 33 He ſmote their vines, and all their trees,
wheras their figs did grow,
And all the trees within their coaſts,
downe did he ouerthrow.
- 34 He ſpake, then Caterpillers did,
and Graſhoppers abound.
- 35 Which eate the graſſe in all their land,
and fruit of all their ground.

The fiſt part.

- 36 The fiſt begotten in their land,
eke deadly did he ſmite :
Yea, the beginning and fiſt fruit,
of all their ſtrength and might.
- 37 With gold and ſiluer he them brought,
from Egypt laſt to paſſe :
And in the number of the tribes,
no feeble one there was.
- 38 Egypt was glad and ioyfull then,
when they did thence depart :
For terror and the feare of them,
was fallen into their heart.
- 39 To ſhrowd them from the parching heat,
a cloud he did diſplay,
And ſire he ſent to giue them light,
when night had hid the day.
- 40 They asked and he cauſed Quailles
to raine at their requeſt :
And fully with the bread of heauen,
their hunger he repreſt,

- 41 He opened then the ſtony rooke,
and water gushed out :
And in the dry and parched grounds,
like riuers runne about.
- 42 For of his holy covenant,
aye mindefull was he tho :
Which to his ſeruant Abraham,
he plighted long agoe.
- 43 He brought his people forth with mirth
and his elect with ioy :
Out of the cruell land, where they
had liu'd in great annoy.
- 44 And of the heathen men he gaue
to them the fruitfull lands,
The labour of the people eke,
they tooke into their hands.
- 45 That they his holy ſtatutes might
obſerue for euermore :
And faithfully obey his lawes,
praſe ye the Lord therefore.

Confitemini Dom. Pſal. Cvj. N.

*The people diſperſed vnder Antiochus, doe magnifie
the goodneſſe of God among the repentant, and
pray to be gathered from among the heathens,
that they may praſe his name.*

Sing this as the 95 Pſalme.

- P** Rayſe yethe Lord, for he is good,
his mercy dures for aye :
- 2 Who can expreſſe his noble acts,
or all his prayſe diſplay :
- 3 They bleſſed are that iudgement keepe,
and iuſtly doe alway :
- With fauour of thy people Lord,
remember me I pray.
- 4 And with thy ſauing health, O Lord,
vouchſafe to viſit mee :
- That I the great felicity
of thine elect may ſee.
- 5 And with thy peoples ioy I may
a ioyfull minde poſſeſſe :
- And may with thine inheritance,
a glorying heart expreſſe.
- 6 Both we and eke our fathers all,
haue ſinned euery one :
- We haue committed wickedneſſe,
and lewdly we haue done.
- 7 The wonders great which thou, O Lord,
haſt done in Egypt land :
- Our fathers though they ſaw them all
yet did not vnderſtand.
- Nor they thy mercies multitude
did keepe in thankfull minde.
- But at the ſea, yea the red ſea,
rebelled moſt vnkinde.
- 8 Neuertheleſſe he ſaued them,
for honour of his name :
- That he might make his power knowne,
and ſpread abroad his fame.
- 9 The red ſea he did then rebuke,
and forthwith it was dride :
- And as in wilderneſſe, ſo through
the deepe he did them guide.
- 10 He ſau'd them from the cruell hand
of their deſpightfull foe :
- And from the enemies hand, he did
deliuer them alſo.

The second part.

- 21 The waters their oppressors whelme,
not one was left aliue :
- 22 Then they beleue'd his words, and prayse
in song they did him giue.
- 23 But by and by vnthankfully
his workes they cleane forgate :
- And for his counsell and his law
they did neglect to waite.
- 24 But lusted in the wild-nesse
with found and greedy lust :
- And in the desert tempted God,
the stay of all their trust.
- 25 And then their want on mindes desire
he suffred them to haue :
- But waisting leane the therewithall,
into their soule he gaue.
- 26 Then when they lodged in their tents,
at Moses they digrutcht :
- Aaron the holy of the Lord
so did they enuy much.
- 27 Therefore the earth did open wide,
and Dathan did deuoure :
- And all Abirams company
did couer in that houre.
- 28 In their assembly kindled was
the hot consuming fire :
- And waisting flames did then burne vp
the wicked in his ire.
- 29 Vpon the hill of Horeb they
an Idoll Calfe did frame :
- And there the moulden image they
did worship of the same.
- 30 Into the likenesse of a Calfe,
that feedeth on the grasse,
Thus they their glory turn'd, and all
their honour did deface.
- 31 And God their onely Sauour
vnkindly they forgot :
- Which many great and mightie things
in Egypt land had wrought.

The third part.

- 22 And in the land of Ham, for them
most wondrous works had done :
- And by the red sea dreadfull things
performed long agoe.
- 23 Therefore for their fo shewing them
forgetfull and vnkinde :
- To bring destruction on them all
he purposed in his minde.
- Had not his chosen Moses stood
before him in the breake :
- To turne his wrath least be on them,
with slaughter should him wreake.
- 24 They did despise the pleasant land,
that he beight to giue :
- Yea, and the words that he had spoke
they did no whit beleue.
- 25 But in their tents with grudging hearts,
they wickedly repin'd :
- Nor to the voyce of God the Lord
they gaue an harkning minde.
- 26 Therefore against them listeth he
his strong reuenging hand :
- Them to destroy in wilderness,
ere they should see the land.

- 27 And to destroy their seed among
the nations with his rod :
- And through the countries of the world
to scatter them abroad.
- 28 To Baal peor then they did
adioyne themselves also :
- And are the offerings of the dead,
so they forsooke him tho.
- 29 Thus with their owne inuentions,
his wrath they did prouoke :
- And in his so enkindled wrath
the plague vpon them broke.
- 30 But Pharaes stood vp with zeale
the sinners vile to slay :
- And iudgement he did execute,
and then the plague did stay.

The fourth part.

- 31 It was imputed vnto him
for righteousnesse that day :
- And from thenceforth so counted is
from race to race for aye.
- 32 At waters eke of Meribah
they did him angry make :
- Yea, so farre forth that Moses was
then punished for their sake :
- 33 Because they vext his spirit so fore,
that in impatient heat,
His lips spake vnjustifiedly,
his seruour was so great.
- 34 Nor as the Lord commanded them,
they slew the people tho :
- 35 But were among the heathen mixt,
and learn'd their workes also.
- 36 And did their Idols serue, which were
their ruine and decay :
- 37 To send their sons and daughters they
did offer vp and slay :
- 38 Yea, with vnkindly murdering knife
the guiltlesse blood they spilt :
- Yea, their owne sonnes and daughters blood,
without all cause of gilt.
- Whom they to Canaan Idoles then
offred with wicked hand :
- And so with blood of innocents
dethled was the land.
- 39 Thus were they stained with the workes
of their owne filthy way :
- And with their owne inuentions
a whoring did they stray.
- 40 Therefore against his people was
the Lords wrath kindled fore :
- And euen his owne inheritance,
therefore he did abhorre.
- 41 Into the hands of heathen men,
he gaue them for a pray :
- And made their foes their Lords, whom they
were forced to obey.

The fift part.

- 42 Yea, and their hatefull enemies
opprest them in the land :
- And they were humbly made to stoope,
as subiect to their hand.
- 43 Full of nimes from thrall had he,
deliuered them before :
- But with their counsels they to wrath
prouokt him euermore.

There:

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Therefore they by their wickednesse
were brought full low to lie :
44 Yet when hee saw them in distresse,
he hearkned to their cry.
45 He cald to minde his covenant,
which he to them hath swore :
And by his mercies multitude,
repented him therefore.
46 And fauour he them made to finde
before the sight of those
That led them captiue from their land,
when earst they were their foes.
47 Saue vs, O Lord, that art our God,
saue vs, O Lord, we pray:
And from among the heathen folke,
Lord gather vs away.
48 That we may spread the noble prayse
of thy most holy name :
That we may glory in thy prayse,
and founding of thy fame.
49 The Lord the God of Israel,
be blest for euermore :
Let all the people say Amen,
praise ye the Lord therefore.

Confitemini Dom. Pf. Cviij. W.K.

*David exhorteth all that are redeemed by the Lord
and gathered vnto him, to giue thanks therefore,
vnto by sending prosperitie and aduersitie, bringeth
men vnto him. Therefore as the righteous thereat
reioyce, so shall the wicked haue their mouthes
stopped.*

Sing this as the 96. Psalme.

Give thanks vnto the Lord our God,
for gracious is hee :
And that his mercy hath no end
all mortall men may see.
2 Such as the Lord redeemed bath,
with thanks should praise his name :
And shew how they from foes are freed,
and how he wrought the same.
3 He gathered them forth of the land :
that lay so farre about :
From East to West, from North to South
his hand did finde them out.
4 They wandered in the wilderness,
and strayed from the way :
And found no citie where to dwell,
that serue might for their stay.
5 Whose thirst and hunger was so great,
in those deserts so voyde :
That faintnesse did them fore assault,
and eke their soules annoyde.
6 Then did they cry in their distresse
vnto the Lord for aid :
Who did remooue their troublous state,
according as they praide.
7 And by that way that was most right,
he led them like a guide :
That they might to a citie goe,
and there also abide.
8 Let them therefore before the Lord,
confesse his goodnesse then :
And shew the wonders that he doth
before the sonnes of men.
9 For he the empty soule sustaine,
whom thirst had made to faint :
The hungry soule with goodnesse fed,
and did them eke acquaint,

10 Such as doe dwell in darknesse deepe,
where they on death doe wait :
Fast bound to raise such troublous stormes
as iron chaines doe threat.

The second part.

11 For that against the Lords owne word,
they fought so to rebell :
Esteeming light his counsels he,
which doe so farre excell.
12 But when he humbled them full low,
they then fell downe with griefe :
And none was found so much to helpe,
whereby to get reliefe.
13 Then did they cry in their distresse,
vnto the Lord for aid :
Who did remooue their troublous state,
according as they praide.
14 For he from darknesse out them brought,
and from deaths dreadfull shade :
Bursting with force the iron bands,
which did before them lade.
15 Let men therefore before the Lord,
confesse his kindnesse then :
And shew the wonders that he doth
before the sonnes of men.
16 For hee ther downe the gates of brasel,
and brake them with strong hand :
The iron barres he smote in two :
nothing could him withstand.
17 The foolish folke great plagues doe feelee,
and cannot from them wend :
But heape on moe to those they haue,
because they doe offend.
18 Their soules so much did loath all meate,
that none they could abide :
Whereby death had them almost caught,
as they full truly tride.
19 Then did they crie in their distresse
vnto the Lord for aid :
Who did remooue their troublous state,
according as they praide.
20 For he then sent to them his word,
which health did soone restore :
And brought them from those dangers deepe,
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then :
And shew the wonders that he doth
before the sonnes of men.
22 And let them offer sacrifice,
with thanks and also feare :
And speake of all his wondrous workes,
with glad and ioyfull cheare.
23 Such as in ships or brittle barks
into the seas descend :
Their merchandize through fearefull flouds
to compass and to end.
24 Those men are forced to behold
the Lords workes what they be :
And in the dangerous deepe the same
most maruailous they see.
25 For at his word the stormy winde,
aristeth in a rage :
And stirreth vp the furies so,
as nought can them assuage.
26 Then are they lifted vp so high,
the clouds they seeme to gaine,

And plunging downe the depth vntill
their soules consume with paine.

27 And like a drunkard to and fro,
now here, now there they reele :

As men with feare of wit bereft,
or had of sense no feele.

28 Then did they cry in their distresse,
vnto the Lord for aide,

Who did remooue their troublous state,
according as they praide.

29 For with his word the Lord doth make
the sturdie stormes to cease :

So that the great waues from their rage,
are brought to rest and peace.

30 Then are men glad, when rest is come,
which they so much doe craue,

And are by him in haue brought,
which they so faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confesse his kindeesse then :

And shew the wonders that he doth
before the sonnes of men.

31 Let them in presence of the folke,
with prayse extoll his name :

And where the Elders doe conuent,
let them there doe the same.

33 For running floods to dry deserts
he doth oft change and turne,

And drieth vp as it were dust,
the springing well and bourn.

34 A fruitfull land with pleasures deckt,
full barren doth he make :

When on their sinnes that dwell therein,
he doth iust vengeance take.

35 Again, the wilderness full rude,
he maketh fruit to beare :

With pleasant springs of waters cleare,
though none before were there.

36 Where in such hungry soules are set,
as he doth freely chuse :

That they a citie may them build
to dwell in for their vse.

37 That they may sow their pleasant land,
and vineyards also plant :

To yeeld them fruits of such increase,
as none may seeme to want.

38 They multiplie exceedingly,
the Lord doth blesse them so :

Who doth also their bruit beasts make
by numbers great to grow.

39 But when the faithfull are low brought,
by the oppressors stout,

And minish doe through many plagues,
that compass them about :

40 Then doth hee Princes bring to shame,
which did them fore oppresse :

And likewise caused them to erre
within the wilderness.

41 But yet the poore he raiseth vp
out of their troubles deepe :

And oft-times doth his traine augment,
much like a flocke of sheepe.

42 The righteous shall behold this sight,
and also much reioyce :

Whereas the wicked and peruerse
with griefe shall stop their voyce.

43 But who is wise, that now full well
he may these things record :

For certainly such shall perceiue
the kindeesse of the Lord.

Paratum cor. Psal. Cviij. N.

*David with heart and voyce prayeth the Lord, and
assureth himselfe of the promise of God concern-
ing his kingdome ouer Israel, and his pouer
against other nations, who though he seeme to
forsake vs for a time, yet hee alone in the end
will cast downe our enemies.*

Sing this as the 95 Psalmes.

O God my heart prepared is,
and eke my tongue is so :

I will aduance my voyce in song,
and giuing prayse also :

1 Awake my viose and my harpe
sweet melody to make :

And in the morning I my selfe,
right early will awake.

3 By me among the people (Lord)
still prayed shalt thou bee :

And I among the heathen folke,
will sing (O Lord) to thee.

4 Because thy mercy Lord is great
aboue the heauens hie :

And eke thy truth doth reach the cloude
within the lofty skie.

5 Aboue the starrie heauens high,
exalt thy selfe, O God :

And Lord display vpon the earth
thy glory all abroad.

6 That thy dearly beloved may
be set at liberty :

Helpe O my God with thy right hand,
and hearken vnto me.

7 God in his holines hath spoke :
(wherefore my ioyes abound)

Sichem I will diuide, and mete
the valley of Succoth ground.

8 And Gilead shalbe mine owne,
Manasses mine (shalbe :

My head-strength Ephraim, and Law-
shall Iudah giue for mee.

9 Moab my washpot, and my shoe
on Edom I will throw :

Vpon the land of Palestine
in triumph will I goe.

10 Who shall into the citie strong
be guide to conduct me ?

Or how by whom to Edom land,
conueyed shall I be ?

11 Is it not thou (O God) which late
hast vs forsaken quite ?

And thou (O Lord) which with our hoast
didst not goe forth to fight :

12 Gine vs (O Lord) thy sauing aid;
when troubles doe assaile :

For all the helpe of man is vaine,
and can no whit auale.

13 Through God we shall doe valiant acts,
and worthy of renoune :

He shall subdue our enemies,
yea he shall tread them downe.

Deus, laudem meum. Psal. Cix. N.

*David being falsely accused by Sauls flatterers,
prayeth*

prayeth God to helpe him to destroy his enemies,
who represent Iudas the traitor vnto Iesus
Christ, and all like enemies of the children of God.

Sing this as the 68. Psalm.

IN speechlesse silence doe not hold,
O God thy tongue alwaies:
O God, euen thou I say that art
the God of all my prayle.
2 The wicked mouth and guilefull lips,
on me disclosed be:
And they with false and lying tongue,
haue spoken vnto me.
3 They did beset me round about,
with words of hatefull spight:
Without all cause of my desert,
against me they did fight.
4 For my good (will they were my foes,
but then gan I to pray:
My goodwith ill, my friendlinesse
with hate they did repay.

5 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke suffer thou,
his hatefull foe to stand.
6 When hee is iudged, let him then
condemned therein be:
7 And let the prayer that hee makes,
be turned into sinne.
8 Few be his daies, his charge also,
let thou another take:
9 His children let be fatherlesse,
his wife a widow make.
10 Let his off-spring be vagabonds,
to beg and seeke their bread:
Wandering out of the wonted place,
where earth they haue bene fed.
11 Let couetous extortioners
catch all his goods and store:
And let the strangers spoyle the fruit
of all his toyle before.
12 Let there be none to pitie him,
let there be none at all:
That on his children fatherlesse,
will let their mercy fall.

The second part.

13 And solet his posterity,
for euer be destroyed:
Their names out-blotted in the age,
that after shall succede.
14 Let not his fathers wickednesse,
from Gods remembrance fall:
And let thou not his mothers sinne,
be done away at all.
15 But in the presence of the Lord,
let them remaine for aye:
That from the earth their memory
he may cut cleane away.
16 Sith mercy he forgate to shew,
but did pursue with spight:
The trouble I man, and sought to lay
the wofull hearted wight.
17 As he did cursing loue, it shall
betide vnto him so:
And as he did not blessing loue,
it shall be farre him fro.
18 As hee with cursing clad himselfe,
so it like water shall

Into his bowels, and like oyle,
into his bones be fall.

19 As garment let it be to him,
to couer him for aye:
And as a girdle wherewith he
shall girded be alway.
20 Loe let the same be from the Lord,
the guerdon of my foe:
Yea and of those that euill speake
against my soule also.
21 But thou O Lord, that art my God,
deale thou I say with me:
After thy name deliuer me,
for good thy mercies be.
22 Because in depth of great distresse,
I needy am and poore:
And eke within my pained brest,
my heart is wounded fore.
The third part.
23 Euen so doe I depart away,
as doth declining shade:
And as the Gras hopper, so I
am shaken off and fade.
24 With fasting long from needfull food,
enfeebled are my knees:
And all her farnesse hath my flesh
enforced bene to leese.
25 And I also a vile reproach
to them was made to be:
And they that did vpon me looke
did shake their heads at me.
26 Burthou O Lord, that art my God,
mine aide and succour be:
According to thy mercy Lord,
saue and deliuer me.

27 And they shall know thereby, that this
Lord is thy mighty hand:
And that thou, thou hast done it Lord,
so shall they vnderstand.
28 Although they curse with spite, yet thou
shalt blesse with louing voyce:
They shall arise and come to shame,
thy seruant shall reioyce.
29 Let them be cloathed all with shame,
that enemies are to me:
And with confusion as a cloake,
eke couered let them be.
30 But greatly I will with my mouth
giue thanks vnto the Lord:
And I among the multitude
his prayles will record.
31 For he with helpe at his right hand,
will stand the poore man by,
To saue him from the man that would
condemne his soule to die.

Dixit Dominus. Psal. Cx. N.

Dauid prophesieth of the power and euerslasting
kingdome of Christ, and the Priesthood, which
should put an end to the Priesthood of Levi.

Sing this as the 68 Psalm.

THe Lord did lay vnto my Lord,
sit thou on my right hand,
Till I haue made thy foes a stone,
wheron thy feete shall stand.
2 The Lord shall out of Sion send,
the Scepter of thy might.

Amid thy mortall foes be thou
the ruler in their sight.

3 And in the day on which thy raigene
and power they shall see:

Then hereby free-will offerings shall
the people offer thee.

Yea, with an holy worshipping,
then shall they offer all:

Thy birth due is the dew that doth
from wombe of morning fall.

4 The Lord hath sworn, and neuer will
repent what he doth say:

By th' order of Melchisedech
thou art a Priest for aye.

5 The Lord thy God, on thy right hand
that standeth for thy stay:

Shall wound for thee the stately Kings
vpon his wrathfull day.

6 The heathen he shall iudge, and fill
the place with bodies dead;

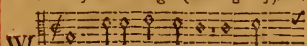
And ouer diuers countries shall
in sunder smite the head.

7 And he shall drinke out of the brooke
that runneth in the way:

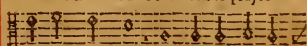
Therefore he shall lift vp on high
his royall head that day.

Confitebor tibi. Psal. Cxj. N.

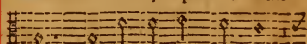
*Hee giueth thanks to the Lord for his mercifull
workes towar his Church, and declareth where-
in true wisdom and right knowledge consisteth.*



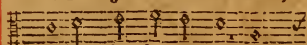
In th heart I doe accord to prayse



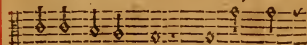
and laud the Lord, in presence of the



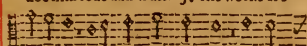
inist: 2 For great his workes are found,



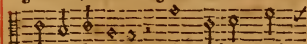
to search them such are bound, as



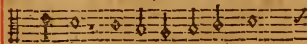
doe him loue and trust. 3. His workes are



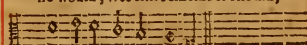
glorious, also his righteousnesse it doth



endure for euer. 4. His wondrous workes



he would, wee still remember should,



His mercy faileth neuer.

5 Such as to him loue beare
a portion full faire

he hath vp for them laid,

For this they shall well finde,
He will them haue in minde,
and keepe them, as he said.

6 For he did not disdaine
His workes to shew them plaine;

by lightnings and by thunders;
When he the heathens land

Did giue into their hand
where they beheld his wonders.

7 Of all his workes euensuch
both iudgement, right, and trueth,

whereto his statutes tend:

8 They are decreed sure

For euer to endure,
which equitie doth end.

Redemption he gaue,
His people for to saue:

9 And hath also required
His promise not to faile,

But alwaies to preuaile:
his holy name be feared.

10 Who so with heartfull faine
True wisdom would attaine,

the Lord feare and obey.

Such as his lawes doe keepe
Shall knowledge haue full depe,

his prayse shall last for aye.

Beatus vir. Psal. Cxij. W.K.

*Hee prayseth the felicitie of them that feare God and
condemneth the cursed estate of the contempters
of God.*

Sing this as the Lords Prayer.

T He man is blest that God doth feare,
and that his lawes doth loue indeed,

2 His feede on earth God will vpreare:
And blesse such as from him procede:

3 His house with good hee will fill,
His righteousness endure shall still.

4 Vnto the righteous doth arise
In trouble ioy, in darkenes light:

Compassion is in his eyes,
And mercy alwaies in his sight:

5 Yea, pittie moueth such to lend,
Hee doth by iudgement things expend.

6 And surely such shall neuer faile,
For in remembrance had is hee:

7 No tidings ill can make him quaille,
Who in the Lord sure hope doth see:

8 His heart is firme, his feare is past,
For hee shall see his foes doone cast.

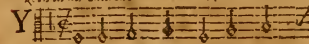
9 Hee did well for the poore prouide,
His righteousness shall still remaine,

And his estate with praise abide,
Though that the wicked man disdaine:

10 Yea, gnath his teeth therat shall hee,
And so consume his state to see.

Laudate pueri, Psal. Cxij. W.K.

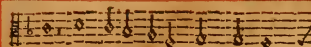
*An exhortation to prayse the Lord for his prouidence,
in that contrary to the course of nature hee vvor-
keth in his Church.*



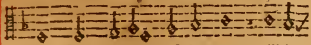
E children which doe serue the



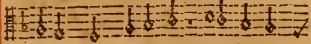
Lord, praise ye his name with one ac-
cord,



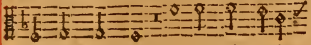
cord, yea, blessed be allwayes his name :



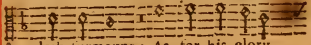
Who from the rising of the Sunne, till it



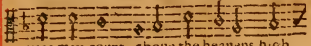
returne where it begunne, is to be pray-



sed with great fame. The Lord all people



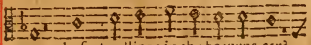
doth surmount : As for his glory



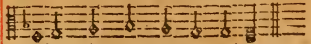
wee may count, about the heavens high



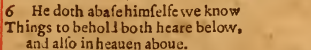
to be. With God the Lord who may com-



pare, whose dwellings in the heavens are :



of such great power and force is hee.



6 He doth abase himselfe we know
Things to behold both heare below,
and also in heaven above.

7 The needie out of dust to draw,
And eke the poore which helpe none saw,
his onely mercy did him moue.

8 And so him set in high degree
With princes of great dignitie,
that rule his people with great fame.

9 The barren he doth make to beare,
And with great ioy her fruite to reare :
therefore prayse ye his holy name.

In exitu Israël. Psal. Cxiiij. W. W.

Israels deliuerie out of Egypt, putteth them in remembrance of Gods great mercies towards his children, and of our vnthankfulness for the same.

Sing this as the 85 Psalme.

When Israel by Gods adresse,
from Pharaohs land was bent :
And Iacob house the strangers left,
And in the same traine went.

2 In Iuda God his glory shew'd
his holiness most bright :
So did the Israelites declare
his kingdome, power, and might.

3 The sea it saw, and sodainly
as all amaz'd did flie :
The roaring streames of Iordans flood
receded backwardly.

4 As rammes affraid the mountaines skip,
their strength did them forsake :

And as the silly trembling Lambes,
Their tops did beare and shake.

5 What aild the sea as allamaz'd,
so sodainly to flie ?

Ye rourling waues of Iordans flood,
why ranne ye backwardly,

6 VVherfooke ye hills as Rams affraid,
why did your strength so shake ?

Why did your tops as trembling lambes,
for feare quieter and quake ?

7 O Earth confesse thy soueraigne Lord,
and dread his mighty hand :

Before the face of Iacobs God,
feare yee both sea and land,

8 I meane the God which from hard rockes,
doth cause maine floodes appeare :

And from the stony flint doth make,
gush out the fountaines cleare,

Non nobis domine. Psal. Cxv. N.

The faithfull oppress'd by Idolatrous tyrants, promise that they will not be vnnimfull of so great a benefite, if it would please God to heare their prayer, & deliuer them by his omnipotent power.

Sing this as the 68. Psalme.

Not vnto vs, Lord, not vnto vs,
but to thy name giue prayse:
Both for the mercy and the truth,
that are in the alwayes.

2 Why shall the heathen scorners say,
where is their God become ?

3 Our God in heaven is, and what
he will, that hath he done.

4 Their idols siluer are and gold,
worke of mens hands they be :

5 They haue a mouth and doe not speake
and eyes and doe not see.

6 And they haue eares ioynd to their heads,
and doe not heare at all :

And noses eke they formed haue,
and doe not smell withall.

7 And hands they haue and handle not,
and feete and doe not goe :

8 A throat they haue, yet through the same,
they make no found to blow.

Those that make them be like to them,
and those whose trust they be :

9 O Israel trust in the Lord,
their helpe and shield is hee.

10 O Aarons house trust in the Lord,
their helpe and shield is hee :

11 Trust ye the Lord that feare the Lord,
their helpe and shield is hee.

12 The Lord hath mindefull bene of vs,
and will blesse vs also :

On Israel and Aarons house
his blessing hee will show.

13 Them that be featers of the Lord,
the Lord will blesse them all :

Euen hee will blesse them euery one,
the great and eke the small.

14 To you (I say) the liuing Lord,
will multiplie his grace :

To you and to the children that
shall follow of your race.

15 Ye are the blessed of the Lord,

euen of the Lord I say:

Which both the heauen and the earth
hath made and set in flay.

16 The heauens, yea, the heauens high
belong vnto the Lord :

The earth vnto the sonnes of men
he gaue of free accord.

17 They that be dead doe not with praise
set fourth the Lords renoune :

Nor any that into the place
of silence doe goe downe.

18 But we will praise the Lord our God
from henceforth and for aye:

Sound ye the praises of the Lord,
praise ye the Lord I say.

Dilexi quoniam. Psal. Cxvj. N.

*David being in great danger of Saul in the desert
of Maon, perceiving the great and inestimable
love of God towards him, magnifieth such great
mercies, and protesteth that he will be thankfull
for the same.*

Sing this as the 111. Psalme.

I Love the Lord, because my voyce
and prayer heard hath he :

2 When in my dayes I cald on him,
he bowed his eare to me.

3 Euen when the fnares of cruell death
about beset me round :

When paines of hell me caught and when
I woe and sorrow found.

4 Vpon the name of God the Lord,
then did I call and say :

Deliuier thou my soule O Lord,
I doe thee humbly pray.

5 The Lord is very mercifull,
and iust he is also :

And in our God compassion
doth plentifully flow.

6 The Lord in safety doth preserve
all those that simple be :

I was in wofull miserie
and he relieved me.

7 And now my soule, sith thou art safe
returne vnto thy rest :

For largely los the Lord to thee
his bounty hath exprest.

8 Because thou hast deliuered
my soule from deadly thrall :

My moistened eyes from mounte full teares,
my sliding feete from fall,

9 Before the Lord I in the land
of life will walke therefore :

10 I did beleene, therefore I spake,
for I was troubled sore.

The second part.

11 I said in my distresse and feare,
that all men lyars be :

12 What shall I pay the Lord for all
his benefites to me ?

13 The wholsome cup of sauing health
I thankfully will take :

And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him behight,

Yea, euen at this present time,
in all his peoples sight,

15 Right deare and precious in his sight
the Lord doth aye esteeme
The death of all his holy ones,
what euer men do deeme.

16 Thy seruant Lord, thy seruant loe
I doe my selfe confesse :
Sonne of thy handmaid, thou hast broke
the bonds of my distresse.

17 And I will offer vp to thee
a sacrifice of praise,

And I will call vpon the name
of God the Lord alwayes.

18 I to the Lord will pay the vowes,
that I haue him behight :

Yea, euen at this present time,
in all his peoples sight,

19 Yea, in the courts of Gods owne house,
and in the midst of thee,

O thou Ierusalem, I say :

wherefore the Lord praise yee.

Laudate Dom. Psal. Cxviij. N.

*Hee exhorteth the Gentiles to praise God, because
he hath accomplished as well to them, as to the
Iewes, the promise of life euertasting by Iesus
Christ.*

Sing this as the 98 Psalme.

O All ye nations of the world,
praise ye the Lord alwayes,

And all ye people euery where,
set forth his noble praise.

2 For great his kindnesse is to vs,
his trueth endures for aye:

Wherefore praise ye the Lord our God,
praise ye the Lord I say.

Confitemini. Dom. Psal. Cxviij. N.

*David reiecteth of Saul and of the people, at the
time appointed obtained the kingdome, for the
which he biddeth all them that feare the Lord to
be thankfull, vnder whose person Christ is liuely
set forth, who should be of his people reiecteth.*

Sing this as the 84 Psalme.

O Giue ye, thanks vnto the Lord,
for gracious is hee :

Because his mercy doth endure
for euer towards thee,

2 Let Iffrael confesse and say,
his mercy dures for aye,

3 Now let the house of Aaron say :
his mercie dures for aye.

4 Let all that feare the Lord our God
euen now confesse and say :

The mercy of the Lord our God,
endureth still for aye.

5 In trouble and in heauinesse
vnto the Lord I cride :

Which louingly heard me at large,
my suite was not denide.

6 The Lord himselfe is on my side :
I will not stand in doubt,

Nor feare what man can doe to mee,
when God stands me about.

7 The Lord doth take my part with them
that help : to succour me :

Therefore I shall see my desire,
vpon mine enemye.

8 Better it is to trust in God,
then in mans mortall seede :

Or to put confidence in Kings;
or princes in our need.
All nations haue inclosed me,
and compassed me round,
10 But in the name of God shall I
mine enemies confound.
11 They kept me in on euerie side,
they kept me in I say:
But through the Lords most mightie name
I shall worke their decay.
12 They came about me all like Bees,
but yet in the Lords name
I quench the thornes that were on fire.
and will destroy the same.

The second part.

13 Thou hast with force thrust fore at me
that I indeed might fall:
But through the Lord I found such helpe
that they were vanquish all.
14 The Lord is my defence and strength,
my Ioy, my mirth, and song:
He is become for me indeed
a Sauour most strong.
15 The right hand of the Lord our God
doth bring to passe great things:
He causeth voyce of Ioy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mightie things to passe:
His hand hath the preeminence,
his force is as it was.

17 I will not die, but euer liue
to vnder and declare
The Lord his might and wondrous power
his workes, and what they are.
18 The Lord himselfe hath chastened,
and hath corrected me:
But hath not giuen me oner yet
to death, as yee may see.
19 Set open vnto me the gates
of truth and righteounesse:
That I may enter into them,
the Lords praise to confesse.
20 This is the gate euen of the Lord,
which shall not so be shut,
But good and righteous men alway
shall enter into it.

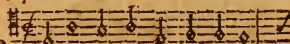
The third part.

21 I will giue thanks to thee, O Lord,
because thou hast heard me;
And art become most louingly
a Sauour vnto me.
22 The stone which ere this time among
the builders was refused:
Is now become the corner stone,
and chiefly to be vsed.
23 This was the mightie worke of God;
this was the Lords owne fact:
And it is marueilous to behold
with eyes that noble act.
24 This is the Ioyfull day indeed,
which God himselfe hath wrought:
Let vs be glad and Ioy therein,
in heart, in minde, and thought.
25 Now helpe vs Lord and prosper vs,
we wish with one accord:
26 Blessed be he that comes to vs

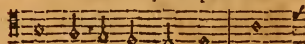
in the name of the Lord.
27 God is the Lord that sheweth vs light:
binde ye therefore with cord
Your sacrifice to the Altar,
and giue thanks to the Lord.
28 Thon art my God, I will confesse,
and render thanks to thee:
Thou art my God, and I will praise
thy mercy towards me.
29 O giue ye thanks vnto the Lord,
for gracious is hee:
Because his mercy doth endure
for euer towards mee.

Beati immaculati. Ps. Cxix. W.W.

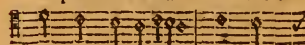
The Prophet wonderfully commendeth Gods Law, wherein he cannot satisfie himselfe, nor expresse sufficiently his affection, therunto adding notable complaints and consolations, meete for the faithfull to haue both in heart and voyce: and in Hebrew euery eight verses beginne with one letter of the Alphabet.



B Lessed are they that perfect are,



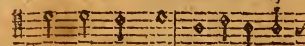
and pure in minde and heart: Whose



liues and conuersation, from Gods



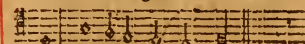
Lawes neuer start. 2. Blessed are they



that giue themselues his statutes to



obserue: Seeking the Lord with all their



heart: and neuer from him swerue.

3 Doubtlesse such men goe not astray,
nor doe no wicked thing:
Which stedfastly walke in his pathes
without any wandring.

4 It is thy will and commandement,
that with attentiue heede,
Thy noble and diuine precepts
we learne and keepe indeede.

5 O would so God it might thee please
my wayes so to addresse:

That I might both in heart and voyce
thy lawes keepe and confesse.

6 So should no shame my life attaine;
whilst I thus set mine eyes:
And bend my minde alwayes to muse
on thy sacred decrees.

7 Then will I praise with vpright heart;
and magnifie thy name,

When I shall learne thy iudgements iust,

and likewise prooue the same.

8 And wholly will I giue my selfe,
to keepe thy lawes most right :
For sake me not for euer Lord
but shew thy grace and might.

BETH. The second part.

9 BY what meanes may a yong man best,
his life learne to amend :

If that he marke and keepe thy word,
and therein his time spend.

10 Vnfaignedly I haue thee sought,
and thus seeking abide ;

O neuer suffer me, O Lord,
from thy precepts to slide.

11 Within my heart and secret thoughts,
thy words I haue hid still :

That I might not at any time,
offend thy godly will :

12 We magnifie thy name, O Lord,
and praise thee euermore :

Thy statutes of most worthy fame,
O Lord, teach me therefore.

13 My lips haue neuer ceast to preach,
and publish day and night :

The iudgements all which did procede,
from thy mouth full of might.

14 Thy testimonies and thy wayes,
please me no lesse indeed :

Then all the treasures of the earth,
which worldlings make their meed.

15 Of thy precepts still will I mune,
and there to frame my talke :

As at a marke so will I aime,
thy wayes how I may walke.

16 My onely ioy shall be to fixt,
and on thy lawes so set :

That nothing can me so farre blinde,
that I thy words forget.

GIMEL. The third part.

17 G Rant to thy seruant now such grace,
as may my life prolong :

Thy holy word then will I keepe,
both in my heart and tongue.

18 Mine eyes which were dim and shut vp
so open and make bright :

That of thy law and mariculous workes,
I may haue the cleare sight.

19 I am a stranger in this earth,
wandering now here now there :

Thy word therefore to mee disclose,
my footsteps for to cleare.

20 My soule is rauisht with desire,
and neuer is at rest :

But seeks to know thy iudgements iust,
and what may please thee best.

21 The proud men and malicious
about haue destroyed each one.

And cursed are such as doe not
thy bests attend vpon.

22 Lord turne from me rebuke and shame,
which wicked men conspire :

For I haue kept thy couenants,
with zeale as hot as fire.

23 The Princes great in counsell sate,
and did against me speake :

But then thy seruant thought how he

thy statutes might not breake,

24 For why ? thy couenants are my ioy,

and my hearts great solace :
They serue in stead of counsellours,
my matters for to passe.

D ALETH. The fourth part.

25 I Am alas as brought to grane,
and almost turn'd to dust ;

Restore therefore my life againe,
as thy promise is iust.

26 My wayes when I acknowledged,
with mercy thou didst heare :

Heare now eft-soones and mee instruct,
thy lawes to loue and feare.

27 Teach me once thoroughly for to know,
thy precepts and thy lore :

Thy workes then will I meditate,
and lay them vp in store.

28 My soule I feeble so sore oppress,
that it melteth for griefe :

According to thy word therefore,
halt Lord to send reliefe.

29 From lying and deceitfull lips
let thy grace mee defend :

And that I may learne thee to loue,
thy holy law me send.

30 The way of truth both straight and sure,
I haue chosen and found :

I set thy iudgements me before,
which keepe me safe and sound.

31 Since then, O God, I forc't my selfe,
thy couenants to embrace :

Let me therefore haue no rebuke,
nor cheek in any case.

32 Thea vwill I runne vwith ioyfull cheare,
vwhere thy vword doth me call,

When thou halt set my heart at large,
and rid me out of thrall.

W E. The fift part.

33 I Nstruct me Lord in the right trade,
of thy statutes diuine,

And it to keepe euen to the end,
my heart vwill I incline :

34 Grant me the knowledge of thy law,
and I shall it obey :

With heart and minde, and all my might,
I vwill it keepe I say.

35 In the right paths of thy precepts,
guide me Lord I require :

None other pleasure doe I wish,
nor greater thing desire.

36 Incline my heart thy lawes to keepe,
and couenants to embrace :

And from all filthy auarice,
Lord shield mee vwith thy grace.

37 From vaine desires and vworldly lusts
turne hacke mine eyes and sight,

Giue me the spirit of life and pover,
to vualke thy vvay : a right;

38 Confirme thy gracious promise Lord,
which thou halt made to mee :

Which am thy seruant, and doe loue,
and feare nothing but thee.

39 Reproach and shame which I so feare,
from me O Lord expell :

For thou dost iudge vwith equite,

and therein dost excell.
 40 Behold my hearts desire is bent,
 thy lawes to keepe for aye:
 Lord strengthen me so with thy grace,
 that it performe I may.
V. A. V. The vij. part.
 41 **T**hy mercies great and manifold,
 let me obaine (O Lord)
 Thy saning health let me enioy,
 according to thy word.
 42 So shall I stop the slanderous mouthes,
 of lewd men and vniust:
 For in thy faithfull promises,
 stands my comfort and trust.
 43 The word of truth within my mouth,
 let euer still be prest:
 For in thy iudgements wonderfull,
 my hope doth stand and rest:
 44 And whilst that breath within my breast
 doth naturall life preferue:
 Yea till this world shall be dissolue'd,
 thy law will I obserue.
 45 So walke will I as set at large,
 and made free from all dread:
 Because I fought how for to keepe,
 thy precepts and thy read.
 46 Thy noble acts I will describe,
 as things of most great fame:
 Euen before Kings I will them blaze,
 and shrinke no whit for shame.
 47 I will reioyce then to obey,
 thy worthy hefts and will,
 Which euermore I haue lou'd best,
 and so will loue them still.
 48 My handes will I list to thy lawes,
 which I haue dearly sought:
 And praise life thy commandments,
 in will, in deede, in thought.
Z. A. I. N. The viij. part.
 49 **T**hy promise which thou mad'st to me,
 thy seruant, Lord remember,
 For therein hate I put my trust,
 and confidence for euer.
 50 It is my comfort and my ioy,
 when troubles me affaile:
 For were my life not by thy word,
 my life would soone me faile.
 51 The proud and such as God contemne,
 still made of me a scorne:
 Yet would I not thy Law forsake,
 as he that was forlorne.
 52 But call'd to minde Lord thy great works,
 shew'd to our fathers old:
 Whereby I feele my ioyes surmount
 my griefe an hundred fold.
 53 But yet alas for feare I quake,
 seeing how wicked men,
 Thy law forooke, and did procure
 thy iudgements, vvhich knoweth when?
 54 And as for me I frame my songs
 thy statutes to exalt:
 When I among the strangers dyvel,
 and thoughts gan me assault.
 55 I thought vpon thy name O Lord,
 by night when others sleepe,
 As for thy law also I keepe,

and euer will it keepe.
 56 This grace I did obaine, because
 thy couenants sweete and deare:
 I did embrace and also keepe,
 with reuerence and with feare.
H. E. T. H. The viij. part.
 57 **O** God, which art my part and lot,
 my comfort and my stay:
 I haue decreed and promised,
 thy law to keepe alway.
 58 Mine earnest heart doth humbly sue,
 in presence of thy face:
 As thou therefore hast promised,
 Lord grante me of thy grace.
 59 My life I haue examined,
 and tride my secret heart:
 Which to thy statutes caused me
 my feet straight to conuert.
 60 I did not stay, nor linger long,
 as they that sloathfull are:
 But hastily thy lawes to keepe,
 I did my selfe prepare.
 61 The cruell hands of wicked men,
 haue made of me their pray:
 Yet would I not thy law forget,
 nor from thee goe astray.
 62 Thy righteous iudgements shewed toward
 so great are and so high. (me)
 That euen at midnight will I rise,
 thy name to magnifie.
 63 Companion am I to all them,
 which feare thee in their heart:
 And neither will for feare nor dread,
 from thy commandments start.
 64 Thy mercies Lord most plentifully
 doe all the world fulfill:
 O teach me how I may obey:
 thy statutes and thy will.
T. E. T. H. The ix. part.
 65 **A**ccording to thy promise Lord,
 so hast thou with me dealt:
 For of thy grace in sundry sorts,
 haue I thy seruant felt.
 66 Teach me alwayes to iudge aright,
 and giue mee knowledge sure:
 For certainly beleuee I doe,
 that thy precepts are pure.
 67 Ere thou didst touch me with thy rod,
 I erred and went astray:
 But now I keepe thy holy word,
 and make it all my stay.
 68 Thou art both good and gracious,
 and giu'st most liberally:
 Thy ordinances how to keepe,
 therefore (O Lord) teach mee.
 69 The proud and wicked men haue forg'd
 against me many a lie:
 Yet thy commandments still obserue,
 with all my heart will I.
 70 Their hearts are swolne with worldly
 as greafe so are they fat. (vvealth)
 But in thy Law doe I delight,
 and nothing seeke but that.
 71 O happy time may I well say,
 when thou didst me correct:

For as a guide to learne thy Lawes,
thy rois did me direct.

72 So that to me thy word and Law
is deare & manifold,

Then thousands great of siluer and gold,
or oughte ear can be told.

10 D. *The x. part.*

73 Seeing thy hands haue made me Lord
to be thy creature:

Grant knowledge likewise how to learne
to put thy Lawes in vre,

74 So they that feare thee shall reioyce,
when euer they mee see:

Because I haue learn'd by thy word,
to put my trust in thee.

75 When with thy rod the world is plagu'd,
I know the cause is iust:

So when thou dost correct me, Lord,
the cause iust needes be must.

76 Now of thy goodnesse I thee pray,
some comfort to me send:

As thou to me thy seruant heist,
so from all ill me friend.

77 Thy tender mercies poure on mee,
and I shall surely liue:

For ioy and consolation both
thy lawes to me doe giue.

78 Confound the proud: whose false pretence
is me for to destroy:

But as for me thy helis to know
I will my selfe employ.

79 Who so with reuerence doe thee feare,
to me let them retire;

And such as doe thy couenants know,
and them alone desire.

80 My heart without all waivering
let on thy lawes be bent:

That no confusion come to mee,
whereby I should be shent.

CAPH. *The xj. part.*

81 My soule doth faint, and ceaseth not
thy saving health to craue:

And for thy words sake still I trust
my heartes desire to haue.

82 Mine eyes doe faile with looking for
thy word, and thus I say:

Oh when wilt thou my comfort Lord,
why dost thou thus delay?

83 As a skin bottle in the smoake,
so am I parcht and dride:

Yet will I not out of my heart
let thy commandements slide.

84 Alas how long shall I yet liue,
before I see the houre:

That on my foes vvhich me torment
thy vengeance thou wilt powre?

85 Presumptuous men haue digged pits,
thinking to make me sure:

Thus contrary against thy Law
my hurt they doe procure.

86 But thy commandements are all true,
and canselesse they me grieve,

To thee therefore I doe complaine,
that thou mightst me relieue.

87 Almost they had me cleane destroyed,
and brought me quite to ground:

Yet by thy statute I abide,
and therein succour found.

88 Restore me Lord againe to life,
for thy mercies excell:

And so shall I thy couenants keepe,
till death my life expell.

LAMED. *The xij. part.*

89 In heauen Lord, vvhether thou dost dwell,
thy vword is stablished sure:

And shall for all eternitie,
fast grauen th. re endure.

90 From age to age thy trueth abides,
as doth the earth vvitnesse:

Whose ground-vworke thou hast laid so sure,
as no tongue can expresse.

91 Euen to this day we may well see,
how all things perseuere

According to thy ordinance,
for all things thee reuere.

92 Had it not bene that in thy Law
my soule had comfort sought:

Long time ere now in my distresse,
I had bene brought to nought.

93 Therefore vvvill I thy precepts aye,
in memory keepe fast:

By them thou hast my life restor'd,
when I vvas at last cast.

94 No vvvights to me can little make,
for I am onely thine:

Saue me therefore, for to thy Lawes
mine eares and heart incline.

95 The vvvicked men doe seeke my bane,
and thereto lye in vvvayre:

But I the vvvhile considered,
thy noble acts and great.

96 I see nothing in this vvvild vvvorld,
at length vvvhich hath not end:

But thy commandements and thy Word
beyond all end extend.

MEM. *The xij. part.*

97 What great desire and seruent long
doe I beare to thy Law?

All the day long my vvvhole deuise,
is onely on thy Law.

98 Thy vvvord hath taught me farre to passe
my foes in policie:

For still I keepe it as a thing
of most excellencie.

99 My teachers vvvhich did me instruct
in knowledg, I excell:

Because I doe thy couenants keepe,
and them to others tell.

100 In wisdom I doe passe also
the ancient men indeed:

And all because to keepe thy Lawes,
I held it aye best reede.

101 My feere I haue refrained eke
from euery euill vvvay:

Because that I continually
thy vvvord might keepe, I say.

102 I haue not sweru'd from thy iudgements,
nor yet shrunke any deale:

For vvvhy? thou hast me taught thereby

to liue godly and well.

- 103 O Lord how sweet vnto my taste
finde I thy words alway :
Doubtlesse no hony in my mouth
feele ought so sweet I may.
104 Thy lawes haue me such wisedome learn'd
that vnto I hare
All wicked and vngodly wayes,
in euery kinde of rate.

NVN. *The xiiij. part.*

- 105 E Ven as a lantern to my feet,
so doth thy word shine bright :
And to my paths where ere I goe
it is a flaming light.
106 I haue both sworne, and will performe
most certainly doubtlesse :
That I will keepe thy iudgements iust,
and them in life expresse.
107 Affliction hath me sore oppress,
and brought me to deahts dore :
O Lord, as thou hast promised,
so me to life restore.
108 The offerings which with heart & voyce
most frankly I thee giue,
Accept, and teach me how I may
after thy iudgements liue,
109 My soule is aye so in my hand,
that dangers me assaile :
Yet doe I not thy Law forget,
but it to trepe will faile.
110 Although the wicked laid their nets,
to catch me at a bay :
Yet did I not from thy precepts,
once swerue, or go astray.
111 Thy Law I haue so claim'd alway,
as mine owne heritage :
And why : for therein I delight,
and let my whole courage.
112 For euermore I haue bene bent
thy statutes to fulfill :
Euen to likewise vnto the end,
I will continue still.

SAMECH. *The xvj. part.*

- 113 I Doe crafty thoughts & double hearts,
I doe alwayes detest :
But as for thy Lawes and precepts
I lou'd them euer best.
114 Thou art my hid and secret place,
my shield and strong defence :
Therefore I haue thy promises,
look't for with patience.
115 Goe to therefore ye wicked men,
depart from me anone :
For the Commandments will I keepe
of God my Lord alone.
116 As thou hast promis'd, so performe,
that death me not assaile :
Nor let my hope abuse me so,
that through distrust I quaille.
117 Vphold me, and I shall be safe,
for ought they doe or say :
And in thy statutes pleasure take
will I both night and day.
118 Thou hast trood such vnder thy feet,
as doe thy statutes breake :
For nought auails their subtiltie,

their counsell is but weake.

- 119 Like droffe thou casts the wicked out,
where ere they goe or dwell :
Therefore can I as thy statutes,
loue nothing halfe so well.
120 My dish alas is taken with feare,
as though it were benum'd :
For when I see thy iudgements straight
I am as one astun'd.

AIN. *The xvij. part.*

- 121 I Doe the thing that lawfull is,
and giue to all men right :
Resigne me not to them that would,
opresse me with their might.
122 But for thy seruant surty be
in that thing that is good :
That proud men giue me not the scelle,
which rage as they were wood.
123 Mine eyes with waiting are now blind,
thy health so much I craue :
And eke thy righteous promise Lord,
whereby thou wilt me saue.
124 Intreat thy seruant louingly,
aad fauour to him show :
Thy statutes of most excellency,
teach me also to know.
125 Thy humble seruant Lord I am,
graunt me to vnderstand :
How by thy statutes I may know
best what to take in hand.
126 It is now time Lord to beginne,
for trueth is quite decayd :
Thy Law likewise they haue transgress,
and none against them faid.
127 This is the cause wherefore I loue
thy Lawes better than gold :
Or leuels fine, which are esteem'd
must costly to be sold :
128 I thought thy precepts all most iust,
and to them laid in store :
All craftie and malicious vwayes
I doe abhorre therefore.
PE. *The xvij. part.*
129 T Hy covenants are most vnderfull,
and full of things profound :
My soule therefore doth keepe them sure,
vwhen they are tride and found.
130 When men first enter into thy vword,
they finde a light most cleare :
And very Ideots vnderstand,
vwhen they it reade or heare.
131 For ioi I haue both gap'd and breath'd
to know thy commandment :
That I might guide my life thereby,
I sought vnto thing it meant.
132 With mercie and compassion Lord
behold me from aboue :
As thou art vnto to behold such
as thy name feare and loue.
133 Direct my foot-steps by thy vword,
that I thy vwill may know :
And neuer let iniquity
thy seruant ouerthrow.
134 From slanderous tongues and deadly hate
preserue and keepe me sure :

Thy precepts then will I obserue,
and put them eke in vre.

135 Thy countenance which doth surmount
the Sunne in his bright heu:

Let shine on me, and by thy Law,
teach me what to eke shew.

136 Out of mine eyes great floods gush out,
of drearie reares and teill:
When I behold how wicked men,
thy lawes keepe neuer a dell.

Z A D E. The xviii. part.
137 I N euery point Lord thou art iust,
the wicked though they grudge:
And when thou dost sentence pronounce
thou art a righteous Iudge.

138 To render right and sie from guile,
are two chiefe points most hie:
And such as thou hast in thy law,
commanded vs straily.

139 With zeale and wrath I am confumde,
and euen pinde away:
To see my foes thy word forget,
for ought that I doe may.

140 So pure and perfect is thy word,
as any heart can deeme:
And I thy seruant nothing more,
doe loue or yet esteeme.

141 And though I be nothing set by,
as one of base degree:
Yet doe I not thy bestes forget,
nor shrinke away from thee.

142 Thy righteousness Lord is most iust:
for euer to endure:
Also thy law is truest it selfe,
most constant and most pure.

143 Trouble and griefe haue seaz'd on me,
and brought me wondrous low:
Yet doe I still of thy precepts,
delight to heare and know.

144 Thy righteousness of thy iudgments,
doth last for euermore:
Then teach thou me, for euen in them
my life lieth vp in store.

K O P H. The xix. part.
145 W Ith fuent heart I call'd and cride,
now answer me. O Lord:
That thy commandments to obserue,
I may fully accord.

146 To thee my God I make my suit,
with most humble request:
Saue me therefore, and I will keepe
thy precepts and thy best.

147 To thee I cry euen in the morne,
before the day waxe light:
Because that I haue in thy word,
my confidence wholly plight.

148 Mine eyes preuent the watch by night
and ere they call I wake:
That by deuiling on thy word,
I might some comfort take.

149 Incline thine eares to heare my voyce,
and pittie on mee take:
As thou wast wont, so iudge me Lord,
least life should me forsake.
150 My foes draw neere, and doe procure
my death maliciously:

Which from thy law are farre gone backe,
and strayd from it lowly.

151 Therefore O Lord, approach thou neere
for needs doth he require:
And all thy precepts true they are,
then helpe I thee desire.

152 But thy commandments I haue learn'd
not now, but long agoe:
That they remaine for euermore,
thou hast them groundd so.

R E S H. The xx. part.
153 M Y trouble and affliction,
consider and behold:
Deliu'r me for of thy law,
I euer take fast hold.

154 Defend my good and righteous cause,
with speed me succour lend:
From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked farre they are,
for hauing health and grace:
Whereby they might thy statutes know,
they enter not the trace.

156 Great are thy mercies Lord I graunt
what tongue can them attaine:
And as thou hast me iudg'd erenow,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me sore:
Yet from thy lawes I neuer shrinke,
nor went away therefore.

158 And truth it is for griefe I die,
when I these traitors see:
Because they keepe no whit thy word,
nor yet seeke to know thee.

159 Behold, for I doe loue thy lawes,
with heart most glad and faine:
As thou art good and gracious Lord,
restore my life againe.

160 What thy word doth decree, must be,
and so it hath beene euer:
Thy righteous iudgements are also,
most true and decay neuer.

S C H I N. The xxj. part.
161 P Rinces haue sought by cruelty,
causelesse to make me couch,
But all in vaine, for of thy word,
the feare did my heart touch.
162 And certainly euen of thy word,
I was more merry and glad,
Then he that of rich spoiles and preyes,
great store and plenty had.

163 And for all lies and falsity,
I hate most and detest:
For why thy holy lawes doe I,
about all things loue best.
164 Seuen times a day I praise the Lord,
singing which heart and voyce:
Thy righteous acts and wonderfull,
to cause me to reioyce.

165 Great peace and rest shall all such haue
as doe thy statutes loue:
No danger shall their quiet state
impaired or once remouee.

166 Mine onely health and comfort Lord,
F 4 I looke

I looke for at thy hand :
 And therefore haue I done those things,
 which thou didst me command.
 167 Thy lawes haue bene my exercise,
 which my soule most desired :
 So much to them my loue was bent,
 that nought else I required.
 168 Thy statutes and commandments
 I keepe, thou knowest aright :
 For all the things that I haue done,
 are present in thy sight.

TAV.

The cxxj. part.

169 O Lord, let my complain and cry,
 before thy face appeare,
 And as thou hast me promise made,
 so reach me thee to feare.
 170 Mine humble supplication
 toward thee, let kinde access :
 And grant mee Lord deliverance,
 for so is thy promise.
 171 Then shall my iys thy praises speake,
 after most ample sort :
 When thou thy statutes hast me taught,
 wherein standes my comfort.
 172 My tongue shal sing & preach thy word,
 and on this wise say shall :
 Gods famous actes and noble lawes,
 are iust and perfect all.
 173 Stretch out thy hand, I thee beseech,
 and speedily me saue :
 For thy commandments to obserue,
 chosen, O Lord, I haue.
 174 Of thee alone Lord I craue health,
 for other I know none :
 And in thy law and nothing else,
 I doe delight alone.
 175 Grant me therefore long dayes to liue,
 thy name to magnifie :
 And of thy iudgements mercifull,
 let me thy fauour trie.
 176 For I was lost and went astray,
 much like a wandering sheepe:
 Oh seek: mee, for I haue not fail'd,
 thy commandments to keepe.

Ad Dominum. Psal. Cxx. T.S.

David being banished among the barbarous
 Syrians through false reports of envious flatterers
 lamenteth his long abode among such infidels,
 giueth to all kinde of vickednesse and contention.

I N trouble and in thrall, vnto thee
 Lord I call, and he doth mee comfort:
 Delin: mee, I say, from lyars lips al.
 way. and tongues of false report.

4 What vantage or what thing,
 Gett: thou thus for to sing,
 thou false and flattering lyer?

5 Thy tongue doth hurt, I weene,
 No lesse then arrowes keene
 of hot consuming fire.
 6 Alas, too long I flake,
 Within these tents so blacke;
 Which Kedars are by name,
 By whom the flocke elect,
 And all of Isaacks sect
 Are put to open shame.

7 With them that peace did hate,
 I came a peace to make,
 and set a quiet life:
 8 But when my tale was told,
 Causelesse I was controld,
 by them that would haue strife:

Leuaui oculos. Pl. Cxxj. W.W.

The Prophet sheweth by his owne example, that
 the faithfull ought to looke for all their succour of
 God alone, vnto vnto gouerne and giue good suc-
 cesse to all their godly enterprises.

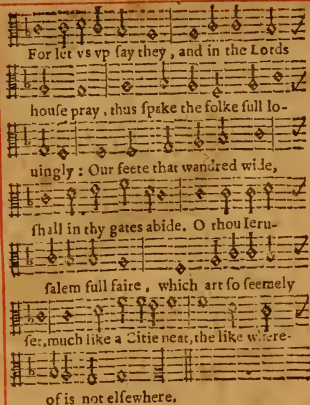
I Lift mine eyes to Sion hill,
 from whence I doe attend, that succour
 God me send. The mightie God mee
 succour will: which heauen and earth
 framed, and all things therein named.

3 Thy foot from slip he will preserve,
 And will thee safely keepe :
 For he will neuer sleepe.
 4 Lo, he that doth Israel conserue,
 No sleepe at all can him catch,
 But his eyes doe euer watch.
 5 The Lord is thy warrant alway,
 The Lordeke doth thee couer,
 As at thy right hand euer.
 6 The Sunne shall not thee parch by day,
 Nor the Moone not halfe so bright,
 Shall with cold thee hurt by night.
 7 The Lord will keepe thee from distresse,
 And will thy life sure saue,
 And thou also shalt haue.
 8 In all thy businesse good successe,
 Where euer thou goest in or out,
 God will thy things bring about.

Lætatus sum. Psal. Cxxij. W.K.

David reioyceth that God accomplished his promise,
 and placed his Arke in Sion, giuing thanks, and
 praying for the prosperitie of the Church.

I Did in heart reioyce to heare the
 peoples voyce, in offering so willingly.



For let vs vp say they, and in the Lords
house pray, thus speke the folke full lo-
uingly: Our feete that wandred wide,
shall in thy gates abide, O thou Ieru-
salem full faire, which art so seemely
set, much like a Citie neat, the like where-
of is not elsewhere.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take:
So God before did tell,
That there his Israel,
their prayers should together make.

5 For there are thrones erect,
and that for this respect:
to set forth iustice orderly:
Which thrones right to maintaine,
To Davids house pertaine,
his folke to iudge accordingly.

6 To pray let vs not cease,
for Ierusalams peace,
thy friends God prosper mightily:
7 Peace be thy wals about,
And prosper thee throughout,
thy places eke continually.

8 I wish thy prosperous state,
for my poore brethrens sake:
that comfort haue by means of thee,
Gods house doth me allure,
Thy wealth for to procure:
So much alwaies as lies in mee.

Ad te Leuau. Psal. Cxxij. T.S.

A prayer of the faithfull, which are afflicted by
the wicked worldlings, and contemners of God.
Sing this as the 137. Psalme.

O Lord, that heauen dost possesse,
I lift mine eyes to thee:

Euen as the seruant listeth his,
his matters hands to see.
2 As handmaids watch their mistres hands
some grace for to achieve:
So we behold the Lord our God,
till he doe vs forgieue.

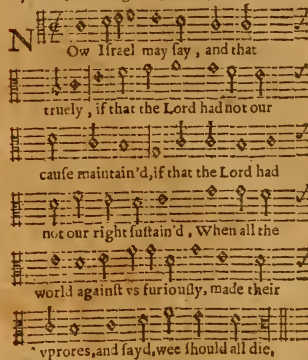
3 Lord grant vs thy compassion,
and mercy in thy sight:
For wee are fill'd and overcome
with hatred and deliight.

4 Our minds be stuff'd with great rebuke,
the rich and worldly wife

Doe make of vs their mocking stockes
the proud doe vs despise.

Nisi quia Dom. Pl. Cxxiiij. W.W.

The faithfull deliuered out of great danger, ac-
knowledge not to haue escaped by their owne
power, but through the fauour of God.



N O w Israel may say, and that
truely, if that the Lord had not our
cause maintain'd, if that the Lord had
not our right sustain'd, When all the
world against vs furiously, made their
vprores, and sayd, wee should all die,

3 Now long agoe,
th-y had denour'd vs all,
And swallowed quicke,
for ought that we could deeme,
Such was their rage,
as wee might well esteeme:

4 And as the floods
with mightie force do fall:
So had they now
our liues euen brought to thrall,

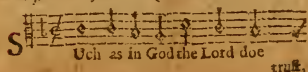
5 The raging streames,
most proud in roaring noise:
Had long agoe,
ouerwhelm'd vs in the deepe.

6 But loued be God,
which doth vs safely keepe:
From bloodie teeth,
and their most cruell voyce,
Which es a prey,
to care vs wvould reioyce.

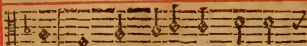
7 Euen as a bird,
out of the fowlers grin,
Escapeth away,
right so it fareth with vs:
Broke are their nets,
and we escaped thus,
8 God that made heauen
and earth is our helpe then:
His name hath saned vs,
euen from these wicked men.

Qui confidunt, Psal. Cxxv. W.K.

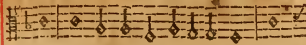
Hee describeth the assurance of the faithfull in their
afflictions, and desireth their wealth, and the
destruction of the wicked.



S Uch as in God the Lord doe
trust,



trust, as mount Sion shall firmly



stand, and be removed at no hand, the



Lord will count them right and iust, so that



they shall be sure, for to endure.

2 As mighty mountaines huge and great,
Ierusalem about close:

So will the Lord be vnto those,

Who on his godly will doe waite,

Such are to him so deare,

They neuer neede to feare.

3 For though the righteous trie doth he,
By making wicked men his rod.

Least they through griefe forsake their God,
It shall not as their lot still be,

4 Giue Lord to those thine light,

Whose hearts are true and right.

5 But as for such as turne aside,
By crooked waies which they out sought:

The Lord will surely bring to nought,

With workes most vile they shall abide,

But peace with Israel

For euermore shall dwell.

Another of the same by R.W.

Sing this as the 10. Commandments.

Those that doe put their confidence
Vpon the Lord our God onely:

And sit to him for their defence,

In all their need and misery.

Their faith is sure firme to endure,

Grounded on Christ the corner stone,

Mouued with none ill but standeth still,

Stedfast like to the mount Syon,

And as about Ierusalem,

The mighty hills doe it compass:

So that no enemies come to them,

To hurt that towne in any case,

So God indeed, in euery neede,

His faithfull people doth defend:

Standing them by, assuredly,

From this time forth world without end:

Right wise and good is our Lord God,

And will not suffer certainly:

The sinners and vngodlies rod,

To carry vpon his familie,

Least they also from God should goe

Falling to sinne and wickednesse:

O Lord defend world without end.

Thy christian flock through thy goodnes;

O Lord, doe good to Christians all,

That stedfast in thy word abide:

Such as willingly from God fall,

And to false doctrine daily slide,

Such will the Lord scatter abroad,

With hypocrites throwne downe to hell,
God will them send paines without end,

But Lord grant peace to Israel.

Glory to God the Father of might,

And to his sonne our Sauour,

And to the holy Ghost whose light;

Shine in our hearts and vs succour,

That the right way from day to day,

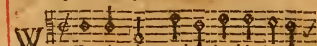
We may walke and him glorifie:

With hearts desire all that are here,

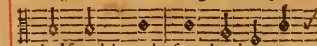
Worship the Lord and say, Amen.

In conuertendo. Psal. Cxxvj. N.

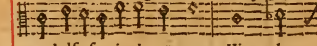
This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull, after the seuentie yeeres of captiuitie, forespoken by Ieremie 23. 12. and 29. 10.



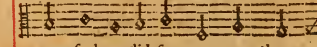
When that the Lord againe his Syon



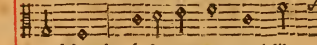
had forth brought, from bondage great



and also seruitude extreame. His worke



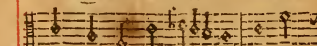
was such as did surmount mans heart



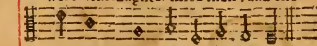
and thought, so that we were much like



to them that vie to dreame: our mouthes



were with laughter filled then, and eke



our tongues did chew vs ioyfull men.

2 The hea hen folke

were forced then this to confesse:

How that the Lord,

for them also great things had done.

3 But much more wee,

and therefore can confesse no lesse:

Wherefore to ioy,

we haue good cause as we begunne:

4 O Lord goe forth,

thou canst our bondage end,

As to Deserts,

the flowing riuers send.

5 Full true it is,

that they which sow in teares indeed,

A time will come

when they shall reape in mirth and ioy.

6 They went and wept,

in bearing of their precious seed:

For that their foes

fulloften times did them annoy:

But their returne

with ioy they shall sure see :
Their shauers home bring,
and nor impaired be.

Nisi Dominus. Psa. Cxxvij. W.W.

*It is not man's wit, power, or labour, but the free
goodnesse of God that giueth riches, preserveth
townes and countries, granteth nourishment and
children.*

Sing this as the Lords prayer.

EXcept the Lord the house doe build,
And thereunto doe set his hand :
What men doe build it cannot stand,
Likewise in vaine men vndertake
Cities and holds to watch and ward,
Except the Lord be their safeguard.

2 Though ye arise early in the morne,
And so at night goe late to bed,
Feeding full hardly with browne bread :
Yet were your labour lost and worne.
But they whom God doth loue and keepe
Receiue all things with quiet sleepe.

3 Therefore marke well when euer you see
That men haue heires to enioy their land,
It is the gift of Gods owne hand :
For God himselfe doth multiply
Of his great liberaltie,
The blessings of posteritie.

4 And when the children come to age,
They grow in strength and iactiuenesse,
In person and in comelinesse :
So that a thast thor with courage,
Of one that hath a most strong arme,
Flies not so swift, nor doth like harme.

5 O w ll is hee that hath his quiner
Furnished with such artilleary :
For when in perill he shall be,
Such one shall neuer shake nor shiner,
When that he pleadeth before the Iudge
Against his foes that beare him grudge.

Beat. omnes. Psa. Cxxviij. W.W.

*Here is described the prosperous estate of persons
married in the feare of God, and the promises of
Gods blessings to all them that liue in this hono-
rable estate according to his commandements,*

Sing this as the 137. Psalme.

Blessed art thou that fearest God,
and walkest in his way :
For of thy labour thou shalt eate,
happy art thou I say.

2 Like fruitfull Vine on thy house side,
so doth thy wife spring out :
Thy children stand like Oliue plants
thy table round about.

3 Thus art thou blest that fearest God,
and he shall let thee see
The promised Ierusalem,
and his felicitie.

4 Thou shalt thy childrens children see;
to thy great ioyes increase,
And likewise grace on Israels
prosperity and peace.

Sape expugnauerut. Pf. Cxxix. N.

*He admonisheth the Church to reioyce though affli-
cted in all ages, for God will deliuer and sodainly
destroy the enemies thereof.*

Sing this as the 137. Psalme.

Oft they now Israel may say,
me from my youth assailed:
2 Oft they assailed me from my youth
yet neuer they preuaill'd.
3 Vpon my backe the plowes plow'd,
and furrowes long did cast :
4 The righteous Lord hath cut the cords
of wicked foes at last.
5 They that hate me shalbe asham'd,
and turned backe also :
6 And make as grasie vpon the house,
which withereth ere it grow.
7 Where of the mower cannot finde
enough to fill his hand :
Nor he can fill his lap, that goeth
to gleane vpon the land.
8 Nor passers by pray God on them
to let his blessing fall :
Nor say we bleste you in the name
of God the Lord at all.

De profundis. Psa. Cxxx. T.S.

*An effectuall prayer to obtaine mercie and forgie-
nesse of his sinne, and at length deliuerance from
all euils.*

L Ord to thee I make my mone,
when dangers me oppresse : I call, I
sigh, plaine, and groone, trusting to finde
release. 2. Heare now, O Lord, my re-
quest, for it is full due time : And let
thine cares aye be prest vnto this
prayer mine.

3 O Lord our God if thou weigh
our finnes, and them peruse :
Who shall then escape and say,
I can my selfe excuse ?
4 But Lord thou art mercifull,
and turn't to vs thy grace:

That we with hearts most careful,
Should feare before thy face.

5 In God I put my whole trust,
my soule waites on his vwill :
For his promise is most iust,
and I hope therein still.

6 My soule to God hath regard,
wvithing for him alway :
More then th y that vvarch and vvard
to see the dawning day.

7 Let Israel th-n boldy
in the Lord put his trust :
He is that God of mercy
that his deliuer must.

8 For be it is that must saue
Israel from his sinne :
And all such as surely haue
their confidence in him.

Domine non est. Psal. Cxxxj. N.

*Dauid charged wvith ambition, professeth his hum-
ility before God.*

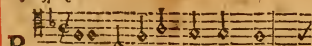
Sing this as the Lamentation.
O Lord, I am not put in minde,
I haue no scornfull eye :

I doe not exercise my selfe
in things that be too hie.
2 But as the childe that vained is,
euen from his mothers breast :
So haue I Lord behau'd my selfe
in silence and in rest.

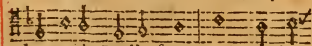
3 O Israel, trust in the Lord,
let him be all thy stay :
From this time forth for euermore,
from age to age for aye.

Memento Domin. Psal. Cxxxij. N.

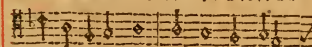
*The faithfull grounded on Gods promise made un-
to Dauid, desireth that hee wvould establish the
same, both as touching his posteritie, and the
building of the Temple, to pray there as vvas
forespoken.*



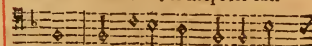
R Emember Dauids troubles Lord,



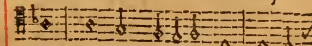
hovv to the Lord he fvvore, and vovv'd a



vovv to Jacobs God, to keepe for euer-



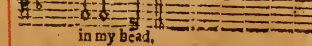
more. I will not come vvinch my



house, nor climbe vp to my bed : Nor let



my temples take their rest, or the eyes



in my head,

5 Till I haue found out for the Lord,
a place to sit thereon :
An house for Jacobs God to be
an habitation.

6 We heard of it at Euphrata,
there did vve heare this found :
And in the fields and forrests there,
these voyces first were found.

7 We vwill assay and goe in novv
his tabernacle there :
Before his foot-stoole to fall dovvn,
vpon our knees in feare.

8 Arise, O Lord, arise I say,
into thy resting place :
Both thou and the Arke of thy strength,
the presence of thy grace.

9 Let all thy Priests be cloathed Lord
wvith truth and righteousness :
Let all thy Saints and holy men
sing all with ioyfulness.

10 And for thy seruants Dauids sake
refuse not Lord, I say
The face of thine annointed Lord,
nor turne thy face away.

The second part.

11 The Lord to Dauid swore in truth,
and will not shrinke from it :
Saying, the fruit of thy body
vpon thy seate shall sit.

12 And if thy sonnes my covenant keepe,
that I shall learne each one :
Then shall their sonnes for euer sit
vpon thy Princely throne.

13 The Lord himselfe hath chose Sion,
and loues therein to dwell :
14 Saying, this is my resting place,
I loue and like it well.

15 And I will blesse with great increase
her victuals euery where :
And I will satisfie with bread
the needy that be there.

16 Yea, I will decke and cloathe her Priests
with my saluation :
And all her Sainis shall sing for ioy
of my protection.

17 There will I surely make the horne
of Dauid for to bud :
For I haue there ordein'd for mine
a lanterne bright and good.

18 As for his enemies, I will cloathe
with shame for euermore :
But I will cause his crowne to shine
more fresh then heretofore.

Ecce quam? Psal. Cxxxij. W. W.

*The commandment of godly and brotherly amitie,
compared to the most precious oyle mentioned in
Exod. 30.*

Sing this as the 127. Psalm.

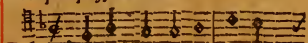
O How happy a thing it is,
and ioyfull for to see
Brethren together fast to hold
the band of amitie.

2 It eals to minde the sweete perfume,
and that costly oynment,
Which on the Sacrificers head,
by Gods precept was spent.

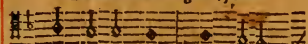
- 3 It wet not Aarons head alone,
but drencht his beard throughout :
And finally it did runne downe
his rich attire about :
- 4 And as the lower ground doth drinke
the dew of Hermon hill :
And Sion with her silver drops,
the fields with fruit doth fill.
- 5 Euen so the Lord doth powre on them,
his blessings manifold :
Whose hearts and minds without all guile,
this knot doe keepe and hold.

Ecce nunc, Psal. Cxxiiij. W. K.

Hee exhorteth the Levites that watch in the Temple to praye the Lord.



B Ehold and haue regard, ye ser-



uants of the Lord : Which in his



house by night doe watch, praye him



with one accord.

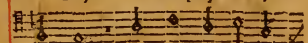
- 2 Lift vp your hands on high,
vnto his holy place.
And giue the Lord his prayes due
his benefites embrace.
- 3 For why? the Lord who did
botheaerh and heauen frame,
Doth Sin blesse and will conserue
for a more the same.

Laudate nomen. Psal. Cxxv. N.

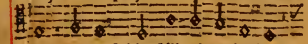
Hee exhorteth all the faithfull to praye God for his manieious workes and graces, where with he has declared his Idoleisie, to the confusion of all Idolaters.



O Prayse the Lord, prayse him,



rayse him, prayse him with one ac-



cord : O prayse him still, all ye that be



the seruants of the Lord, O prayse him



ye that stand and be in the house of the



Lord : ye of his court and of his house



praye him with one accord.

- 3 Prayse ye the Lord, for he is good,
sing prayes to his name :
It is a comely and good thing,
alwayes to doe the same.
- 4 For why? the Lord hath chose Iacob,
his very one we seee :
So hath he chosen Israel,
his treasure for to be.
- 5 For this I know and am right sure,
the Lord is very great :
He is indeed about all Gods,
most easie to intreat.
- 6 For whatsoeuer pleased him,
all that full well he wrought,
In heauen, in earth, and in the sea,
which he hath framde of nought.
- 7 He lifts vp clouds enen from the earth
he makes lightning and raine :
He bringeth forth the windes also,
he made nothing in vaine.
- 8 He smote the first borne of each thing;
in Egypt that tooke rest,
He spared there no liuing thing,
the man nor yet the beast.
- 9 He hath in thee shew'd wonders great,
O Egypt voide of vaunts,
On Pharaos why cursed King
and his seuerer seruants.
- 10 He smote then many nations,
and did great acts and things :
He slew the great and mightiest,
and chiefest of their Kings.
- 11 Schon King of the Amories,
and Og King of Basan :
He slew also the kingdomes all,
that were of Canaan.
- 12 And gaue their land to Israel
and heritage we seee :
To Israel his owne people,
an heritage to be.

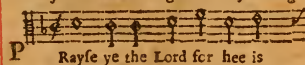
The second part.

- 13 Thy name O Lord, shall still endure,
and thy memoriall
Throughout all generations,
that are or euer shall.
- 14 The Lord will surely now auenge
his people all indeed :
And to his seruants he will shew
faour in time of neede.
- 15 The Idoles of the heathen are made;
in all their coasts and lands :
Of silver and of gold be they
the works euen of mens hands.
- 16 They haue their mouthes &c cannot speake
and eyes and haue no sight :
- 17 They eke haue eares and heere nothing,
their mouthes be breathlesse quite.
- 18 Wherefore all they are like to them,
that doe so set them forth,
And likewise chose that trust in them,
or thinke they be ought worth,

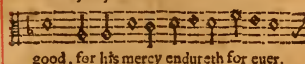
- 19 O all ye house of Israel,
see that ye praye the Lord:
And ye that be of Aarons house,
praye him with one accord.
- 20 And ye that be of Leuites house,
praye ye likewise the Lord:
And all that stand in awe of him,
praye him with one accord.
- 21 And out of Sion found his prayse,
the great prayse of the Lord,
Which dwelleth in Ierusalem
praye him with one accord.

Confitemini. Psal. Cxxxvj. N.

*A most earnest exhortation to giue thanks vnto
God for the creation and gouernance of all things.*



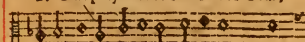
P Rayse ye the Lord for hee is



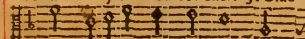
good, for his mercy endureth for euer.



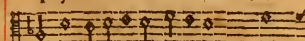
2. Giue prayse vnto the God of Gods,



for his mercy endureth for euer. 3. Giue



prayse vnto the Lord of Lords, for



his mercie endureth for euer. 4. Which



onely doth great wonders worke, for



his mercy endureth for euer.

- 5 Which by his wisdom made the heauens
for his mercy endureth, &c.
- 6 Which on the waters stretcht the earth,
for his mercy endureth, &c.
- 7 Which made great lights to shine abroad,
for his mercy endureth, &c.
- 8 As Sunne to rule the lightsome day,
for his mercy endureth, &c.
- 9 The Moone and starres to guide the nights
for his mercy endureth, &c.
- 10 Which smote Egypt with the first borne,
for his mercy endureth, &c.
- 11 And Israel brought out from them,
for his mercy endureth, &c.
- 12 With mightie hand and stretched arme,
for his mercy endureth, &c.
- 13 Which cut the red sea in two parts,
for his mercy endureth, &c.
- 14 And Israel made passe there through,
for his mercy endureth, &c.
- 15 And drowned Pharaos and his host,

- for his mercy endureth, &c.
- 16 Through wilderness his people led,
for his mercy endureth, &c.
- 17 He which did smite great noble Kings,
for his mercy endureth, &c.
- 18 And which hath slaine the mighty Kings,
for his mercy endureth, &c.
- 19 As S-hon King of the Ammorites,
for his mercy endureth, &c.
- 20 And Og the King of Basan land,
for his mercy endureth, &c.
- 21 And gaue their land for heritage,
for his mercy endureth, &c.
- 22 Euen to his seruant Israel,
for his mercy endureth, &c.
- 23 Remembring vs in base estate,
for his mercy endureth, &c.
- 24 And from oppressors rescued vs,
for his mercy endureth, &c.
- 25 Which giueth food vnto all flesh,
for his mercy endureth, &c.
- 26 Prayse ye the Lord of heauen aboue,
for his mercy endureth, &c.
- 27 Giue thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the same by T. C.

Sing this at the 148. Psalm.

- O Laud the Lord benigne,
Whose mercies last for aye:
- 2 Great thanks and prayes ling
To God of Gods I say,
For certainly,
His mercies dure,
Both firme and sure,
Eternally:
- 3 The Lord of Lords prayse ye,
Whose mercies aye doe dure,
4 Great wonders onely he
Doth vvorke by his great pouer:
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
- 5 Which God omnipotent,
By his great wisdom high:
The heavenly firmament
Did frame as vve doe see:
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
- 6 Yea he the heavy charge
Of all the earth did stretch,
And on the vyaters large,
The same he did out-reach:
For certainly, &c.
- 7 Great lights he made to vs,
For vwhy? his loue is aye,
8 Such as the sunne vve see,
To rule the lightsome day,
For certainly, &c.
- 9 And eke the Moone so cleare
Which shineth in our sight:

And starres that doe appeare,
To guide the darkeſome night,
For certainly, &c.

10 With grievous plagues and ſore
All Egypt ſmore he chan,
The fiſt borneleſſe and more
He ſlew of beaſt and man,
For certainly, &c.

11 And from amidſt their land
His Iſrael fourth brought:
12 Which he with mighty hand,
And ſtretched arme hath wrought.
For certainly, &c.

13 The ſea he cut in two:
Which ſtood vp like a wall:
14 And made through it to goe
His choſen children all.
For certainly, &c.

15 But there he whelmed then
The proud King Pharao,
With his huge hoſt of men
And Chariots eke alſo.
For certainly, &c.

16 Who led through wilderneſſe
His people ſafe and ſound:
17 And for his loue endleſſe
Great Kings he brought to ground:
For certainly, &c.

18 And ſlew with puiſſant hand,
Kings mighty and of fame:
19 As of Amorites land,
Schon the King by name.
For certainly, &c.

20 And Oe the Gyan large,
Of Baſan King alſo:
21 Whoe land for heritage
He gaue iſs people tho,
For certainly, &c.

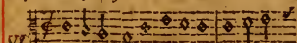
22 Euen vnto Iſrael,
His ſervant deare I ſay,
He gaue the fame to dwell,
And there abide for aye.
For certainly, &c.

23 T minde he did vs call
In ou moſt baſe degree:
24 And from oppreſſors all
In ſetty ſet vs free.
For certainly, &c.

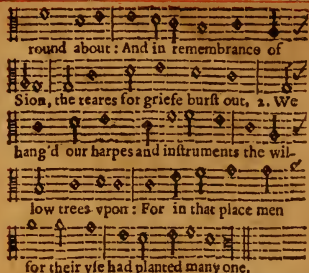
25 All beſh on earth abroad
Wit food he doth fulfill:
26 Wherefore of heaven the God
Toaund he it your will.
For certainly, &c.

Sper flumina. Pf. Cxxxvij. W. W.

T Iſraelites in their captivity hearing the Chal-
deans reproach and blaſpheme God and his religion,
leſſe God to puniſh the Edomites, who prouoked
the Babylonians againſt them, and prophesied the
deſtruction of Babylon.



W Hen as we ſate in Babylon the rivers



3 Then they to whom we priſoners were,
ſayd to vs tauntingly:
Now let vs heare your Hebrue ſongs,
and pleaſant melodie.

4 Alas, ſayd we, who can once frame,
his ſorrowfull heart to ſing:
The prayſes of our louing God,
thus vnder a ſtrange king?

5 But yet if I Ieruſalem
out of my heart let ſlide:
Then let my fingers quite forget
the warbling harpe to guide.

6 And let my tongue within my mouth
betyed for euer faſt,
If that I loy before I ſee
thy full deliuerance paſt.

7 Therefore O Lord, remember now,
the curſed noiſe and cry:
That Edoms ſonnes againſt vs made,
when they raz'd our Cicie.
Remember Lord, their cruell words,
when as with one accord:
They cryed, on, ſacke, and raze their walles
in deſpight of the Lord.

8 Euen ſo ſhalt thou (O Babylon)
at length to duſt be brought,
And happy ſhall that man be cald,
that our reuenge hath wrought.

9 Yea bleſſed ſhall that man be cald,
that takes thy children young,
To daſh their bones againſt hard ſtones
which lye the ſtreets among.

Confitebor tibi. Pfal. Cxxxvij. N.

*D*avid prayſeth the goodneſſe of God toward him,
for which euen ſtraunge Princes ſhall praye the
Lord together vwith him. And he is aſſured to
haue like comfort of God hereafter, as heretofore.
Sing this as the 137. Pſalme.

Thee will I praye with my whole heart,
my Lord my God alwayes:
Euen in the preſence of the Gods
I will aduance thy prayſe.

2 Towards thy holy Temple I
will looke, and worſhip thee:
And prayſed in my thankfull mouth,
thy holy name ſhall be.

3 Euen for thy louing kindeneſſe ſake,
and for thy truth withall:
For thou thy name haſt by thy word
aduanced:

Samuel Robinson he

- advanced oner all.
- 4 When I did call thou heardest me,
and thou hast made also
The power of encreased strength
within my soule to grow.
- 5 Yea, all the Kings on earth they shall
giue praye to thee. O Lord:
For they of thy most holy mouth
haue heard the mighty word.
- 6 They of the wayes of God the Lord
in singing shall intreat:
Because the glory of the Lord
it is exceeding great.
- 7 The Lord is he and yet he doth
behold the lowly spirit:
But he contemning knows as farre
the proud and lofty wight.
- 8 Although in midst of trouble I
doe walke, yet shall I stand:
Renewed by thee, O my Lord,
thou wilt stretch forth thy hand.
- 9 Vpon the wrath of all my foes,
and saved shall I be:
By thy right hand the Lord God will
performe his worke to me.
- 10 Thy mercies Lord endures for aye,
Lord doe me not forsake:
Forsake me not that am the worke
which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

David to cleanse his heart from all hypocrisse, sheweth that nothing is so secret which God seeth not: after declaring his zeale and feare of God, he protesteth to be enemye to all them that condemne God.

Sing this as the 95. Psalm.

- O Lord, thou hast me tride and knowne,
my sitting thou dost know:
2 And rising eke, my thoughts as farre,
thou understandst also.
- 3 My pathes, yea, and my lying downe,
thou compassst alwayes:
And by familiar custome art
acquainted with my wayes.
- 4 No word is in my tongue, O Lord,
but knowne it is to thee:
Thou me behinde holdest, and before,
thou layest thy hands on mee.
- 6 Too wonderfull aboute my reach
Lord is thy cunning skill:
It is so high, that I the same
cannot attaine vntill.
- 7 From sight of thy all-seeing spirit,
Lord, whither shall I goe?
Or whither shall I flee away,
thy presence to scape fro?
- 8 To heauen if I mount aloft,
loe thou art present there:
In hel if I lye downe below,
euen there thou dost appeare.

- 9 Yea, let me take the morning wings,
and let me goe and hide
Euen there where are the farthest parts,
where flowing seas doe slide.
- 10 Yea, euen thither also shall
thy reaching hand me guide:
And thy right hand shall hold me fast,
and make me to abide,

- 11 Yea if I say the darknesse shall
yerthrow me from thy sight:
Loe euen also the darkest night,
about me shall be light.
- 12 Yea darknesse hideth not from thee,
but night doth shine as day:
To thee the darknesse and the light,
are both alike alway.

The second part.

- 13 For thou possessedst my reines,
and thou hast couered me:
When I within my mothers wombe,
enclosed was by thee:
- 14 Thee will I prayse, made fearefully
and wondrously I am:
Thy workes are maruelous right well
my soule doth know the same.
- 15 My bones they are not hid from thee,
although in secret place:
I haue bene made and in the earth,
beneath I shaped was.
- 16 When I was formelesse, then thine eye,
saw me, for in thy booke:
Were written all, nought was before,
that after fashion tooke.
- 17 The thoughts therefore of thee (O God)
how deare are they to me?
And of them all how passing great,
the endless number be.
- 18 If I should count them, loe their summe,
more then the sand I see:
And whensoever I awake,
yet am I still with thee.
- 19 The wicked and the bloody men,
oh that thou wouldest slay:
Euen those O God, to whom depart,
depart from me I say.
- 20 Euen those of thee, O Lord my God,
that speake full wickedly:
Those that are lifted vp in vaine,
being enemies to thee.
- 21 Hate I not them that hate thee Lord,
and that in earnest wise?
Contend I not against them all,
against thee that arise?
- 22 I hate them with vnfeined hate,
euen as my very foes:
23 Try me, O God, and know my heart,
my thoughts prooue and disclose.
- 24 Consider Lord if wickednesse
in me there any be:
And in thy way, O God, my guide,
for euer lead thou me.

Eripe me Dom. Psal. Cxl. N.

David prayeth vnto the Lord against the cruell, fals hood, and iniuries of his enemies, assuring himselfe of his succour, wherefore he prouoketh to iust to prayse the Lord, and to assure themselves of his succour.

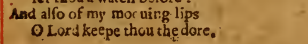
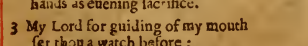
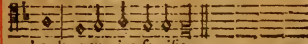
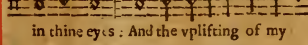
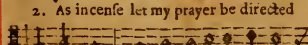
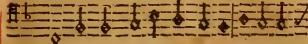
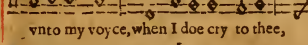
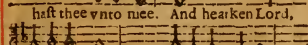
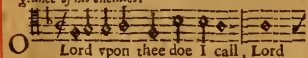
Sing this as the Lamentation.

- L Lord saue me from the euill man,
and from the cruell wights,
2 Deliuer me, which euill doe
imagine in their spirites.
- 3 Which make on me continuall warre,
their tongues loe haue they whet,
Like Serpents, vnderneath their lips
is adders poyson set,

- 4 Keepe me O Lord, from wicked hands,
preferue mee to abide
Free from the cruell man that meanes
to caule my iteps to slide.
- 5 The proud haue laid, a snare for men,
and they haue spread a net
With cordes in my path wayes, and gins
for me eke haue they fet.
- 6 Therefore I said vnto the Lord,
thou art my God alone:
Heare mee O Lord, O heare the voyce,
wherewith I pray and mone.
- 7 O Lord my God, thou onely art
the strength that sueth mee:
My head in day of battell hath
beene couered still by thee.
- 8 Let not O Lord the wicked haue
the end of his desire:
Performe not his ill thought, least he
with pride be set on fire.
- 9 Of them that compasse mee about,
the chiefeest of them all:
Lord let the mischief of their lips
vpon themselues befall:
- 10 Let coales fall on them, let him cast
them in consuming flame:
And in deepe pits, so as they may
not rise out of the same.
- 11 For no backbiter shall on earth,
be set in stable plight:
And euil to destruction still
shall haunt the cruell wight.
- 12 I know the Lord th' afflicted will
reuenge, and iudge the poore:
The iust shall prayse thy name, iust shall
dwell with thee euermore.

Domine clamaui, Psal. Cxlj. N.

David being grievously persecuted under Saul, de-
sireth succour and patience, till God take ven-
geance of his enemies.



- 4 That I should wicked workes commit,
incline thou not my heart:
With ill men of their delicates
Lord let mee eat no part.
- 5 But let the righteous smite me Lord,
for that is good for mee,
Let him reprove me, and the same
a precious oyle shall be,
Such smiting shall not breake my head,
the time shall shortly fall,
When I shall in their misery
make prayers for them all.
- 6 Then when in stony places downe
their Iudges shall be cast:
Then shall they heare my words, for then
they haue a pleasant rast.
- 7 Our bones about the graues mouth,
loes scattered are they found:
As he that heweth wood or he
that diggeth vp the ground.
- 8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my trust let not
my soule forsaken be.
- 9 Which they haue laid to catch mee in,
Lord keepe mee from the snare:
And from the subtil gins of them
that wicked workers are.
- 10 The wicked into their owne nets
together let them fall:
While I doe by thy helpe escape
the danger of them all.

Voce mea ad Dom. Psal. Cxlj. N.

David neither for feare nor anger would kill Saul,
but with a quiet minde prayeth vnto God, vnto
preserue him.

Sing this as the 141. Psalme.

- B Efore the Lord God with my voyce,
I did send out my cry:
And with my strained voyce vnto
the Lord God prayed I.
- 2 My meditation in his light
to poure I did not spare:
And in the presence of the Lord
my trouble did declare.
- 3 Although perplexed was my spirit,
my path was knowne to thee:
In way where I did walke a snare
they slyly laid for mee.
- 4 I lookt and view'd on my right hand,
but none there would me know,
All refuge failed me, and for
my soule none cared tho:
- 5 Then cryde I Lord to thee, and said,
my hope thou onely art:
Thou in the land of liuing art
my portion and my part.
- 6 Hearke to my cry, for I am brought
full low, & liue me
From them that doe me persecute,
for me too strong they be.
- 7 That I may praise thy name, my soule
from prison Lord bring out:
When thou art good to me, the iust
shall presse me round about.

Domine exaudi. Psal. Cxliij. N.

An earnest prayer for remission of finnes, acknowledging that the enemies did cruelly persecute him by Gods iust judgement, he desireth to be restored to grace, to be gouerned by his holy Spirit, that hee may spend the rest of his life in the true feare and worship of God.

Sing this as the 141. Psalme.

Lord heare my prayer, hearken the plaint,
that I doe make to thee:

Lord in thy native truth, and in
thy iustice answer me.

2 In iudgement with thy seruant Lord,
oh enter not at all:

For iustified be in the sight
not one that liueth shall.

3 The enemy hath perswade my soule,
my life to ground hath throwne:

And laid me in the darke, like them,
that dead are long ago.

4 Within me in perplexitie
was mine accumbred spirite:
And in me was my troubled heart
amazed and affright.

5 Yet I record time past, in all
thy workes I meditate:

Yea, in the workes I meditate
that thy hands haue create.

6 To thee O Lord my God, loe, I
doe stretch my crawing hands:

My soule desireth after thee
as doe the thirstie lands.

7 Heare me with speed my spirit doth faile,
hide not thy face me fro:

Else shall I be like them that downe
into the pit doe goe.

8 Let me thy louing kindnesse in
the morning heare: and know:

For in thee is my trust, shew me
the way that I shall goe.

9 For I lift vp my soule to thee,
O Lord deliuer me

From all mine enemies: for I
haue hidden me with thee.

10 Teach me to doe thy will for thou,
thou art my God I say:

Let thy good spirit into the land
of mercie me conuay.

11 For thy names sake with quickning grace
alike doe thou me make:

And out of trouble bring my soule,
euens for thy iustice sake.

12 And for thy mercy slay my foes,
O Lord destroy them all

That doe oppresse my soule, for I
thy seruant am and shall.

Benedictus Dom. Psal. Cxliij. N.

Dauid praifeth the Lord for his victories and kingdom restored, yet calling for the destruction of the wicked, he declarereth wherein the felicity of any people consisteth.

Sing this as the 141. Psalme.

Blessed be the Lord my strength, that doth
in trust my hands so fight:

The Lord that doth my fingers frame
to battell by his might.

2 He is my goodnesse, fort and tower,
deliuerer and shield:

In him I trust, my people he
subdues to me to yeeld.

3 O Lord, what thing is man, that him
thou holdest so in price?

Or sonne of man, that upon him
thou thinkest in this wise?

4 Man is but like to vanitie,
so passe his dayes to end.

5 As fleeting shade, bowe downe, O Lord,
the heavens and descend.

6 The mountains touch, and they shall smoake
cast forth thy lightning flame,

And scatter them: thine arrowes thorow,
consume them with the same.

7 Send downe thy hand euen from aboue,
O Lord, deliuer me:

Take me from waters great, from hand
of strangers make me free.

8 Whose subtile mouth of vanitie
and fondnesse doth inreare:

And thir right hand is a right hand
of fall hood and deceit.

9 A new song will I sing O God,
and singing will I be

On Viol and on Instrumēt
ten stringed vnto thee.

10 Euen he it is that onely giues
deliuerance to kings:

Vnto his seruant Dauid help
from hurttull sword he bring.

11 From strangers hand me face and shield,
whose mouthes talke vanitie:

And their right hand is a right hand
of guile and subtiltie.

12 That our sonnes may be as the plants,
whom growing youth doth reare:

Our daughters as caru'd corner stones,
like to a Palace faire.

13 Our garners full and plenty may
with lundry forts be found:

Our sheepe bring thousands, in our streets
ten thousands may abound.

14 Our Oxen be to labour strong,
that none doe vs inuade:

There be no going out, no cries
within our streetes be made.

15 The people blessed are that with
such blessings are so stor'd:

Yea blessed all the people are,
whose God is God the Lord.

Exaltabo te. Psal. Clxv. N.

Dauid describeth the wondersfull prouidence of God in gouerning and in preserving all the other creatures. He praifeth God for his iustice, mercy and speciall louing kindnesse towards those that call vpon him that feare him and loue him.

Thee will I laud my God and

king, and blesse thy name for aye. 2. For

euert will I praise thy name, and blesse thee

thee day by day. 3. Great is the Lord
most worthy praise, his greatnesse none
can reach. 4. From race to race they
shall thy workes praise, and thy pow-
er preach.

- 5 I of thy glorious Maiestie,
the beautie will record :
And meditate vpon thy workes,
most wonderfull O Lord,
- 6 And they shall of thy power and of
thy fearefull acts declare :
And I to publish all abroad,
thy greatnesse will not spare.
- 7 And they into the mention shall
breake of thy goodnesse great :
And I aloud thy righteousnesse,
in singing shall repeat.
- 8 The Lord our God is gracious,
and mercifull also:
Of great abounding mercy, and
to anger he is slow.
- 9 Yea good to all, and all his workes
his mercy doth exceede :
- 10 Loe all thy workes doe praise thee Lord,
and doe thy honour spread,
- 11 Thy Saints doe blesse thee, and they doe
thy Kingdomes glory shew :
- 12 And blase thy power to cause the sonnes
of men thy power to know.

The second part.

- 13 And of his mightie Kingdome eke,
to spread the glorious praise :
Thy Kingdome Lord a Kingdome is,
that doth endure alwayes.
- 14 And thy dominion through each age,
endures without decay :
The Lord vpholdeth them that fall,
their sinking he doth stay.
- 15 The eyes of all doe waite on thee,
thou dost them all relieue :
And thou to each successeing foode,
in season due dost giue.
- 16 Thou openest thy plenteous hand,
and bounteouslly dost fill :
All things whatsoever doeloue,
with gifts of thy good will.
- 17 The Lord is iust in all his wayes,
his workes are holy all :
18 Neere all he is that call on him,
in truth that on him call.
- 19 He the desires which they require,
that feare him will fulfill :
And he will heare them when they crie,
and saue them all he will.
- 20 The Lord preferres all those, to him

that beare a louing heart:
But he them all that wicked are,
will vterly subuert.
21 My thankfull mouth shall gladly speake
the praises of the Lord :
All Rest to praise his holy name,
for euer shall accord,

Lauda anima mea. Ps. Cxlvj. I. H.

*David teacheth that none should put their trust in
m.n, but in God alone, who is almighty, and deli-
uereth the afflicted, nourisheth the poore, setteth
prisoners at liberty, comforteth the fatherlesse,
vuidoues, strangers, and is king for euer.*

Sing this as the 147. Psalme.

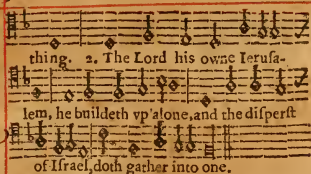
- M**y soule praise thou the Lord alwayes,
my God I will confesse :
- 2 While breath and life prolong my dayes,
my tongue no time shall cease.
 - 3 Trust not in worldly princes then,
though they abound in wealth :
Nor in the sonnes of mortall men,
in whom there is no health,
 - 4 For why: their breath doth soone depart
to earth anon they fall,
And then the counsels of their hearts
decay and perish all.
 - 5 O happy is that man I say,
whom Iacobs God doth aide :
And he whole hope doth not decay,
but on the Lord is staid.
 - 6 Which made the earth and waters deepe,
the heauens high withall:
Which doth his word and promise keepe,
in truth and euer shall.
- With right alwayes he doth proceede,
for such as suffer wrong :
The poore and hungrie he doth feede,
and lose the fetters strong.
- 7 The Lord doth fend the blinde their sight
the lame to limmes restore :
- The Lord I say doth loue the right
and iust man euermore.
- 8 He doth defend the fatherlesse,
and strangers sad in heart,
And quit the widow from distresse,
and all mans wayes subuert
 - 9 Thy Lord and God eternally,
O Zion, still shall raigne :
- In time of all posterity,
for euer to remaine.

Laudate Dom. Psal. Cxlvij. N.

*The Prophet prayeth the bounty, vniuersall, of
iustice and prouidence of God vpon all creatures,
but specially vpon his Church, vvhich he gathered
together after their desperation, declaring his word
and iudgement so toward them, as he hath done
to no other people.*

Praise yee the Lord, for it is good
vnto our God to sing : For it is plea-
sant, and to praise it is a comely thing.

Scho



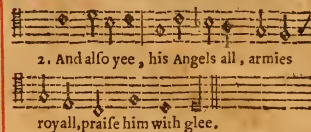
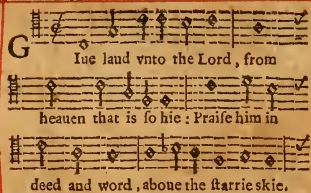
- 3 He heales the broken in their heart,
their forces he doth vp binde :
- 4 He counteth the number of the ſtarres,
and names them in their kinde :
- 5 Great is the Lord, great is his power,
his wiſedome infinite :
- 6 The Lord relieues the meeke, and throwes
to ground the wicked wight.
- 7 Sing vnto God the Lord with praife,
vnto the Lord reioyce :
- And to our God vpon the harpe,
aduaunce your ſinging voyce.
- 8 He coners heauen with clouds, and for
the earth prepareth raine :
- And on the mountaines he doth make
the graſſe to grow amaine.
- 9 He giues to beaſts their food, and to
young Rauens when they crie :
- 10 His pleaſure not in ſtrength of horſe,
nor in mans legs doth lie.
- 11 But in all thoſe that feare the Lord,
the Lord hath his delight :
- And ſuch as doe attend vpon
his mercies ſhining light.

The ſecond part.

- 12 O prayſe the Lord Ieruſalem,
thy God, O Sion prayſe :
- 13 For he the bars hath forged ſtrong,
wherewith thy gates he ſtaves.
- 14 Thy children he hath bleſt in thee,
and in thy borders he
doth ſettle peace, and with the flower
of wheate he filleth thee.
- 15 And his commandement vpon
the earth he ſendeth out :
- And eke his word with ſpeedie courſe,
doth twiſtly runne about.
- 16 He giueth ſnow like wolle, hoare-froſt
like aſhes he doth ſpread :
- 17 Like morſels caſt his ice thereof
the cold who can abide?
- 18 He ſendeth forth his mightie word,
and melterh them againe :
- His wind he makes to blow, and then
the waters flow amaine.
- 19 The doctrine of his holy word,
to Iacob he doth ſlow,
His ſtatutes and his iudgements, he
giues Iſrael to know.
- 20 With euery nation he hath not
ſo dealt, nor they haue knowne
His ſecret iudgements, ye therefore
praife yee the Lord alone.

Laudate Dom. Pſal. Cxlviij. I. H.

*He promiſeth all creatures to praife the Lord, in
Heauen and in all places, eſpecially for the power
that he hath giuen to his people Iſrael.*



- 3 Praiſe him both Moone and Sunne,
Which are ſo cleare and bright :
- The ſame of you be done,
Ye glittering ſtarres of light.
- 4 And eke no leſſe,
Ye heauens faire,
And clouds of the aire,
His laud expreſſe.

- 5 For at his word they vvere
All formed as we ſee :
- At his voyce did appeare
All things in their degree :
- 6 Which he ſet faſt :
To them he made,
A layn and trade,
for aye to laſt.

- 7 Extoll and laud Gods name,
On earth ye dragons ſell :
- All deepes doe ye the ſame.
For it becommeth you vwell,
- 8 Him magnifie,
Fire, haile, ice, ſnow,
And ſtormes that blow,
at his decree.

- 9 The hills and mountaines all,
And trees that fruitful are :
- The Cedars great and tall,
His vworthy praife declare,
- 10 Beaſts and cattell,
Ye birds flying,
And vvormes creeping,
that on earth dwell,

- 11 All kings both more and leſſe,
With all their pompous traine :
- Princes and all Iudges,
That in the world remaine.

- 12 Exalt his name,
Yong men and maides,
Old men and babes
Doe ye the ſame.

- 13 For his name ſhall we prooue,
To be moſt excellent :
- Whoſe praife is farre aboute
The earth and firmament,
- 14 For ſure he ſhall,
Exalt with bliſſe,
The horne of his,
And helpe them all :

17 His Saints all shall forth tell
His praise and worthinesse.
The children of Israel;
Each one both more and lesse:
16 And also they
That with good will
His words fulfill
and them obey.

Cantate Domino. Psal. Cxlix. N.

*An exhortation to the Church, to praise the Lord for
his victory and conquest that he giueth his Saints
against all mans pow'v.*

Sing this as the 145. Psalme.

- S**inge ye vnto the Lord our God
a new reioycing long:
And let the praise of him be heard
his holy Saines among.
2 Let Israell reioyce in him
that made him of nothing.
And let the feede of Sion eke
be ioyfull in their King.
3 Let them found praise with voyce of sure
vnto his holy name:
And with the Timbrell and the Harpe,
sing praises of the fame.
4 For why: the Lord his pleasure all
hath in his people set:
And by deliuerance he will raise
the mecke to glory great.
5 With glory and with honour both
let all the Saines reioyce:
And now aloud vpon their beds
aduaunce their singing voyce.
6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands eke let them beare
a double edged sword.
7 To plague the heathen, and correct
the people with their hands:
8 To binde their itately kings in chaines,
their Lords in yron bands.
9 To execute on them the doome
that written is before:
This honour all his Saints shall haue,
praise ye the Lord therefore.

•Laudate Dom. Psal. CL. N.

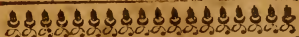
*An exhortation to praise the Lord without ceasing
by all manner of vvaies, for all his mighty and
vvonderfull vvorkes.*

Sing this as the 147. Psalme.

- V**eild vnto God the mighty Lord,
praise in his Sanctuarie:
And praise him in the firmament,
that sheweth his power on hie.
2 Aduaunce his name and praise him in
his mighty actes alwayes:
According to his excellency
of greatnesse giue him praise.
3 His praises with the Princely noyse
offounding Trumpers blow:
Praise him vpon the Violl, and
vpon the Harpe also.
4 Praise him with Timbrell, and with Flute,
Organs and Virginals:
5 With founting Cimbals praise ye him,
praise him with loud Cymbals,

- 6 What euer hath the benefit
of breathing praise the Lord:
To praise the name of God the Lord
agree with one accord.

The end of the Psalmes of Dauid.



An Exhortation vnto the praise of
God, to be sung before Morning prayer, T.B.

Sing this as the 100. Psalme.

- P**raise the Lord, O ye Gentiles all,
which hath brought you into his light:
O praise him all people mortall,
as it is most worthy and right.
For he is full determined
on vs to poure out his mercy,
And the Lords truth be ye assur'd,
abideth perpetually.

*Glory be to God the Father,
and to Iesua Christ his true Sonne,
With the holy Ghost in like maner,
now and at euery season.*

An Exhortation vnto the praise of
God to be sung before Evening prayer, T.B.

Sing this as the 100. Psalme.

- B**ehold now giue heede such as be
the Lores seruants faithfull and true,
Come praise the Lord euery degree,
with such songs as to him are due.
O ye that stand in the Lords house,
euen in our owne Gods mansions:
Praise ye the Lord so bounteous,
which worketh our saluation.
Lift vp your hands in his holy place,
yea, and that in the time of night:
Praise ye the Lord which giueth all grace,
for he is a Lord of great might.

Then shall the Lord out of Sion,
which made heauen & earth by his power,
Giue to you and your nation,
his blessing mercy, and fauour.
Glory be to the Father, &c.

Audi Israel. Exod. xx. W. W.

A

Trend my people and giue eare
of forty things I will thee tell: See
that my words in minde thou beare,
and to my precepts listen well.

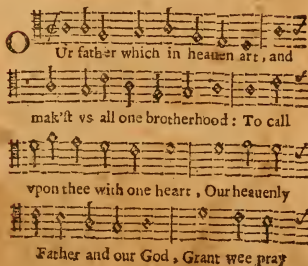
The Lords prayer.

- 1 I am thy foueraigne Lord and God,
Which haue thee brought from carefull thrall,
And eke reclaim'd from Pharohs rod,
Make thee no gods on them co call.
- 2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With grieuous plagues this linne will smite.
- 3 Take not in vaine Gods holy name,
Abuse it not after thy will:
For so thou might'st soone purchase blame,
And in his wrath he would thee spill.
- 4 The Lord from work the seuenth day ceast,
And brought all things to perfect end:
Cease and thine that day take rest,
That to Gods hefts ye may attend.
- 5 Vnto thy parents honour giue,
As Gods commandments doe pretend,
That thou long dayes and good maist liue
In earth where God a place doth lend.
- 6 Beware of murther and cruell hate,
7 All filthy fornication feare,
8 See thou steale not in any rate,
9 False witness against no man beare.
- 10 Thy neighbours house with not to haue,
His wife nor ought that he calls mine:
His field, his Oxe, his Ass, his slaue,
Or any thing that is not thine.

A Prayer.

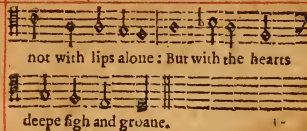
THe Spirit of grace grant vs (O Lord)
To keepe these Lawes our hearts restore;
And caule vs all with one accord
To magnifie thy name therefore.
For of our selues no strength we haue
To keepe these lawes after thy will:
Thy might therefore (O Christ) we craue;
That wee in thee may them fulfill.
Lord, for thy names sake graunt this,
Thou art our strength, O Saviour Christ:
Of thee to speed how should we misse,
In whom our treasure doth consist?
To thee for enermore be praise,
With thee Father in each resp: d:
And with the holy Spirit alwayes,
The comforter of thine elect.

The Lords Prayer.



Our father which in heauen art, and
mak't vs all one brotherhood: To call
vpon thee with one heart, Our heauenly
Father and our God, Grant wee pray

The Creed.



not with lips alone: But with the hearts
deepe sigh and groane.

Thy blessed name be sanctified,
Thy holy word might vs inflame,
In holy life for to abide,
To magnifie thy holy name:
From all errors defend and keepe
The little flocke of thy poore sheepe.
Thy kingdome come euen at this houre,
And henceforth euerlastingly:
Thine holy Ghost into vs poure,
With all his gifts most plentifully.
From Satans rage and filthy band
Defend vs with thy mighty hand.
Thy will be done with diligence,
Like as in heauen in earth also:
In trouble grant vs patience,
Thee to obey in wealth and woe,
Let not flesh, blood, or any ill
Prouaile against thy holy will.

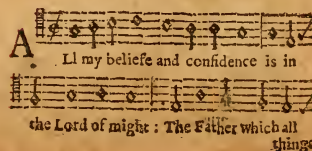
Giue vs this day our dayly bread,
And all other good gifts of thine:
Keepe vs from warre, and from blood-shed,
Also from sicknes, dearth, and pine:
That we may liue in quietnesse,
Without all greedy carefulnesse,
Forgiue vs our offences all,
Reliue our carefull conscience:
As we forgiue both great and small
Which vnto vs haue done offence:
Prepare vs Lord for to serue thee
In perfect loue and vnitie.

O Lord into temptation
Leade vs not when the fiend doth rage:
To withstand his insuasion,
Giue power and strength to euery age.
Arme and make strong thy feeble host,
With faith and with the holy Ghost.

O Lord from euill deliner vs,
The dayes and times are dangerous,
From euerlasting death saue vs,
And in our last neede comfort vs:
A blessed end to vs bequeath,
Into thy hands our soules receiue.

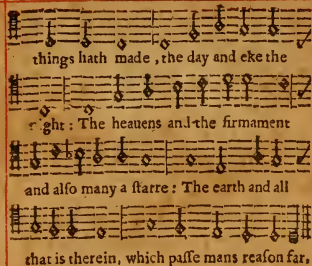
For thou O Lord art king of kings
And thou hast power ouer all:
Thy glory shineth in all things,
In the wide world vniuersall
amen, Let it be done, O Lord,
That wee haue pray'd with one accord.

The Creed.



A L my beliefe and confidence is in
the Lord of might: The Father which all
things

The Creede.



And in like maner I beleue,
In Chritt our Lord his Sonne:
Conquered with the Deitie,
And man in flesh and bone:
Conceiued by the holy Ghost,
His word doth me assure:
And of his mother Mary borne,
Yet the a Virgin pure.

Because mankind to Satan was,
For sinne in bond and thrall,
He came and offered vp himselfe,
To deaht to saue vs all.

And suffering most grievous paine
Then Pilate being Iudge,
Was crucified on the Crosse,
And thereat did not grudge.

And so he died in the flesh,
But quickened in the spirit,
His body then was buried,
As is our vse and right.

His Soule did after this descend
Into the lower parts:
To them that long in darkenesse were,
The true light of their hearts.

And in the third day of his death,
He rose to life againe:
To the end he might be glorified,
Out of all griefe and paine.

Ascending to the heauens high,
To sit in glory still:
On Gods right hand his father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come againe,
With Angels power, yet of that day
We all be vncertaine.

To iudge all people righteously,
Whom he hath dearely bought:
The liuing and the dead also,
Which he hath made of nought.

And in the holy Spirit of God,
My faith to satisfie,
The third person in Trinitie:
Beleue I stedfastly.

In the holy and Catholike Church,
That Gods will I doth maintaine
And holy scriptures doth allow,
Which Satan doth disdain,

A prayer to the holy Ghost.

And also I doe trust to haue,
By Iesus Chritt his death:
Release and pardon for my sinnes:
And that onely by faith.

What time all flesh shall rise againe,
Before the Lord of might:
And see him with their bodily eyes,
Which now doe giue them light.

And then shall Chritt our Sauiour
The sheepe and goates diuide:
And giue life euerlastingly,
To those whom he hath tride.

Within his Realme celestiall;
In glory for to rest:
With all the holy company,
Of Saints and Angels blest.

Which serue the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
And I praise for euer more.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 119. Psalme.

Come holy Spirit, the God of might,
comforter of vs all:
Teach vs to know thy word a right,
that we doe neuer fall.
O Holy Ghost visit our coast,
defend vs with thy shield:
Against all sinne and wickednesse,
Lord helpe vs winne the field.

Lord keepe our King and his counsell,
and giue them will and might,
To perseuere in thy Gospell,
which can put sinne to flight.
O Lord that giuest thy holy word,
send Preachers plentifully:
That in the same we way accord,
and therein liue and die.

O holy spirit direct a right,
the Preachers of thy word,
That thou by them mayst cut downe sinne,
as it were with a sword:
Depart not from those Pastors pure,
but aide them at all neede:
Which breake to vs the bread of life,
whereon our soules doe feede.

O blessed spirit of trueth keepe vs,
in peace and vniue:
Keepe vs from sects and errors all,
and from all Papiſtrie.
Conuert all those that be our foes,
and bring them to thy light:
That they and wee may well agree,
and praise thee day & night.

O Lord increase our faith in vs,
and loue so to abound:
That man and wife be void of strife,
and neighbours about vs round.
In our time giue thy peace, O Lord,
to nations farre and nie:

Da pacem Domine.

The Lamentation.

A thanksgiuing.

And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinitie,
that is of mightier most,
The liuing Father and the Sonne,
and eke the holy Ghost.
As it hath bene in all the time,
that hath bene heretofore:
As it is now, and so shall be,
henceforth for euermore.

Da pacem Domine. E. G.

Give peace in these our dayes, O Lord,
great dangers are now a hand, thine ene-
mies with one accord, Christs name in eu-
ry land seeke to deface: roore out: and race
thy true right worship indeed: be thou our
stay, Lord we thee pray, thou helpest alone
in all neede.

Giue vs that peace which we doe lacke,
Through miseliefe: and ill life:
Thy word to offer thou dost not slack,
Which we vnkindly gaine stricke.

With fire and sword,
This healthfull word,
Some persecute and oppresse:
Some with the mouth
Confesse th' truth
Without sincere godlinesse.

Giue peace, and vs thy spirit downe send,
With grise and repentance true,
Doe pierce our hearts our liues to amend,
And by faith Chrill renue:
That feare and dread,
Warre and bloodshed,
Through thy sweet mercy and grace,
May from vs slide,
That thy truth may bide,
And soine in every place.

The Lamentation.

Through perfect repentance the sinner hath a sure
trust in God: that his finnes shall be washed
away in Christs blood.

Pace (on thee is all my trust, giue

M care vnto my wofull cry: Refuse me not
that am vniust, but bowing downe thine
heavenly eye, behold how I doe still la-
ment my finnes wherein I doe offend: O
Lord for them shall I be shent, sith thee
to please I doe intend.

No, no, not so, thy will is bent,
to deale with sinners in thine ire:
But when in heart they shall repent,
Thou grant'st with sp'd their iust desire,
To thee therefore still shall I cry,
to wash away my sinfull crime:
Thy blood O Lord is not yet dry,
but that it may helpe me in time,
Mast thou O Lord, hast thee I say,
to pow'r on me the gifts of grace:
That when this life shall sit away,
in heauen with thee I may haue place.
Where thou dost raigne eternally,
with God which once did downe thee send
Where Angels sing continually,
to thee be praise world without end.

A thanksgiuing after the re-
ceiuing of the Lords Supper.

Sing this at the 137 Psalm.
THe Lord be thank'd for his gifts,
and mercies euermore:
That he doth shew vnto his Saines,
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserue:
Our hearts cannot of him so thinke,
as he doth vs preferue.
His benefite they be so great,
to vs that be but sinne:
That at our hart's for recompence,
their is no hope to winne.
O sinfull flesh that thou shouldst haue
such mercies of the Lord:
Thou dost deserue more worthily,
of him to be abhord.

Nought else but sinne and wretchednesse,
doth rest within our hearts:
And stubbornly against the Lord,
we dayly play our parts.
The sunne about the firmament
which it to vs a light:
Doth shew it selfe more cleare and pure,
than we be in his sight.

me
According to an act of parliament
Dear Mary Queen of Scots
me and so

